

ISLAMIC RELIGIOUS EDUCATION IN DEVELOPING STUDENTS' HONESTY CHARACTER IN THE DIGITAL ERA: THE ROLE OF TEACHER EXEMPLARS AT SMA MUHAMMADIYAH 2 SURABAYA

Rosyidah Zakiyatun Nisa' Mustafa¹, Hayumuti², Muhammad Fazlurrahman Hadi³

¹ Student, Universitas Muhammadiyah Surabaya, Jawa Timur, Indonesia

^{2,3} Lecturers, Universitas Muhammadiyah Surabaya, Jawa Timur, Indonesia

¹ rosyidah.zakiyatun.nisa-2022@fai.um-surabaya.ac.id, ² hayumuti@fai.um-surabaya.ac.id,
³ safanahalfariziyah@gmail.com

Abstract

This study analyzes the role of Islamic Religious Education teachers in fostering students' honesty at Muhammadiyah 2 Senior High School Surabaya in the digital era. A qualitative descriptive approach was employed, with Islamic Religious Education teachers as primary informants and students as supporting informants selected purposively until data saturation was reached. Data were collected through observation, semi-structured interviews, and documentation, then analyzed using an interactive model of data reduction, data display, and conclusion drawing. The findings show that honesty is developed through value integration in learning, teachers' moral exemplarity, habitual honest behavior, attitude assessment, humanistic mentoring, and reinforcement through the school's religious culture. In responding to digital plagiarism, misuse of online sources, and technology-assisted assignment completion without adequate understanding, teachers rely not only on supervision and prohibition but also on dialogue and moral reflection. The study indicates that contextual, consistent, and collaborative honesty development can strengthen students' ethical awareness, self-control, and commitment to an integrity-oriented learning process.

Keywords: Honesty; Islamic Religious Education Teachers; Character Education; Academic Integrity; Digital Era

Abstrak

Penelitian ini bertujuan menganalisis peran guru Pendidikan Agama Islam (PAI) dalam membina karakter jujur siswa di SMA Muhammadiyah 2 Surabaya pada era digital. Penelitian menggunakan pendekatan kualitatif deskriptif dengan informan guru PAI sebagai informan utama dan siswa sebagai informan pendukung yang dipilih secara purposif hingga mencapai kejenuhan data. Data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan dokumentasi, kemudian dianalisis menggunakan model interaktif melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pembinaan kejujuran dilakukan melalui integrasi nilai dalam pembelajaran, keteladanan moral guru, pembiasaan perilaku jujur, penilaian sikap, pendampingan humanistik, serta penguatan budaya religius sekolah. Dalam menghadapi plagiarisme digital, penyalahgunaan sumber daring, dan penggunaan teknologi untuk menyelesaikan tugas tanpa pemahaman, guru tidak hanya menerapkan pengawasan dan larangan, tetapi juga membuka ruang dialog dan refleksi moral. Temuan menegaskan bahwa pembinaan kejujuran yang kontekstual, konsisten, dan kolaboratif dapat memperkuat kesadaran etis, pengendalian diri, dan orientasi siswa terhadap proses belajar yang berintegritas.

Kata Kunci: Kejujuran; Guru PAI; Pendidikan Karakter; Integritas Akademik; Era Digital



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INTRODUCTION

National education in Indonesia in the contemporary era faces increasingly complex challenges, particularly in the aspect of character formation for students amidst the rapid development of digital technology. Digital transformation has brought significant changes to learning patterns, communication methods, and value systems that influence the behavior of the younger generation. The unstoppable flow of information, easy access to technology, and changes in the culture of social interaction place students in situations fraught with moral dilemmas, particularly regarding honesty and personal integrity. Schools can no longer be understood solely as academic institutions, but as strategic spaces for building the character and personality of students holistically.¹

Law Number 20 of 2003 concerning the National Education System emphasizes that education functions to develop abilities and shape the character and civilization of a dignified nation.² The formulation explicitly places character building as a fundamental goal of national education. Education is not merely expected to produce intellectually intelligent students, but individuals with moral integrity, social responsibility, and ethical awareness in living in society. One of the character values central to this framework is honesty. Honesty is understood as the alignment between words and actions, the courage to speak the truth, and the responsibility to carry out academic and social responsibilities.³

Although honesty has been an ideal value in the goals of national education, the reality in the school environment shows a significant gap between normative values and students' daily practices. Various forms of dishonest behavior are still frequently found, such as cheating on exams, manipulation of assignments, plagiarism, and a lack of courage to admit mistakes. Several studies show that students generally understand dishonesty as behavior that goes against moral values, but continue to engage in it due to academic pressure, demands for grades, a permissive culture in the school environment, and a weak habituation of honesty values in everyday educational life.⁴

The issue of honesty has become increasingly complex with the increasingly widespread development of digital technology. While the use of technology in learning facilitates easy access to information and learning resources, it also opens up new avenues for academic dishonesty. The phenomena of digital plagiarism, the misuse of online sources without proper citation ethics, and the use of artificial intelligence-based applications to complete academic assignments without adequate understanding are real challenges in the world of education. This situation demonstrates that the issue

¹ Thomas Lickona, *Character Matters* (New York: Simon & Schuster, 2020), 34–47.

² Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional

³ Asep Saepudin, "Character Education in Islam: The Role of Teachers as Moral Exemplars," *International Journal of Science and Society* 5, no. 3 (2023): 210–219

⁴ A. A. Hayati, "Menumbuhkan Kejujuran Akademik sebagai Penguatan Pendidikan Karakter," *Jurnal Edukasi Karakter* 6, no. 1 (2025): 45–58.

of honesty can no longer be understood solely as an individual moral issue, but has evolved into a cultural and systemic issue that requires an adaptive, contextual, and sustainable approach to character development.

From an Islamic educational perspective, honesty holds a fundamental position as part of noble character (*al-akhlāq al-karīmah*), which is closely related to faith and piety. Honesty is not merely understood as a social norm, but a religious commandment with spiritual and moral dimensions. Islamic Religious Education (PAI) is substantially oriented towards fostering students' values, attitudes, and behaviors so that they align with Islamic teachings. Therefore, PAI plays a strategic role in instilling the value of honesty through the integration of religious teachings with the realities of students' lives. Several studies have shown that PAI learning contributes significantly to shaping honest character through the internalization of applicable and contextual religious values.⁵

Islamic Religious Education teachers play a key role in fostering honesty. Teachers serve not only as transmitters of teaching materials but also as moral role models whose behavior and attitudes are observed and imitated by students. Teachers' exemplary behavior in being honest, fair, and consistent between words and actions serves as an effective medium for learning values. Previous research confirms that teacher integrity and exemplary behavior have a strong influence on students' internalization of moral values, including honesty.⁶ In this context, teacher character becomes an inseparable part of the success of character education in schools.

However, various studies also show that honesty character development practices in schools are often normative and formalistic. The value of honesty is conveyed through verbal advice, written rules, and attitude assessment systems, but has not been fully internalized in school culture and students' daily behavior. Character education often stops at the cognitive and administrative levels, without consistent habituation and humanistic mentoring. In fact, character education will be more effective if implemented systematically through integrated learning, teacher role models, behavioral habits, and the support of a conducive school environment.⁷

Islamic-based schools, particularly Muhammadiyah schools, are characterized by values and an organizational culture oriented toward moral and character development. Muhammadiyah schools not only carry out formal educational functions, but also carry out a mission of preaching and strengthening Islamic values in the lives of students. The religious culture developed in Muhammadiyah schools has significant potential in supporting the development of honesty. However,

⁵ Hana Giri Tri Lathifah dkk., "Peran Pendidikan Agama Islam dalam Membentuk Karakter Jujur pada Anak Usia Dini," *Hikmah: Jurnal Studi Pendidikan Agama Islam* 2, no. 1 (2025): 198–208, <https://doi.org/10.61132/hikmah.v2i1.591..>

⁶ Asep Saepudin, "Character Education in Islam," 210–219.

⁷ Sulastris dan M. F. Hakim, "Humanistic Approaches in Character Education," *Journal of Character Education Research* 7, no. 1 (2023): 14–27

research specifically examining the concrete practices of honesty development by Islamic Religious Education teachers in the context of Muhammadiyah schools, especially in the digital era, is still relatively limited.

Most previous research has focused more on general character education, the role of religious education in moral formation, or the phenomenon of academic dishonesty in the digital age. However, studies specifically examining how Islamic Religious Education teachers foster honesty through moral role models, behavioral habits, and humanistic educational mentoring in the context of Muhammadiyah schools in the digital age are still rare. Furthermore, little research has explored the daily practices of Islamic Religious Education teachers in responding to the challenges of academic honesty arising from the development of digital technology. This gap is the crucial basis for this research.⁸

Muhammadiyah 2 High School Surabaya, one of the Islamic-based high schools with an integrated character development program and religious activities, provides a relevant context for examining this issue. Although the value of honesty has become part of the school's vision and culture, challenges in character development remain in students' daily practices, particularly in academic contexts and the use of digital technology. Therefore, this study aims to examine in-depth the role of Islamic Religious Education teachers in fostering honesty in students through learning, moral modeling, behavioral habits, and educational support that adapts to social and digital dynamics.

Several previous studies have examined character education and the role of Islamic Religious Education in shaping students' morals. However, most of these studies still place honesty development at the normative and conceptual level, focusing on the ideal values that should be instilled. Research that in-depth examines the concrete practices of Islamic Religious Education teachers in fostering honesty in students amidst the challenges of digital-based academic dishonesty is still relatively limited, particularly in the context of Muhammadiyah-based secondary schools.

The novelty of this research lies in the disclosure of concrete practices of honesty character development carried out by Islamic Religious Education teachers through moral role models, behavioral habits, attitude assessment systems, and educational mentoring that are humanistic and contextual in nature in facing the challenges of academic honesty in the digital era. This research not only describes the role of teachers normatively, but also positions Islamic Religious Education teachers as the main actors in building students' moral awareness through daily interactions that are reflective and adaptive to socio-digital dynamics.

This research is expected to contribute theoretically to the development of character education studies based on Islamic values, particularly regarding the development of honesty in the digital age. It

⁸ Suyadi dan Hendro Widodo, "Pendidikan Karakter Berbasis Nilai-Nilai Islam di Sekolah Muhammadiyah," *Jurnal Pendidikan Islam* 10, no. 2 (2021): 145–48.

is hoped that this research will provide practical contributions for teachers and schools in formulating more effective, humane, and sustainable strategies for developing honesty in the context of Islamic-based secondary education.

RESEARCH METHODS

This study utilized a descriptive qualitative approach to examine the practice of fostering honesty in students through the role of Islamic Religious Education (PAI) teachers at Muhammadiyah 2 Senior High School in Surabaya. The focus of the study was on the learning process, teacher moral role models, behavioral habits, and educational support within the context of Islamic-based education in the digital era.⁹

The research was conducted at SMA Muhammadiyah 2 Surabaya, considering that the school institutionally integrates Islamic values and character education into its learning activities and school culture. This context is relevant for examining the concrete practices of Islamic Religious Education (PAI) teachers in fostering honesty.

The research subjects were determined purposively, with Islamic Religious Education teachers serving as primary informants and students as supporting informants. Informant selection was based on their direct involvement in the Islamic Religious Education (PAI) learning process and honesty character development activities. The number of informants was determined until data saturation was reached, when the information obtained was repetitive and yielded no significant new findings.

Research data was collected using three key techniques. Observations examined the implementation of Islamic Religious Education (PAI) learning and daily practices that reflected the development of honesty in students. Semi-structured interviews were used to explore strategies for developing honesty, teacher role models, and the challenges of developing honesty in the digital era. Documentation was used to review lesson plans (RPP), character development programs, school regulations, and student attitude assessment documents to determine consistency between character development planning and practice.

Data was processed using an interactive analysis model consisting of data reduction, data presentation, and conclusion drawing. Data reduction was carried out by selecting information that aligns with the research objectives. The reduced data was presented in the form of a thematic narrative to identify patterns of honesty character development. Conclusion drawing was carried out simultaneously throughout the analysis process, taking into account the interrelationships between findings.¹⁰

⁹ John W. Creswell, *Qualitative Inquiry and Research Design* (Thousand Oaks: Sage, 2018), 42–44.

¹⁰ atthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis* (Los Angeles: Sage, 2014), 31–33.

Data validity was maintained through triangulation of sources and methods, and checking with informants to adapt findings to field conditions. These steps were taken to increase the credibility and reliability of the research results.¹¹

RESULTS AND DISCUSSION

Research findings indicate that honesty character development at SMA Muhammadiyah 2 Surabaya is not considered an optional activity but is systematically integrated into the Islamic Religious Education (IS) learning process. Islamic Religious Education (PAI) teachers consistently instill the value of honesty in every stage of learning, from delivering material and completing assignments to evaluating learning outcomes. Honesty is understood as part of academic ethics that students must uphold in all learning activities.

Teachers emphasize that honest learning has a moral value that is more important than mere academic achievement. This emphasis fosters students' awareness that academic success is not solely measured by the final result, but by the means by which those results are achieved. Thus, honesty is positioned not as an abstract concept, but as a practical value with direct implications for students' learning behavior.

This approach demonstrates that the integration of honesty values into learning is contextual and applicable. These findings reinforce criticisms of character education practices that are normative and separate from learning activities. In the context of the GAP research, these results demonstrate that Islamic Religious Education teachers are not simply conveying honesty values verbally but are directly linking them to students' academic practices, an aspect rarely discussed in depth in research on Islamic-based character education.

Teachers' Moral Exemplary Behavior as the Main Strategy for Fostering Honesty

One of the most significant findings is that Islamic Religious Education teachers' moral role models are the most dominant strategy in fostering honesty in students. Teachers demonstrate honesty through consistency between words and actions, transparency in communication, and fairness in the assessment process. These attitudes are not only displayed in formal learning situations, but also in daily interactions within the school environment.

Teachers' role models serve as concrete moral references for students. In situations where students face honesty dilemmas, teachers' behavior becomes the primary reference point in determining their attitudes. These findings suggest that internalizing the value of honesty is more effective when students see it in action, rather than simply hearing it as normative advice.

¹¹ Norman K. Denzin, *The Research Act* (New York: McGraw-Hill, 2017), 301–30

These results reinforce previous research findings regarding the role of teachers as moral role models, but also expand on them by demonstrating that Islamic Religious Education (PAI) teachers' exemplary behavior has strong pedagogical and humanistic dimensions. This is where the research innovation lies: a detailed explanation of how Islamic Religious Education (PAI) teachers' exemplary behavior functions as a strategy for fostering honesty that adapts to the challenges of the digital era, rather than simply serving as a normative figure in character education.

Cultivating Honest Behavior as a Continuous Character Building Process

The next important finding in this study was the habituation of honest behavior. Islamic Religious Education teachers consistently encouraged students to practice honesty through positive reinforcement, repeated reminders, and creating learning situations that demanded personal responsibility. This habituation was not done sporadically but was designed as an ongoing process integrated into the school culture.

This research shows that cultivating honest behavior is more effective when supported by a consistent school system. The attitude assessment system implemented in schools serves as a mechanism for reinforcing the value of honesty, as it provides a symbolic message that character is an essential part of the educational process. However, the research findings also reveal that attitude assessment is only effective when accompanied by educational and reflective feedback, rather than purely administrative.¹²

This finding fills a gap in previous research, which tended to conceptualize character development. This study empirically demonstrates how the habit of honest behavior is built through daily interactions between teachers and students. Thus, habituation is not understood as a mechanical routine, but rather as a gradual process of moral awareness formation.

Humanistic Educational Guidance in Responding to the Challenges of Honesty in the Digital Era

In the context of the digital era, this study found that fostering honesty faces increasingly complex challenges, particularly related to technology-based academic dishonesty. Islamic Religious Education teachers recognize that a mere monitoring and prohibition approach is insufficient to address these challenges. Therefore, they develop a dialogical and humanistic educational mentoring approach.

Mentoring is provided by opening a dialogue space for students to express the academic pressures and influences of the digital environment they face. Teachers do not immediately impose

¹² Hayati, "Menumbuhkan Kejujuran Akademik sebagai Penguatan Pendidikan Karakter."

sanctions, but instead encourage students to reflect on the moral consequences of each action. Honesty is positioned as an ethical value that must be upheld in both physical and digital spaces.

This approach demonstrates that fostering honesty in the digital age requires adaptive and contextual strategies. The novelty of this research lies in its emphasis on humanistic mentoring by Islamic Religious Education (PAI) teachers as key to fostering students' awareness of honesty amidst the complexities of the digital world, an aspect still scarcely discussed in research on Islamic-based character education.

The Contribution of School Religious Culture in Strengthening the Internal Value of Honesty

Research findings demonstrate that a school's religious culture significantly contributes to fostering honesty. Islamic values internalized through routine religious activities, school regulations, and social interactions among school members create a conducive environment for the internalization of honesty. This environment reinforces the moral messages conveyed by Islamic Religious Education teachers in their lessons.

Consistency between taught values and daily school practices is a crucial factor in successful character development. When students experience alignment between teachings and practices, the value of honesty is more easily internalized as part of self-awareness. This finding confirms that fostering the character of honesty is inseparable from the support of the school ecosystem as a whole.

The findings demonstrate that the development of honesty at SMA Muhammadiyah 2 Surabaya is an integrative, sustainable, and adaptive educational process that addresses the challenges of the digital era. The role of Islamic Religious Education teachers extends beyond instructional roles to include moral role models, habituation facilitators, and humanistic educational companions.

Unlike previous research that tends to place honesty character education at the normative level, this study fills the research gap by revealing concrete practices of honesty development carried out by Islamic Religious Education (PAI) teachers in the context of Muhammadiyah schools. The novelty of this research lies in emphasizing the role of moral role models and humanistic mentoring by Islamic Religious Education (PAI) teachers as the primary strategy for developing honesty relevant to students' social and digital dynamics.

Honesty character development at Muhammadiyah 2 High School in Surabaya has shown an improvement in students' self-control in situations prone to dishonesty. Students are now able to resist the urge to achieve quick results and prefer honest learning, even if it requires extra effort. This ability marks the development of students' moral maturity. This indicates that honesty development affects not only external behavior but also internal self-regulation. This finding aligns with the view that

successful character education is demonstrated by the emergence of self-control and a personal commitment to moral values.

Furthermore, consistent honesty training influences how students view academic success. Students no longer associate success solely with high grades, but also with the proper learning process. This shift in perspective demonstrates a shift from a focus on outcomes to a focus on process. This shift is crucial for building long-term academic ethics, as students realize that grades earned through dishonest means are meaningless. This finding corroborates research findings Rina Maulida dan Ahmad Zainuri¹³ which states that strengthening academic ethics must be directed at forming students' perspectives on the meaning of learning.

Building a character of honesty also improves the quality of social interactions among students. Students become more open, trust each other, and reduce the habit of covering up for each other's mistakes. A classroom environment dominated by honesty creates a more supportive learning atmosphere, where students feel safe expressing their opinions and recognizing their limitations. Honesty is seen as not just a personal value, but a social value that shapes the learning climate. This is in line with the perspective of the students Sulastrri dan M. F. Hakim¹⁴ emphasizing character values directly affects the quality of social relationships in schools.

In the context of Islamic Religious Education (PAI) learning, the integration of honesty values encourages teachers to use more diverse and reflective learning strategies. Teachers not only deliver material through lectures but also incorporate discussions, case studies, and personal reflection. Through case studies, students are invited to analyze the phenomenon of dishonesty around them, including legal cases. This approach helps students understand the moral, social, and legal consequences of dishonesty. These findings indicate that Islamic Religious Education (PAI) learning serves as a forum for moral dialogue relevant to real life.

The research results also demonstrate the importance of the Islamic Religious Education (PAI) teacher's role as a moral guide amidst the complexity of student problems. Teachers not only act when violations occur but also proactively prevent them through intense communication and a personal approach. This allows teachers to understand the background of students' problems, such as academic pressure, peer influence, or family factors. With this understanding, teachers can provide appropriate guidance. These findings align with Saepudin¹⁵ which states that Islamic Education teachers have a strategic role as spiritual and moral guides.

¹³ Rina Maulida dan Ahmad Zainuri, "Academic Integrity and Digital Ethics in Secondary Education," *Journal of Education and Learning Ethics* 4, no. 2 (2022): 89–101.

¹⁴ Sulastrri dan M. F. Hakim, "Humanistic Approaches in Character Education," *Journal of Character Education Research* 7, no. 1 (2023): 14–27.

¹⁵ Asep Saepudin, "Character Education in Islam: The Role of Teachers as Moral Exemplars," *International Journal of Science and Society* 5, no. 3 (2023): 210–19.

The collaborative honesty development between Islamic Education teachers, homeroom teachers, and the school demonstrates that character education is a shared responsibility. This collaboration is evident in the shared vision and consistent implementation of school rules. When the value of honesty is conveyed uniformly by the entire school community, students receive a clear and consistent moral message. This strengthens the internalization of honesty values in students. These findings support research Maulida dan Zainuri¹⁶ which states that a consistent school culture is important for the success of character education.

Overall, the research findings indicate that fostering honesty through Islamic Religious Education (PAI) learning at SMA Muhammadiyah 2 Surabaya is not a one-time process, but rather a continuous process involving various strategies and stakeholders. Honesty is built through the integration of values into learning, teacher role models, behavioral habits, humane mentoring, and school cultural support. This process results in gradual changes in how students think, behave, and act toward honesty.

CONCLUSION

This study demonstrates that honesty character development at Muhammadiyah 2 Senior High School Surabaya is implemented as an integrated educational process rather than as a separate moral lesson. Islamic Religious Education teachers embed honesty within classroom learning, assignment completion, assessment practices, and everyday interactions with students. Honesty is therefore positioned not merely as a religious concept that students should understand cognitively, but as an academic and social ethic that must be practiced consistently throughout the learning process.

Moral exemplarity emerges as a central strategy in this process. Teachers model honesty through consistency between words and actions, transparency in communication, fairness in assessment, and responsible interpersonal conduct. Such behavior provides students with concrete moral references when they encounter ethical dilemmas. The findings indicate that the internalization of honesty becomes more meaningful when students observe the value embodied in teachers' daily practices rather than receiving it solely through verbal instruction or formal school regulations.

The development of honesty is further strengthened through continuous habituation and reflective assessment. Students are encouraged to exercise personal responsibility through repeated reminders, positive reinforcement, attitude assessment, and learning situations that require honest academic behavior. However, the significance of assessment lies not merely in recording behavioral scores but in accompanying evaluation with educational feedback. In this sense, habituation functions

¹⁶ Maulida dan Zainuri, "Academic Integrity and Digital Ethics in Secondary Education."

as a gradual process of moral awareness formation rather than as mechanical compliance with institutional rules.

The digital era introduces a more complex dimension to honesty education because plagiarism, inappropriate use of online sources, and technology-assisted assignment completion can occur beyond direct teacher supervision. Islamic Religious Education teachers respond to these challenges through a humanistic and dialogical approach. Instead of relying exclusively on prohibition and sanctions, teachers provide space for students to discuss academic pressures, reflect on the consequences of dishonest behavior, and understand that integrity applies equally in physical and digital environments. The religious culture of the school reinforces this process by aligning classroom messages with daily institutional practices.

Overall, the findings indicate that effective honesty character development requires the interaction of teacher exemplarity, habitual practice, reflective learning, humanistic mentoring, and a supportive school culture. The role of Islamic Religious Education teachers consequently extends from knowledge transmission to moral modeling, facilitation of ethical reflection, and personal guidance. Nevertheless, the study is limited to a single Islamic secondary school and a qualitative design. Future research may employ comparative, longitudinal, or mixed-method approaches to examine how these strategies relate to observable changes in academic integrity, digital ethics, self-regulation, and student behavior across different educational contexts.

Research Novelty

The novelty of this study lies in shifting the analysis of honesty character education from a predominantly normative discourse toward the concrete daily practices of Islamic Religious Education teachers in the digital academic environment. Rather than treating honesty merely as a value conveyed through religious instruction, the study demonstrates how it is operationalized through moral exemplarity, learning activities, habitual behavior, attitude assessment, reflective dialogue, and teacher–student interaction. This provides a practice-oriented perspective on Islamic character education in which moral formation is embedded directly within academic life.

A further contribution is the identification of humanistic mentoring as an adaptive strategy for digital-era academic integrity. The findings show that technology-based dishonesty cannot be addressed adequately through surveillance, prohibition, and sanctions alone. Teachers respond by opening dialogical spaces in which students can articulate academic pressure, recognize ethical consequences, and reflect on responsible technology use. This perspective extends conventional discussions of digital academic dishonesty by connecting technological challenges with moral agency, relational pedagogy, and Islamic ethical formation.

The study also highlights an integrated character-education ecosystem in which teacher exemplarity, repeated habituation, reflective assessment, and religious school culture reinforce one another. Honesty formation therefore does not depend exclusively on the individual teacher or classroom lesson but emerges from consistency between taught values, modeled behavior, institutional expectations, and students' everyday experiences. This integrative framework offers a contextual contribution to character education within Muhammadiyah secondary schools.

Research Implications

Theoretically, the findings imply that honesty education in Islamic schools should be conceptualized as a process of moral internalization involving cognitive understanding, behavioral habituation, relational experience, and ethical reflection. Character formation is unlikely to be effective when honesty remains confined to advice, rules, or administrative assessment. Islamic character education therefore requires coherence between what students learn, what they observe from teachers, what they repeatedly practice, and what the institutional culture reinforces.

Pedagogically, Islamic Religious Education teachers need to integrate contemporary digital-ethics cases into learning activities through discussion, case analysis, reflection, and problem-based moral dialogue. Issues such as plagiarism, responsible use of online information, citation ethics, and the appropriate use of artificial intelligence can become contextual materials for developing ethical reasoning. Teachers should combine clear academic-integrity expectations with supportive mentoring so that students understand not only which behaviors are prohibited but also why intellectual honesty matters for personal responsibility and meaningful learning.

Institutionally, schools need to build a consistent academic-integrity culture involving Islamic Religious Education teachers, homeroom teachers, subject teachers, school leadership, students, and families. Attitude assessment should be accompanied by reflective feedback and follow-up rather than functioning solely as administrative documentation. Schools should also develop clear guidance for ethical technology use, strengthen teacher digital-literacy competence, and provide supportive mechanisms for students experiencing academic pressure. Such an ecosystem can make honesty a shared institutional practice rather than an individual moral demand placed exclusively on students.

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