



Embedding Honesty in School Culture: Local Wisdom, Habituation, and Character Education in an Indonesian Madrasah

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ABSTRACT

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Character education develops pupils' integrity and responsibility. Local wisdom can contextualize moral values, but translating them into honest behavior remains challenging. This study examines how local-wisdom-based education fosters honesty at Madrasah Ibtidaiyah Misbahul Huda, Probolinggo, Indonesia. A qualitative case study explored implementation practices and contextual influences in this setting. Interviews, observations, and documents were systematically analyzed through data condensation, display, conclusion drawing, and verification, supported by triangulation. Findings show that cooperation, trustworthiness, responsibility, respect, and local etiquette inform lessons, routines, teacher modeling, and school culture. These values are linked to behaviors such as independent work, admitting mistakes, and returning found belongings. Habituation, guidance, and positive recognition are used to reinforce honesty. Nevertheless, copying and inaccurate explanations persist, showing that moral instruction does not guarantee consistent conduct: leadership commitment, religious culture, and teacher modeling support implementation. Conversely, inconsistent home-school expectations and a lack of written guidance constrain it. The study proposes a framework linking local values, curriculum, habituation, family-community collaboration, and behavioural monitoring. It links cultural values with observable indicators of honesty. Practically, the findings support coordinated guidance and systematic monitoring; future research should test the framework across settings and over time.

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INTRODUCTION

Character education matters because schools shape not only what children know, but also how they treat others, take responsibility, and make decisions when supervision is absent. Honesty sustains trust in families, classrooms, civic

institutions, and everyday exchanges. When children learn to tell the truth, acknowledge mistakes, respect ownership, and complete work fairly, they develop daily practices that support both personal integrity and collective life. This matters beyond individual conduct, because communities depend on people who can be trusted to keep promises and report events accurately. Character education therefore should be understood as a social responsibility, not an ornamental addition to academic instruction. Research on school-based character education similarly emphasizes embedding moral development in the lived practices and relationships of educational communities rather than treating virtue as an isolated lesson (Aningsih et al., 2022; Hart, 2022).

In Indonesia, character education is inseparable from cultural diversity and schools' civic responsibility. Local wisdom can make moral concepts concrete by linking abstract principles to language, social expectations, shared work, and intergenerational practices. Such contextualization matters because children are more likely to recognize the meaning of honesty when it is practiced in relationships, including keeping promises, caring for shared resources, and respecting other people's rights. Studies of local-wisdom-based education describe how cultural values can be integrated through classroom learning, routines, teacher modelling, and community practices, while also noting that implementation depends on educators' capacity to connect cultural knowledge with learning goals (Hartiwisidi et al., 2022; Mansur & Sholeh, 2024; Nurani et al., 2024; Syafiulia et al., 2025). Thus, culturally grounded character education has significance for both ethical development and the continuity of socially meaningful knowledge. These values require contemporary adaptation.

A problem, however, is the distance between knowing that honesty is desirable and demonstrating it when truthfulness carries a personal cost. Elementary pupils may repeat moral instructions yet still copy classmates' answers, conceal errors, or give inaccurate explanations to avoid consequences. Evidence from Indonesian school studies shows that honesty education is commonly pursued through reminders, habituation, school rules, and teacher example; these strategies are valuable, but their presence does not automatically establish that honesty has become a stable personal disposition (Khobir et al., 2022; Sartono et al., 2024). The challenge is therefore not simply to communicate the definition of honesty, but to create consistent situations in which pupils can practise it, reflect on their decisions, and experience supportive responses when they admit mistakes. This requires alignment among instruction, classroom relationships, school routines, and expectations reinforced beyond school.

The manuscript's preliminary observations at Madrasah Ibtidaiyah Misbahul Huda in Probolinggo Regency identify this tension at the local level. Some pupils reportedly continue to look at classmates' work, provide answers to

classmates during assessment, or hide mistakes because they fear reprimand. Teachers communicate the importance of truthfulness, but local cultural resources are not yet described as a systematic framework linking lessons, habituation, and behavioural monitoring. The manuscript also notes differences between school and home expectations and the absence of a specific procedure for documenting changes in honesty. These observations should therefore be treated as a site-specific empirical starting point, not as evidence of prevalence across Indonesian schools. Nevertheless, related studies likewise identify the need to connect local knowledge with everyday teaching and to address barriers in teachers' contextual resources and implementation practices (Mansur & Sholeh, 2024; Syaharuddin et al., 2025).

Research on local-wisdom-based character education has established the relevance of culturally grounded practices, but it has generally examined broad character formation rather than honesty as a distinct behavioural process. Hartiwisidi et al. (2022) describe the integration of Mandar values through routines, learning activities, and teacher example. Ramadani and Fitriasia (2023) show how Jambi's Seloko traditions can support honesty alongside religious commitment, discipline, creativity, and social care. Jayanti and Wulandari (2024) examine character education through Hasthalaku local wisdom. Collectively, these studies support the value of culturally responsive character education and show that traditions can inform school practice. However, differences in cultural settings, student groups, and focal outcomes mean that their findings cannot simply be transferred to an Islamic elementary school in Probolinggo. More specifically, the processes through which local values are translated into observable acts of honesty require closer contextual examination.

A parallel body of research has examined honesty, including school routines, character-based worksheets, and thematic learning that integrate honesty with responsibility. Khobir et al. (2022) identify teacher modelling, family influence, discipline systems, and the wider environment as relevant factors; Sartono et al. (2024) investigate a character-based worksheet; and Septiwiharti et al. (2024) discuss thematic instruction focused on honesty and responsibility. Meanwhile, reviews of local-wisdom education map common integration strategies, but do not explain how culturally grounded values become sustained honesty in a particular school's daily life (Syafiulia et al., 2025). Assessment is another unresolved dimension: Nurhasanah et al. (2024) develop an electronic character-assessment instrument, yet assessment tools cannot explain the cultural and relational processes underlying behaviour. The gap, therefore, concerns the connection among local values, practical routines, adult modelling, family reinforcement, and context-sensitive evidence of honesty in everyday school practice.

This study addresses this gap by examining local wisdom not as supplementary cultural content, but as an organizing basis for honesty education at Madrasah Ibtidaiyah Misbahul Huda. It examines how values such as mutual cooperation, trustworthiness, responsibility, respect, and local etiquette (*unggah-ungguh*) are selected, communicated, practised, and reinforced. The inquiry connects these values to concrete behaviours: telling the truth, admitting mistakes, completing schoolwork independently, returning found property, and fulfilling entrusted responsibilities. The study also considers how classroom instruction interacts with habituation, teachers' conduct, madrasah culture, and family participation. This focus extends previous studies of cultural integration and school-based honesty by bringing the value source, implementation process, behavioural indicators, and contextual barriers into one case analysis (Mansur & Sholeh, 2024; Ramadani & Fitriasia, 2023; Syafiulia et al., 2025). The contribution is analytical and practical, rather than a claim of causal effectiveness.

Accordingly, the study asks how local-wisdom-based education is implemented to foster pupils' honesty at Madrasah Ibtidaiyah Misbahul Huda, which factors support or constrain the process, and what implementation framework can be developed. The working argument is that local wisdom can support honesty when values are explicitly linked to everyday decisions and consistently reinforced through instruction, modelling, practice, family communication, and reflection. A qualitative case-study design is appropriate because the research seeks to understand processes and meanings in one setting, not to estimate a causal effect. Data from observation, interviews, and school documents can be triangulated to compare stated values with enacted practices. Building on research into character education implementation and assessment (Aningsih et al., 2022; Nurhasanah et al., 2024), the study aims to contribute a context-sensitive account and a practical framework for discussion, adaptation, and future testing in other madrasahs.

RESEARCH METHODS

This study employed a qualitative case-study design to examine how local-wisdom-based education is implemented to foster pupils' honesty at Madrasah Ibtidaiyah Misbahul Huda. A qualitative approach was appropriate because the inquiry focused on participants' experiences, meanings, practices, and interactions rather than measuring an intervention's causal effects. The case-study design enabled an in-depth examination of a bounded educational setting within its everyday context, including the relationship between classroom instruction, school routines, teacher modelling, and local cultural values. Recent educational studies have similarly used qualitative designs to investigate how character education is enacted in particular school environments (Aningsih et al.,

2022; Mansur & Sholeh, 2024; Sakti et al., 2024). This design also allowed the study to examine factors supporting or constraining implementation while keeping interpretations grounded in observations, interviews, and institutional documents (Khairiyah et al., 2026).

The research was conducted at Madrasah Ibtidaiyah Misbahul Huda in Probolinggo Regency, East Java, Indonesia, during June 2026. The site was selected because the manuscript identifies the madrasah as a setting where local values are incorporated into classroom learning, habituation activities, and school culture. This context provided an opportunity to examine how values such as mutual cooperation, trustworthiness, responsibility, respect, and local etiquette are translated into everyday educational practice. The selection was therefore based on the institution's relevance to the research focus, rather than an intention to represent all madrasahs in Indonesia. Research on local-wisdom-based character education in Islamic elementary schools likewise indicates that school culture, classroom activities, and teacher modelling are important contexts for examining implementation (Mansur & Sholeh, 2024; Sakti et al., 2024). Consequently, the findings should be interpreted in relation to this specific institutional and cultural setting.

Data were collected through in-depth interviews, direct observation, and document analysis. Interviews involved the madrasah principal, classroom teachers, one subject teacher, and two pupils, as specified in the original manuscript. These participants provided perspectives on institutional priorities, teaching practices, and pupils' experiences. Observations focused on learning activities, school routines, and behaviours relevant to honesty and the enactment of local values. Document analysis covered relevant institutional materials, including the school's vision and mission, curriculum, teaching modules, school rules, character-education programmes, activity reports, and available archives. Using these complementary techniques enabled the researcher to compare participants' accounts with practices observed in the school and information recorded in documents. Similar combinations of interviews, observations, and documentary evidence have been employed in recent qualitative studies of character education and local wisdom in elementary settings (Mansur & Sholeh, 2024; Nurhijatina et al., 2024; Sakti et al., 2024).

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2020), comprising data condensation, data display, and conclusion drawing and verification. Analysis proceeded concurrently with data collection, allowing emerging interpretations to inform subsequent examination. During condensation, interview transcripts, observation notes, and documents were selected, organized, coded, and grouped according to the research focus: implementation practices, manifestations of honesty, and factors supporting or

hindering implementation. The condensed material was then displayed in descriptions and matrices to facilitate comparison across participants, data sources, and school activities. Conclusions were developed by identifying recurring patterns and differences, then checking whether these interpretations were supported by the collected evidence. This procedure is consistent with educational studies that apply interactive qualitative analysis to school practices (Mansur & Sholeh, 2024; Nurhijatina et al., 2024). Interpretations remained case-specific and were not treated as evidence of causal effectiveness or statistical generalizability.

Trustworthiness was addressed through source and technique triangulation. Statements from the principal, teachers, and pupils were compared, and interviews were checked against observations and school documents for agreement or discrepancies. Triangulation can support credibility, but differences between sources should be interpreted rather than automatically treated as errors (Khairiyah et al., 2026; Sakti et al., 2024). Because the study involved children, the final manuscript must report the actual ethics procedures, including school permission, institutional review status, and approval details, if applicable. It should state whether adult participants gave informed consent and whether parents or guardians consented to pupil participation and pupils provided age-appropriate assent. Participation should be voluntary, withdrawal allowed without penalty, and names replaced with pseudonyms; records must be stored securely. These safeguards align with contemporary guidance on ethical research with children (Erdmann & Potthoff, 2023; Quinones et al., 2023; Sun et al., 2023).

RESULTS AND DISCUSSION

Results

Implementation of Local-Wisdom-Based Education

The findings indicate that local-wisdom-based education at Madrasah Ibtidaiyah Misbahul Huda is implemented through three interconnected educational contexts: classroom instruction, habitual activities, and the broader culture of the madrasah. Rather than being confined to the explicit teaching of cultural concepts, local values are connected to students' everyday experiences and expected conduct. The values identified in the manuscript include mutual cooperation (*gotong royong*), trustworthiness (*amanah*), responsibility, respect for others, politeness, and local etiquette (*unggah-ungguh*). These values provide a contextual basis for communicating expectations concerning honesty, particularly in situations involving schoolwork, responsibility for belongings, and interactions with teachers and peers.

Classroom instruction represents one channel through which these values

are introduced. Teachers connect learning materials with situations familiar to students in their surrounding community. In Pancasila Education, Islamic Religious Education, and Science and Social Studies (IPAS), for example, honesty is related to everyday practices such as conducting transactions fairly, keeping entrusted belongings safe, fulfilling responsibilities, and respecting other people's property. This contextual approach connects moral concepts to situations that pupils can recognize. Its significance lies in making honesty more than an abstract principle: students encounter examples of how truthfulness and trustworthiness are relevant to ordinary decisions and relationships.

The interview with the madrasah principal reinforces the importance of translating moral instruction into an institutional practice. The principal stated: "We strive to make honesty a culture, not merely a lesson. Teachers must set an example, and students must then be accustomed to practising honest behaviour in their daily activities so that the value becomes a habit."

This statement illustrates the principal's stated orientation toward embedding honesty in the culture of the madrasah. The distinction between a lesson and a culture is important: teaching may communicate what honesty means, whereas institutional routines and adult conduct provide recurring situations in which pupils are expected to practise it. However, the interview establishes the principal's perspective and institutional aspiration; by itself, it does not demonstrate that every member of the school community consistently enacts this principle.

The classroom teacher similarly emphasized the relevance of locally recognizable examples: "Children understand more readily when the examples come from their own surroundings. For example, when discussing trustworthiness, we connect it with the community's practice of safeguarding entrusted belongings and maintaining trust."

The teacher's account suggests that local experience functions as a contextual resource for explaining moral expectations. The practice of safeguarding entrusted belongings offers a concrete connection between amanah and honesty: a pupil is expected to respect the trust placed in them, rather than simply repeat a definition of good conduct. Observations reported in the manuscript also indicate that teachers demonstrate these expectations through their conduct, classroom discipline, and consistency in applying school rules.

Habitual activities further extend this approach beyond formal instruction. The manuscript identifies the honesty canteen, daily charitable contributions (*infak*), classroom cleaning duties, and returning found belongings to teachers as examples of school practices associated with character formation. These activities involve different forms of responsibility, including handling money, fulfilling shared duties, and respecting ownership. Nevertheless, their

presence should not automatically be interpreted as proof of improved honesty. Their educational significance depends on how teachers explain their moral purpose, model the expected behaviour, and respond when students make mistakes or encounter difficult choices.

The following table synthesizes the implementation practices documented in the manuscript and their relationship to honesty.

Table 1. Implementation of local-wisdom-based education

Implementation context	Practices reported in the manuscript	Relevant local or moral values	Relationship to honesty
Classroom instruction	Connecting lesson content with familiar community situations in Pancasila Education, Islamic Religious Education, and IPAS	Amanah, responsibility, respect for others	Provides examples for understanding truthfulness, fulfilling obligations, and respecting ownership
Teacher modelling	Demonstrating expected conduct, maintaining discipline, and applying school rules consistently	Integrity, responsibility, trustworthiness	Establishes behavioural examples against which pupils can interpret moral expectations
Routine school activities	Honesty canteen, daily infak, and classroom cleaning duties	Honesty, accountability, mutual cooperation	Creates opportunities to practise responsible conduct in everyday activities
Handling found property	Returning found belongings to teachers for identification and return to their owners	Amanah, respect for property, responsibility	Connects honesty with protecting other people's rights
Classroom task completion	Encouraging independent work and discouraging copying classmates' answers	Honesty, personal responsibility	Addresses truthfulness and independent performance in academic situations
School culture	Integrating moral expectations into everyday interactions and school routines	Respect, politeness, mutual care, local etiquette	Reinforces honesty as an expectation extending beyond a single lesson

Table 1 shows that implementation is distributed across formal teaching, interpersonal example, and routine school activities rather than concentrated in a single programme. The strongest conceptual connection to honesty appears in practices involving independent work, entrusted belongings, and the handling of found property. Other activities, such as cleaning duties and charitable contributions, may support broader responsibility and accountability, but their direct relationship to honesty requires explicit explanation and observation. The table therefore distinguishes practices reported in the manuscript from the

analytical interpretation of their potential character-education function. This distinction is important because the existence of a culturally grounded activity is not sufficient evidence that it produces a particular behavioural outcome. This finding indicates that local wisdom functions as a contextual resource through which the madrasah communicates and practises moral expectations. The principal emphasizes institutional culture, while the teacher highlights the comprehensibility of examples drawn from students' surroundings. Together, their accounts suggest an implementation orientation in which cultural values are connected to classroom learning, repeated activities, and adult example. The available evidence supports the conclusion that these elements form part of the madrasah's reported approach to honesty education. It does not, however, establish the relative contribution of each element or demonstrate a measurable causal effect on students' honesty.

Habituation Practices in Developing Students' Honesty

The second finding concerns the way honesty is cultivated through repeated practice, teacher guidance, and responses to pupils' conduct. The manuscript describes a process involving moral explanation, habituation, teacher modelling, positive reinforcement, and behavioural evaluation. These elements indicate that honesty education is understood as an ongoing educational process rather than an outcome expected to emerge from a single lesson. In practice, students are encouraged to understand the value of honesty, apply it during classroom activities, and accept responsibility when their behaviour does not meet the expected standard.

Independent task completion is one reported area of habituation. Teachers encourage pupils to complete their work independently and avoid copying their classmates' answers. This practice connects honesty with academic conduct, particularly when pupils are required to demonstrate their own understanding. The manuscript nevertheless reports that some pupils continue to copy answers or provide answers to peers during assessment. This contrast is important because it demonstrates that the presence of rules and reminders does not eliminate dishonest behaviour in every situation. Instead, it identifies academic assessment as a context in which the expectation of honesty continues to require reinforcement.

A second practice involves how teachers respond when students make mistakes. According to the manuscript, teachers are encouraged to provide opportunities for pupils to explain what happened, acknowledge their actions, and understand the consequences of their decisions. Rather than relying exclusively on punishment, this approach emphasizes explanation and guidance. The manuscript also describes positive recognition when pupils admit their

mistakes. Such recognition is intended to communicate that telling the truth is valued even when the pupil has done something wrong. The evidence supports the identification of this approach as part of the reported educational practice; it does not establish whether positive reinforcement is more effective than other disciplinary approaches.

The principal's interview offers direct support for the emphasis on daily practice: "We strive to make honesty a culture, not merely a lesson. Teachers must set an example, and students must then be accustomed to practising honest behaviour in their daily activities so that the value becomes a habit."

The statement positions teacher modelling and habituation as complementary practices. Modelling provides pupils with examples of expected conduct, while repeated opportunities allow them to enact the expectation in their own behaviour. Yet the principal's account should be understood as an explanation of the educational approach, not independent evidence that all pupils have internalized honesty.

The manuscript also includes accounts from two pupils identified by the initials AL and NF. According to the report, AL explained that teachers reminded students to complete tasks independently and acknowledge mistakes when they committed a violation. AL also indicated that teachers did not immediately impose punishment but first explained why honesty mattered in everyday life. The manuscript does not provide a verbatim transcript of AL's statement; accordingly, this account is presented as a reported interview finding rather than a direct quotation.

NF's account concerns found money or belongings. According to the manuscript, NF reported that teachers instructed pupils to hand found items to the class teacher so that they could be returned to their owners. This practice links honesty with respect for ownership and the fulfilment of an entrusted responsibility. As with AL's account, the available manuscript provides a summary rather than a verbatim quotation. The distinction matters for qualitative reporting because researchers should preserve the difference between participants' exact words and the author's paraphrase.

Observations reported in the manuscript indicate that many pupils were beginning to demonstrate behaviours such as completing tasks independently, returning borrowed belongings on time, and acknowledging mistakes involving minor violations. At the same time, some pupils reportedly continued to copy answers during assessments or provide explanations that did not correspond to the actual circumstances. These observations indicate variation in behaviour and suggest that the reported process of habituation was ongoing. Because the manuscript does not provide observation counts, a defined observation period for each behaviour, or a systematic comparison over time, the findings cannot

establish the prevalence or magnitude of behavioural change.

Table 2. Reported practices and behavioural manifestations associated with honesty

Practice or situation	Evidence reported in the manuscript	Behavioural significance	Evidential qualification
Independent completion of schoolwork	Teachers remind pupils to complete tasks independently; some pupils still copy answers	Connects honesty with academic integrity and personal responsibility	Both the expected practice and continuing difficulty are reported
Acknowledging mistakes	AL's account describes reminders and explanatory guidance when pupils make mistakes	Encourages pupils to report their actions truthfully	Interview information is summarized, not presented as a verbatim transcript
Handling found belongings	NF reports that found money or belongings should be handed to the class teacher	Links honesty with respect for ownership and entrusted responsibility	The account describes the taught procedure; repeated compliance is not quantified
Returning borrowed belongings	Observations reportedly show pupils returning borrowed items on time	Reflects responsibility and respect for others' property	No frequency or baseline comparison is provided
Teacher recognition of honesty	The manuscript describes positive recognition when pupils admit mistakes	Signals that truthful disclosure is valued	The report does not quantify how often recognition occurs or compare outcomes
Concealing mistakes or copying	Some pupils reportedly continue to copy answers or give inaccurate explanations	Indicates inconsistency between moral expectations and conduct	The number of pupils and circumstances are not specified

Table 2 indicates that the evidence includes both behaviours consistent with honesty and continuing instances of behaviour that conflicts with it. This combination is analytically more informative than reporting only positive practices because it reveals the limits of the current implementation. The reported examples also show that honesty has several dimensions: academic independence, truthful acknowledgement of mistakes, respect for ownership, and fulfilment of responsibilities. However, the strength of the evidence varies across these dimensions. Some are supported by reported observations, while others are supported primarily by accounts of what pupils are taught to do. A final manuscript should retain this distinction and avoid treating knowledge of a rule as equivalent to consistent behavioural compliance.

This finding suggests that honesty is approached through repeated practice and teacher guidance, with an emphasis on helping pupils understand their actions rather than responding solely through punishment. The pupil accounts illustrate how these expectations are communicated in particular situations. At the same time, the reported continuation of copying and inaccurate explanations shows that the process is not complete. The evidence supports a cautious interpretation of habituation as an ongoing educational strategy, rather than a demonstrated, uniform transformation of pupils' character.

Supporting and Inhibiting Factors in Implementation

The third finding identifies institutional commitment, teacher modelling, the madrasah's religious culture, and community support as factors that facilitate the implementation of local-wisdom-based honesty education. Conversely, differences between school and home practices, unsupervised digital-media exposure, and the absence of written implementation guidance are reported as constraints. These factors indicate that the implementation process depends not only on classroom instruction but also on the consistency of expectations, the availability of practical guidance, and the wider environment in which pupils develop their behaviour.

Institutional commitment is reflected in the principal's stated intention to make honesty part of the madrasah's culture. This orientation provides an institutional basis for incorporating moral expectations into learning activities and school routines. Teacher modelling is another reported supporting factor. The manuscript describes teachers as demonstrating expected behaviour, maintaining discipline, and encouraging pupils to acknowledge mistakes. These practices are relevant because the adult response to dishonesty can influence whether pupils experience truth-telling as an opportunity to take responsibility or simply as an occasion for punishment. Nevertheless, the manuscript does not provide comparative evidence showing how implementation differs between teachers or whether stronger institutional commitment corresponds to better behavioural outcomes.

The madrasah's religious culture and the surrounding community are also identified as supportive conditions. The manuscript describes an environment in which religious activities coexist with local values such as mutual cooperation, deliberation, and safeguarding entrusted responsibilities. These values offer familiar moral reference points for pupils. Their contribution, however, depends on how explicitly they are connected to honesty in daily practice. Cultural familiarity alone does not guarantee that a child will apply a moral expectation consistently when facing peer pressure, fear of reprimand, or an opportunity to gain an unfair advantage.

One significant constraint is the inconsistency between school expectations and home experiences. The manuscript reports that teachers perceive differences in how families reinforce character values, which may make school-based habituation more difficult to sustain. Teacher SR is described as explaining that some pupils receive different examples at home and consequently require a longer period of guidance. The manuscript does not provide a verbatim quotation from SR, so this finding should remain a paraphrase. It would also be inappropriate to interpret the report as proof that families are responsible for pupils' dishonest behaviour; the available evidence reflects teachers' perceptions and does not include systematic interviews with parents.

Unsupervised digital-media exposure is another challenge identified in the manuscript. Teachers reportedly express concern that some pupils encounter digital content that does not reinforce the behavioural expectations taught at school. The study, however, does not specify the content, duration of exposure, or a demonstrated relationship between digital-media use and dishonest conduct. This issue should therefore be presented as a perceived implementation challenge, rather than an established cause of dishonesty. More detailed evidence would be needed to determine how digital experiences intersect with family practices, peer relationships, and pupils' moral decisions.

The final reported constraint is the absence of a written guide for implementing local-wisdom-based character education. According to the manuscript, implementation relies partly on individual teachers' initiative and creativity. This may allow flexibility in responding to classroom circumstances, but it also creates a risk that the selected values, learning activities, behavioural expectations, and evaluation practices will vary between teachers. A written framework could help establish shared objectives while leaving room for locally appropriate activities. Its potential value lies in supporting consistency, not in guaranteeing behavioural change.

Table 3. Factors supporting and constraining implementation

Factor	Classification	Evidence reported in the manuscript	Implication for implementation
Principal's commitment	Supporting	The principal emphasizes making honesty part of school culture	Provides an institutional basis for integrating honesty into school routines
Teacher modelling	Supporting	Teachers reportedly demonstrate expected conduct and guide pupils who make mistakes	Connects moral instruction with observable adult behaviour
Religious culture	Supporting	The madrasah's religious	Provides a moral context

		environment is described as supporting character formation	for reinforcing honesty and responsibility
Community values	Supporting	Mutual cooperation, deliberation, and safeguarding trust are identified in the surrounding community	Offers locally recognizable examples for contextualized instruction
Differences between home and school practices	Inhibiting	Teachers report inconsistent reinforcement of character values at home	May complicate continuity between school expectations and pupils' everyday experiences
Unsupervised digital-media exposure	Inhibiting	Teachers express concern about digital content that may not reinforce school values	Indicates a perceived need for guidance and closer home-school communication
Absence of written implementation guidance	Inhibiting	Implementation is reported to depend on individual teachers' initiative	May produce variation in activities, expectations, and documentation

Table 3 distinguishes institutional and pedagogical resources from challenges involving the wider environment and implementation procedures. The supporting factors are largely relational and cultural: leadership commitment, adult example, religious practice, and community values. The inhibiting factors concern continuity between settings and the organization of practice. This pattern suggests that the principal challenge is not necessarily the absence of relevant moral values, but the difficulty of reinforcing them consistently across activities and environments. However, the factors are based on qualitative reports from a limited group of participants. They should therefore be interpreted as context-specific influences identified in this case, rather than as an exhaustive or ranked set of determinants of honesty education.

The relationship between these factors can be summarized in the following analytical matrix.

Table 4. Implications of supporting and inhibiting factors for implementation

Implementation dimension	Existing condition reported	Potential implementation response	Evidence status
Institutional coordination	Principal commitment is reported, but no written implementation guide is available	Develop shared objectives and practical guidance for teachers	Proposed response based on a reported constraint

Pedagogical consistency	Teacher modelling and guidance are reported	Align explanations, modelling, and responses to dishonest behaviour	Builds on reported practices
Home-school continuity	Teachers perceive differences in character reinforcement at home	Establish regular communication with parents or guardians	Proposed response; parent participation was not documented in the reported evidence
Digital-media guidance	Teachers express concern about unsupervised exposure	Discuss age-appropriate digital conduct and supervision with families	Proposed response; the effect of digital exposure was not established
Behavioural monitoring	The manuscript describes observations of both honest and dishonest conduct	Use consistent behavioural indicators and periodic records	Proposed improvement; a validated monitoring system was not reported

Table 4 matrix shows how the reported constraints can inform practical responses without presenting those responses as interventions already implemented or proven effective. In particular, written guidance could clarify the relationship between local values, classroom activities, expected behaviours, and monitoring procedures. Home-school communication could also create opportunities to discuss consistent expectations, while digital-media guidance could address teachers' concerns without presuming a causal link that the study has not established. These are analytically derived recommendations rather than empirical outcomes.

A Local-Wisdom-Based Character Education Framework

Implementation framework synthesized from the practices, behavioural examples, and constraints described in the preceding findings. The framework organizes the manuscript's recommendations into five connected components: identifying relevant local values, integrating those values into the curriculum and learning activities, embedding them in habituation and school culture, strengthening collaboration with families and the community, and monitoring pupils' character development. Unlike the first three findings, which report practices and participant accounts, this framework is an analytical and practical output derived from the case. It should not be interpreted as a model that has already been experimentally tested or demonstrated to be effective.

The first component is the identification of local values relevant to honesty education. The manuscript identifies mutual cooperation, trustworthiness,

responsibility, respect, concern for others, and local etiquette as potential sources of educational content. These values should be selected in relation to observable expectations rather than included merely because they are culturally familiar. For example, amanah can be connected to returning found belongings, respecting entrusted property, and reporting accurately what happened. Responsibility can be connected to completing tasks independently and acknowledging mistakes. Such connections allow teachers to explain how a broader cultural value relates to a specific action expected of pupils.

The second component is curricular and instructional integration. The manuscript proposes linking local values with learning objectives, lesson content, teaching methods, and character assessment. Examples already reported include discussions of honesty in Pancasila Education, Islamic Religious Education, and IPAS, using familiar community situations to explain trustworthiness and responsibility. A more systematic framework would make these connections explicit in lesson planning. Teachers could identify the value being addressed, the situation in which pupils can practise it, and the behaviour that would provide evidence of understanding. This would improve the traceability between the educational intention and the expected learning experience, although the proposed procedure has not been independently evaluated in the present study.

The third component concerns habituation and school culture. The manuscript identifies the honesty canteen, charitable contributions, classroom duties, returning found belongings, independent task completion, and teacher modelling as relevant practices. Within the proposed framework, these activities should be connected to clearly articulated behavioural expectations. For instance, the honesty canteen could be accompanied by an explanation of accurate payment and responsibility for transactions, while classroom routines could provide opportunities to practise acknowledging mistakes and fulfilling agreed duties. The purpose is not to assume that participation automatically produces honesty, but to create repeated opportunities to enact the value and to discuss decisions when difficulties arise.

The fourth component is collaboration with families and the surrounding community. This component responds to the reported differences between school and home practices. The manuscript proposes involving parents, religious figures, and community representatives through sustained communication, parenting activities, and community-based programmes. The intended function is to establish a shared understanding of the values being taught and the behaviours expected from pupils. However, because the reported empirical evidence primarily reflects school-based participants, the specific form and feasibility of family and community involvement remain to be established. Their participation should be developed in ways that respect family circumstances and

avoid treating differences in home practices as evidence of parental neglect.

The fifth component is monitoring and evaluation. The manuscript proposes periodic observation, character journals, pupil reflection, attitude assessment, and communication between teachers and parents. These tools could help document whether pupils demonstrate behaviours associated with honesty across different situations. Relevant indicators might include independently completing tasks, acknowledging mistakes, returning found belongings, providing truthful explanations, and fulfilling entrusted responsibilities. For credible evaluation, teachers would need shared definitions of these indicators and a consistent procedure for recording behaviour. The framework should also distinguish an isolated incident from a recurring pattern and should avoid treating the absence of observed misconduct as conclusive evidence of internalized honesty. The study does not report that a validated assessment instrument or longitudinal evaluation system has already been established.

The five components are intended to function as a coordinated framework rather than as independent activities. Identified local values inform curricular planning; lessons provide opportunities to understand and discuss those values; school routines create situations for practice; family and community communication may reinforce expectations across settings; and monitoring provides information that can guide subsequent teaching. This sequence also allows the madrasah to revisit its selected values and activities when observations reveal difficulties. The framework is therefore presented as a proposed, context-sensitive structure grounded in the study's reported practices and constraints, rather than a validated intervention model.

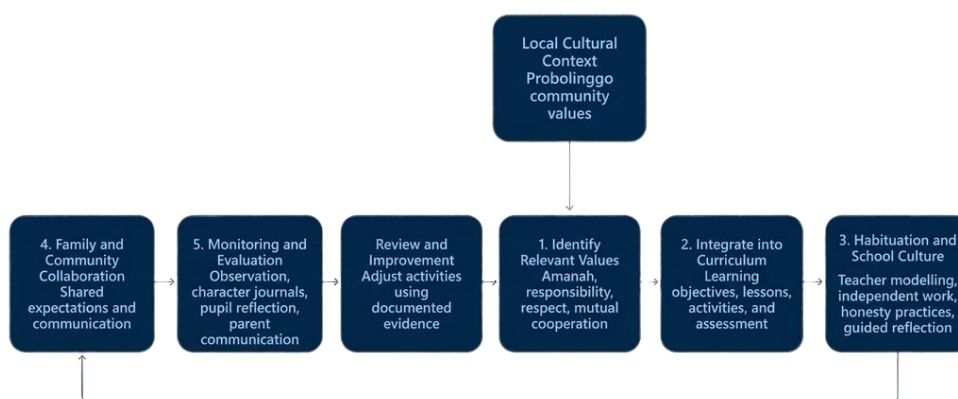


Figure 1. Proposed framework for implementing local-wisdom-based honesty education

Figure 1 illustrates a proposed sequence in which local cultural values provide the foundation for instructional planning and everyday practice. The process then extends beyond classroom activities through family and community

collaboration, before behavioural monitoring informs subsequent improvements. The return arrow indicates that implementation is intended to be iterative: evidence from observed behaviour should inform the selection of activities and the way values are taught. This is particularly relevant to the reported persistence of copying and inaccurate explanations despite existing reminders and routines. The framework is a conceptual synthesis of the present case, not evidence that a complete feedback cycle has already been implemented or that the model has demonstrated effectiveness.

Local-wisdom-based honesty education at Madrasah Ibtidaiyah Misbahul Huda involves contextualized teaching, repeated practice, teacher modelling, and the use of school routines to communicate moral expectations. The findings also reveal a gap between these educational intentions and the consistency of pupils' reported behaviour. Institutional commitment and familiar cultural values provide a foundation for implementation, while inconsistent reinforcement across settings and the absence of written guidance present practical challenges. The proposed framework organizes these findings into a structure that can guide further development of practice. Its contribution lies in making the links between local values, educational activities, behavioural indicators, and monitoring explicit. Further research would be needed to examine its feasibility, implementation consistency, and outcomes across a longer period and in other educational settings.

Discussion

The findings demonstrate that local-wisdom-based honesty education at Madrasah Ibtidaiyah Misbahul Huda operates through classroom instruction, teacher modelling, habitual activities, and the wider institutional culture. This pattern is consistent with Mansur and Sholeh (2024), who found that local wisdom was integrated into learning activities, religious practices, and school routines in an Islamic elementary school. Similarly, Sakti et al. (2024) highlighted the contribution of ethnopedagogy and community involvement to culturally grounded character education. However, the present findings extend this literature by distinguishing activities that directly address honesty, such as independent task completion and returning found belongings, from activities that primarily cultivate responsibility or cooperation. This distinction is theoretically important because cultural participation should not automatically be equated with moral internalization. The findings therefore support a contextual understanding of character education in which cultural values become educationally meaningful through explicit behavioural expectations and repeated opportunities for practice.

The second finding indicates that honesty is cultivated through

habituation, teacher guidance, positive recognition, and opportunities for pupils to acknowledge mistakes. This is consistent with Khobir et al. (2022), who examined school-based practices for fostering honesty, and with Sartono et al. (2024), whose study investigated character-based worksheets for developing honesty among elementary pupils. Nevertheless, the present case reveals an important qualification: dishonest practices, including copying answers and giving inaccurate explanations, reportedly persist despite reminders and established routines. This contrasts with interpretations that may treat the presence of character-education activities as evidence of successful behavioural transformation. Instead, the findings suggest that moral instruction, knowledge of rules, and consistent conduct are analytically distinct. Theoretically, this distinction highlights habituation as an ongoing process requiring contextual reinforcement rather than a guaranteed outcome. Practically, teachers should document specific behaviours over time and provide constructive opportunities for pupils to explain their decisions and accept responsibility.

The reported supporting and inhibiting factors further demonstrate that character education is shaped by institutional, pedagogical, and environmental conditions. Leadership commitment, teacher modelling, religious culture, and familiar community values provide resources for reinforcing honesty. This finding aligns with Mansur and Sholeh (2024), who identified teachers, parental involvement, and curricular integration as relevant implementation factors, and with Ramlan et al. (2023), who examined character values within Sundanese local wisdom. However, the present study also identifies perceived inconsistencies between school and home expectations, concerns about unsupervised digital-media exposure, and the absence of written implementation guidance. These findings suggest that the availability of culturally meaningful values is insufficient when educational expectations are not consistently communicated or operationalized. The practical implication is to establish shared behavioural indicators, develop flexible written guidance for teachers, and strengthen communication with families. Such measures are proposed responses to reported challenges, not interventions whose effectiveness has been demonstrated by this study.

The proposed five-component framework contributes an applied synthesis linking local-value identification, curricular integration, habitual practice, family and community collaboration, and behavioural monitoring. Earlier research has explored local-wisdom-based teaching materials, cultural values, and character-learning models (Badeni & Saparahayuningsih, 2023; Hartiwisidi et al., 2022; Nurani et al., 2024; Sulistyorini et al., 2022). Research on Hasthalaku and local cultural traditions also demonstrates the relevance of culturally situated approaches to character development (Jayanti & Wulandari,

2024; Ramlan et al., 2023). The present framework differs in its explicit connection between cultural values and observable honesty-related conduct, including academic independence, truthful disclosure, and respect for ownership. Its theoretical contribution is to organize these elements into an iterative implementation structure in which behavioural observations inform subsequent teaching practices. Its practical contribution is a context-sensitive planning resource for madrasahs. However, the framework remains a conceptual output derived from one case and requires further testing before claims of effectiveness or transferability can be made.

The study's principal novelty lies in connecting local wisdom with the everyday behavioural dimensions of honesty while acknowledging the gap between educational intentions and pupils' reported conduct. This focus complements studies that examine broader character values, culturally responsive learning, and character-assessment development (Aningsih et al., 2022; Nurhasanah et al., 2024; Septiwiharti et al., 2024; Syafiulia et al., 2025). Rather than presenting local wisdom as inherently effective, the findings indicate that its educational contribution depends on how values are translated into explicit expectations, adult modelling, repeated practice, and context-sensitive monitoring. The potential impact is a more coherent approach to honesty education that helps teachers connect cultural knowledge with observable classroom behaviour and encourages schools to coordinate expectations with families. Nevertheless, the evidence does not establish causal effectiveness, long-term character change, or generalizability across institutions. Future research should evaluate the framework longitudinally, include parents' perspectives, and examine its feasibility across multiple madrasahs and cultural settings.

CONCLUSION

This study demonstrates that local-wisdom-based character education at Madrasah fosters honesty through contextualised instruction, habituation, teacher modelling, and school culture. The key insight is that moral instruction alone is insufficient; honesty requires consistent practice and reinforcement across school and home environments. The study's scholarly contribution lies in linking local cultural values to observable indicators of honesty and distinguishing educational practices from evidence of moral internalisation. Its research implications underscore the need for clear implementation guidelines, stronger school-family collaboration, and systematic behavioural monitoring. However, the single-site case-study design, limited participant pool, and absence of longitudinal evaluation constrain the transferability of the findings and preclude causal claims. Future research should examine multiple madrasahs across diverse cultural contexts and employ longitudinal or mixed-methods

designs to assess the feasibility and effectiveness of the proposed framework.

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