

The Role of the Honesty Canteen in Schools in Internalizing Honest and Moderate Characters

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ABSTRACT

This study aims to determine the role of honesty canteens that were established in schools in an effort to cultivate and internalize the honest and moderate character of students in these schools. This study uses a qualitative method. Data collection was carried out by observation and in-depth interviews. Data analysis uses Miles and Huberman with the stages of collecting data, reducing data, presenting data and drawing conclusions or verifying data. Based on the results of the research, canteens in schools by implementing honesty canteens can be implemented effectively and can foster and improve honest and moderate character with one method of making posters that encourage honest behavior.

Keywords: Internalization, honesty, moderate, honesty canteen

INTRODUCTION

Economic activity can never be separated from human life. The economy is often a benchmark for the progress of a country. One of them is Indonesia, which has a large Muslim population and has begun to direct its economic activities towards the Islamic economy (Dan et al., 2016) Economic growth in Indonesia, especially the sharia economy, reaches 40% annually, higher than conventional economic growth which only averages 19% per year. Therefore, a positive impact can be seen on

development in Indonesia, especially the real sector economy and the government's efforts to encourage micro, small and medium enterprises to be more productive, increase people's per capita income and also expand employment opportunities. This can strengthen the national foundation. On the other hand, honesty and moderation are very important characters as the foundation for running a nation's economy, especially in today's modern era. Without high honesty and moderation, corruption and all economic problems in this country will never end. Honesty is part of the noble character that is loved by Allah SWT. With honesty, humans will live peacefully without fear and pressure from both outside and within. According to (Afthonul Afif, 2012)"Honesty means speaking according to conscience or existing reality. Honesty also means that humans keep their promises according to what is said and what they actually do. Apart from honesty, another important character is moderation. Moderate character is a reflection of an attitude that believes that God has gifted humans with the ability to distinguish between what is good and what is bad, what is right and what is wrong, so that humans have the choice to decide which one to live. (Khaled, 2006). Honest and moderate should have been instilled from an early age, so that this foundation will shape character when he grows up. In

enlightening character, the school prepares a canteen that students can access when they have a break from study section. (Sirojuddin et al., 2021) (The canteen is set to be an honesty canteen, where merchandise such as food and drinks are not guarded by the sellers. If students buy, they will count it themselves and put the money into the space provided and when buying the amount of money there must be change, students take it themselves in the box for more refunds. Buyer honesty is highly sought after in canteens and honesty when shopping by paying or reimbursing. The honesty market has a goal to train students to act honestly and moderately. Be honest in all his actions when making purchases at the canteen on the basis of moderation, namely choosing to pay according to the amount taken without any egoism to commit fraud.

The existence of an honesty canteen has been implemented by many Islamic-based schools in Indonesia, then also implemented by other schools, including at Deyeng 1 Public Elementary School, Kediri Regency. This school is located on the border of Kediri Regency and Blitar Regency. Since several years ago, it has been providing an honesty canteen for its students. The purpose of holding the canteen is to cultivate an honest and moderate attitude from an early age in students, not just getting used to it at school, but also the hope that it will become a character that sticks to adulthood and will later become a habit in everyday life. Honesty canteens that are established in schools have a legal basis, namely Law No. 14 of 2005 Article 6 paragraph 4 of the Teacher and Lecturer Law, which essentially states that the position of teachers and lecturers as professionals basically has the goal of implementing the national education system as well as realizing the national goal, namely develop the potential of students to become human beings who have faith and are devoted to God Almighty, and have noble character, are healthy, knowledgeable, capable,

creative, independent and become citizens of a democratic and responsible state. (Tri Maria, 2016)

LITERATURE REVIEW

Honesty canteen is a place to buy and sell food and drinks that are not guarded by the seller. Inside the canteen, a box is provided to pay for the food and drinks that have been purchased. In the canteen, buyers self-service take their own food and if there is change, the buyer will count and take their own change besides counting the amount of food and drinks they have bought. (Yulianti, 2013) In the honesty canteen, there is a demand for buyer awareness, in this case students and school members to be moderate and also honest in paying for the food they have consumed without having to be supervised by the seller or canteen staff. One of the mottos that is usually placed on the wall is "God will see all human actions and will be recorded by angels.

In Islamic law the economic practice in an honesty canteen is called a silent statement and all parties do not use verbal or written language to express their will, but by carrying out actions directly and closing it with an agreement. For example: people buy coca cola by inserting coins into an automatic machine (vending machine), then taking a bottle of coca cola from the automatic machine without communicating with the seller. (Baharuddin & Ita Sarmita Samad, 2019) explained that in Islamic law, a contract that occurs in this way is called a ta'athi contract, which means taking goods and giving money without saying a word. " The characters that grow from the practice of having an honesty canteen are actually quite a lot, including moderation and honesty. According to (Fuad et al., 2022) (Husna Nashihin, 2018) the term moderation comes from the word "wasat" which has the basic meaning of everything good according to the object and people who have the trait of *wasat* are called "arbitrators". In Indonesian, *wasat* or referee has the following meanings 1) they

act as intermediaries or intermediaries in both business and other activities 2) separator or pacifier is a person who arbitrates disputes or someone who reconciles people who are in dispute. 3) The match leader or someone who leads a match.

Moderate has a character that is in the middle, which means someone who has a moderate character is someone who is not fanatical about a particular thing. For example, in this honesty canteen practice, a person is said to be moderate if he is able to distinguish that paying less for the goods taken is a sin, while paying more for the goods taken also means that it is not in accordance with the agreement written on each item. Therefore, someone who is moderate will choose to pay according to the goods he takes. (Herlinawati, 2020) Moderate character affects a person's honesty because moderate people tend to behave honestly.

MATERIALS & METHODS

This study used a qualitative approach. Qualitative studies are studies whose results cannot be obtained by statistical or quantitative methods and which help to illuminate and understand human social phenomena. (Albi Anggito & Johan Setiawan, 2018) The research subjects were students of SDN Deyeng 1 with 20 respondents. The considerations are 1) the respondent has long enough and intensively integrated into the field being studied 2) the respondent has enough time to be asked for information (Sugiyono, 2019)

Data collection techniques are observation and interviews. This activity is carried out by recording narrative in the form of anecdotal notes and documentation in the form of recordings and photos of activities. The observation technique used is to find out the honest behavior of students and also the characters that can be formed from the existence of an honesty canteen. Data analysis in this study is to use 3 (three) stages like data reduction, data presentation and drawing conclusions. Data reduction is

carried out by selecting, simplifying and deciding on the data to be presented (Rijali, 2018) at this stage in the form of field notes, recordings as well as photo documentation which will eventually be interpreted. The second stage is the presentation of data, namely by presenting data in the form of narrative and graphics. The third stage is drawing conclusions.

RESULTS AND DISCUSSION

Honest character is behaviour that is based on the desire to be a person who can always be trusted both for himself and for other parties. Honesty can be interpreted as acknowledging facts as they are, balanced in thoughts, words and deeds, sincere and not dishonest, strong and courageous. Integrity includes everything from intent to execution. Honesty is a behaviour that is based on efforts to be a person who can always be trusted in words, actions and work. According to (Madani, 2021) "honest is the behaviour of someone who makes himself a person who can always be trusted in words, deeds and work".

According (Sundi, 2022), honest people have the following behavioral characteristics: a. If you have decided (an initiative decision) to do something, that determination is right and good. b. When saying don't lie, tell or provide information honestly. c. there is a similarity between what his heart says and what he does.

The word moderate comes from the English word medium, which means to take a middle position: in a certain position, one does not exaggerate; one's position is perpendicular to the truth. A moderator is a mediator who is able to balance and harmoniously connect both sides of an issue without compromising true values. In Arabic it is called al-wasathi. Mufrodat Al-Fazh Al-Qur'an by (Al-Ashfahani & Al-Raghib, 1992) interprets the word wasath in a balanced way, not too far to the right (ifrath) or too far to the left (tafrith), even though it contains meaning. justice, stability, goodness, security and power.

Meanwhile, according to (Faqihuddin,

2021) the characteristics of moderate Muslims can be identified based on the following 10 characteristics: 1. Tawassuth (taking the middle way/not exaggerating and reducing Islamic teachings). 2. Tawazzun (balance between the demands of worldly life and the presentation of strict principles against deviations and differences). 3. I'tidal (justice/rights and obligations of the state in relation to). 4. Tasammuh (tolerance in terms of ikhtilaf, and in religion, society, culture and society). 5. Musawah (equal/non-discriminatory towards others). 6. Shura (Dialogue to solve problems). 7. Islah (renewal/prioritizing improvement and progress for the common good). 8. Awlawiyah (prioritizing the most important things over the less important ones). 9. Tathawwur Wal ibkar (Dynamic and innovative to meet the demands of progress and the common good). 10. Tahaddhur (civilian/maintaining noble character, identity and integrity like the best people who are still alive).

How to teach these characters can be through learning or habituation. Deyeng 1 Public Elementary School chose not only to instill character in learning but also through habituation, namely by holding an honesty canteen in the school area. (Yulianti, 2013) in her research an honest canteen to produce creative elementary school students in order to improve character education, she stated, a fair canteen is canteen that sells food and soft drinks and is not guarded. Wallets are installed in canteens to collect payment for food or drinks. If there is change, the buyer takes and counts change from inside the box. In this food stall, the awareness of the buyer, in this case students and school youth, is expected to be reasonable and honest in their purchases, pay and take change if there is too much, without the supervision of the canteen staff. One of the canteen's mottos is "God sees an angel taking notes".

Honest canteens are not synonymous with sharia economics, but because of their

existence which continues to develop, they become the foundation of sharia economics. In Islamic law, financial activity is called a tacit declaration in the honesty canteen. This means that all parties do not use words or letters to express their will, but rather by making a contract through direct action. This is also in accordance with the rules of fiqh: which means:

"Basically, all forms of muamalah are permissible unless there is an argument that forbids it" In the development of an honesty canteen there are several basic principles that must be used as a basis: "In principle, muamalah may be carried out in any form as long as there is no argument against it." The development of an honest canteen should be based on several basic principles:

1. The intended target of the activity is more focused on building, revitalizing and actualizing the values of honesty, noble character and moderate spirit.
2. The Honesty Canteen Management Program can be adapted to school culture, school capabilities, time, place and implementation model.
3. Development of the Independence of the Organization of the Integrity Canteen must be beneficial for the character formation of students, equipping them with the values of honesty and moderation to build an anti-corruption culture.
4. Efficiency and Effectiveness. The implementation of an honest canteen must be able to fulfil all the elements that the school has, and its activities must be able to instil the values of honesty in accordance with the goals to be achieved.
5. Entrepreneurship Development. Organizing an honesty canteen can be a means of entrepreneurship education for students and an effort to develop student entrepreneurship (entrepreneurship development) which is based on the values of honesty.
6. Continuity of the Integrity Canteen

Implementation Program must be carried out systematically and continuously to shape the nature of students as initiators of anti-corruption culture

An honesty canteen at Deyeng 1 Public Elementary School was established in 2019 with an initial capital of Rp. 3,000,000, - which was then spent on children's snacks, drinks, and school equipment such as pencils, erasers, books, rulers, stipo, and so on. Goods for sale are placed in certain boxes with labels affixed with the nominal price of the goods being sold, so that buyers can find out the price of the goods they want to buy without having to ask the seller. The canteen is not guarded because that is where it educates the buyers to practice honesty, besides that in the honesty canteen there are several signboards that read "God sees the angels taking notes" with the aim that the students can act honestly.

Based on the information obtained from the Deyeng 1 Public Elementary School, there was one teacher who was appointed as the manager of this honesty canteen so that every teaching and learning activity at the school was over, he counted the money he got from selling the honesty canteen. In

the first week of sales, the results fluctuated greatly. The first day made a profit of IDR 83,500, the second day IDR 46,000, the third day a loss of IDR 12,500, the fourth day a profit of IDR 63,000, the fifth day a loss of IDR 44,300, and another loss of IDR 16,500 in the sixth day.

This shows that the level of moderation and honesty of students is still relatively low, so further coaching is needed. On Monday the following week, all students received advice from the principal as well as a statement that CCTV would be installed in the honesty canteen area. The CCTV installed is just an imitation to emphasize the honesty of students. It turned out that this was quite effective; of the number of days a week there was only one day that experienced a loss. Instilling a moderate and honest attitude is not easy, it takes quite a long time to become a habit and character that is rooted in the students themselves, which we hope will also be implemented in the future, including in carrying out economic transactions.

The following is a table of the results of the honesty canteen profits for the past three years before the outbreak of the Covid-19 pandemic, which were obtained from schools.

Table 1. The results of the honesty canteen profit

No	2019	Initial capital	Sale	Profit
1.	January-April	Rp3.000.000,00	Rp4.042.000,00	Rp 642.000,00
2.	Mei-August	Rp3.000.000,00	Rp4.140.500,00	Rp1.140.500,00
3.	September-December	Rp3.500.000,00	Rp4.821.300,00	Rp1.321.300,00

Data source: Research data processed, 2022

Based on the results of the profits obtained, there is an increase in sales results every year. In the first four months of sales, the profit earned was Rp. 642,000.00, then it increased in the second quarter to Rp. 1,140,500.00 and in the third quarter to Rp. 1,321,300.00.

This shows that the honesty canteen held at Deyeng 1 Public Elementary School is effective enough to train students' moderation and honesty as well as school members. Evidenced by the existence of profits that are always increasing, which

means that buyers pay according to what is purchased. In the first year there are still many students who pay less than the price of the goods taken so that the profits obtained are also quite small even though sales are quite large.

In addition, the benefits derived from providing an honesty canteen are: 1) **Honest in speaking**. The implementation of the Honesty Canteen does not prioritize strengths or weaknesses, but can be a measure of honesty in the eyes of students. As for the confessions of students who have

cheated so far, the honest canteen has trained its students to speak honestly, because the nature of an honest canteen is not whether the money is taken back or not, but rather the student's confession, meaning that the student has spoken honestly. 2) **Honesty in Dealing with Muamalah.** Muamalah is interpersonal communication. For example, several informants admitted that they had never committed fraud at a store when shopping at an honest canteen. 3) **Honesty promises.** Honesty of promises is manifested when students who cheat are directed to write a letter promising them not to do it again. One indicator of its success is to encourage students to develop an honest attitude, foster responsibility, foster a culture of obedience to principles, cultivate justice, grow an open attitude, grow noble character, grow noble character, foster character. a sense of justice, instill a sense of justice, grow a noble attitude. And improve the eradication of corruption. It is not only honesty that grows through the existence of an honesty canteen at Deyeng 1 Public Elementary School, but also moderation. The characteristics of moderation that emerged after the existence of an honesty canteen at school were: 1) Children have an open attitude Having an honesty canteen is a new thing for elementary school-age children. Buying and selling that usually requires someone to be different in today's modern era. Even though in Islamic economics, especially the buying and selling contract, there are several pillars, such as: 2) seller and buyer; 3) object; and 4) agreement between the seller and the buyer. However, unlike the honesty canteen, the buyer does not meet directly with the seller. This raises several views of the scholars, even though most of them state that honesty is permissible, especially since the aim is to train noble character in students. In accordance with Syamsul Anwar's research (2010) the contract that occurs in the honesty canteen is the ta'athi contract, namely taking goods and giving money without saying a single word:

1. Always think rationally.

All acts of worship or kindness must be acceptable to common sense. If it conflicts with reason, then the attitude or actions taken are questionable.

In Islamic law, such a contract is called a ta'ath contract, which means taking goods and giving money without saying a word.” 1.

Always think rationally. All worship or kindness should be received with care. If it conflicts with reason, the attitude or action taken is questionable.

Through the honesty canteen, students are able to think rationally. For example, when carrying IDR 1,000.00 in cash, they can take two snacks worth IDR 500.00, not three or four.

2. Tawadhu 'or humility.

A moderate should not feel arrogant about his knowledge, so that he wants to keep learning. He must be humble when talking to others. The same is true of students at Deyeng 1 Public Elementary School. When buying something in the honesty canteen, usually low graders like first graders are not able to count properly, that is where the role of the high grader to calculate purchases correctly.

The character that is embedded and grows in students through the existence of an honesty canteen really needs to be followed up. However, since the arrival of Covid-19 in early 2020 the school has shifted to Learning From Home (LFH) and the honesty canteen has been closed. Even though the existence of the canteen has fostered an honest and moderate character in students in particular, and school members in general. Now, at the beginning of 2022, offline learning has begun to be implemented. It is hoped that the honesty canteen can be reopened.

CONCLUSION

The honesty canteen held at Deyeng 1 Public Elementary School is effective enough to train students' moderation and honesty as well as school members. Evidenced by the benefits that are obtained

and always increase, which means the buyer pays according to what is purchased. In the first year there are still many students who pay less than the price of the goods taken so that the profit they get is also quite small even though the sales are quite large. In addition, the benefits of the honesty canteen at SDN Deyeng1 are fostering honesty in speech, honesty in dealings, and honesty in doing. The honesty that belongs to the Deyeng 1 Public Elementary School residents is accompanied by a moderate nature that is ingrained in them. The moderate character possessed by children is that they are more open, able to think rationally, and also humble. However, since the arrival of Covid-19 at the beginning of 2020, schools have shifted to Learning From Home (BDR) and the honesty canteen has been closed. Even though the existence of the canteen has fostered an honest and moderate character in students in particular, and school members in general. Now, at the beginning of 2023, online learning has begun to be implemented. The hope is that the honesty canteen can be reopened.

Declaration by Authors

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