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# Internalization of Islamic Creed Values in Overcoming Dishonest Behavior Among Junior High School Students: The Integration of Lawrence Kohlberg's Theory of Moral Development and Ibn Miskawayh's Ethical Thought

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## ABSTRACT

**Background:** Dishonest behavior among junior high school students, such as cheating, manipulating assignments, and providing false information, reflects a serious moral problem that cannot be resolved solely through external supervision or administrative sanctions. This phenomenon indicates a gap between moral knowledge and the actual behavior of learners in the school environment. **Objective:** This study aims to formulate a conceptual model for internalizing Islamic creed values to address student dishonesty through the integration of Lawrence Kohlberg's theory of moral development and Ibn Miskawayh's ethical thought. **Method:** The method employed is library research utilizing a conceptual-comparative analysis approach toward literature on moral education, character education, and Islamic education. **Main Findings:** The findings of the study indicate that Kohlberg's theory helps map students' moral reasoning, Ibn Miskawayh emphasizes character formation as a stable disposition of the soul (*malakah*) through habituation, and Islamic creed values such as faith and *muraqabah* strengthen internal control. **Conclusion:** The conclusion of this study asserts that honesty must be shaped as an expression of faith and an inherent character within learners. **Contribution:** The primary contribution of this article lies in offering a three-layer integrative model comprising moral reasoning, character habituation, and spiritual awareness to comprehensively support character education in schools.

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## 1. INTRODUCTION

Dishonest behavior in the school environment is an educational issue that requires serious understanding because it is directly related to the character formation of learners (Setiawan & Cholili, 2023). In the context of junior high school students, dishonesty does not only appear in the form of cheating during exams, but also in acts of fabricating reasons for absence, copying peers' assignments, hiding mistakes, manipulating information given to teachers or parents, and avoiding responsibility for personal actions. These symptoms demonstrate that moral education is insufficient when treated merely as a normative message; rather, it must be built as a process of value internalization that touches students' ways of thinking, habits, and spiritual awareness (Nuha et al., 2025). Studies

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on academic dishonesty indicate that academic cheating can be influenced by personal factors, situational factors, school culture, achievement pressure, and weak standards of integrity lived out consistently.

Junior high school students are in the early adolescent stage of development, which is characterized by cognitive, emotional, social, and religious changes (Simorangkir et al., 2026). At this age, learners begin to be able to consider the moral reasons behind an action, but at the same time, they are still easily influenced by peer pressure, reward-punishment orientation, and the need to be accepted by their environment. Therefore, honest behavior will not be solid if it is built solely through the threat of sanctions (Namira & Hayat, 2026). Honesty needs to be practiced through moral reasoning, character habituation, and the reinforcement of the conviction that every action has accountability before Allah SWT. Modern character education emphasizes the importance of forming moral knowledge, moral feeling, and moral action, so that values do not stop at mere knowledge, but become commitments and real behavior (Lickona, 1991). Within the context of junior high school students, this formation process is especially relevant because honesty is not only a personal virtue but also a social competence that shapes trust between students, teachers, and families.

On the other hand, various real phenomena show that dishonest behavior still frequently occurs among middle school adolescents, indicating that moral strengthening in the field has not yet run optimally (Udayani et al., 2026; Ulfah & Susandra, 2021). When honesty is enforced solely through strict supervision or external sanctions, learners tend to avoid cheating only when supervised, yet remain vulnerable to repeating it when opportunities arise (Cheung & Vaish, 2024). The weakness of this value internalization indicates that the problem of dishonesty is not merely a violation of formal rules, but a reflection of the underdeveloped inner control and solid moral awareness within students. Therefore, strengthening honesty in junior high schools requires an educational approach that not only enforces rules but also cultivates moral internalization through habituation, reflection, and supportive relationships between students and their teachers.

Various previous studies on moral education and the prevention of academic cheating have largely focused on strengthening school discipline, implementing codes of ethics, and institution-based character formation (Amalia & Layyinah, 2025; Firmantyo & Alsa, 2017; Yansi et al., 2024). Research in the realms of moral psychology and Islamic education also frequently examines character formation separately, either through modern cognitive psychology approaches or through classical Islamic ethics texts. Nevertheless, efforts to bring together contemporary moral development approaches with the Islamic Sufi-philosophical framework in addressing specific problems such as junior high school student dishonesty still require more comprehensive exploration.

Although Lawrence Kohlberg's theory of moral development is able to map the stages of children's reasoning from the preconventional to the postconventional level, this approach is often criticized for relying too heavily on purely cognitive-rational aspects and failing to adequately accommodate spiritual dimensions and inner habituation (Nersa, 2025; Ulfah & Susandra, 2021). Conversely, traditional ethics approaches are often normative in nature without mapping the stages of children's psychological awareness in a structured manner. From this point, a research gap exists to bridge and integrate modern moral psychology theory with the framework of Islamic ethical thought in order to build a holistic understanding of student honesty behavior.

To bridge this gap, this study raises urgency and novelty through a synthesis of Lawrence Kohlberg's theory of moral development, Ibn Miskawayh's ethical thought, and the internalization of Islamic creed values. This novelty lies in offering a comprehensive framework that not only reads students' moral thinking structures psychologically, but also internalizes them through the concepts of *malakah* (habituation of the soul) and *muraqabah* (divine surveillance). This integrative approach is urgently needed to provide a comprehensive solution for the educational world in facing the complexity of adolescent moral degradation.

This study offers a holistic theoretical model of character education that bridges Western educational psychology discourse with the treasury of classical Islamic thought. Practically, this framework holds great significance for educators, guidance and counseling teachers, Islamic religious education teachers, and school policymakers in designing intervention strategies that touch the cognitive, affective, and spiritual aspects of learners. Thus, the mitigation of dishonest behavior no longer stops at repressive actions in the form of punishment, but transforms into the formation of sustainable self-awareness.

This study examines the integration of Lawrence Kohlberg's theory of moral development, Ibn Miskawayh's ethical thought, and the internalization of Islamic creed values in overcoming dishonest behavior among junior high school students. The focus of the study is directed toward three conceptual questions: first, how Kohlberg's theory explains the development of students' moral reasoning regarding honesty; second, how Ibn Miskawayh's concept of ethics can serve as a foundation for habituating honest character; and third, how Islamic creed values can strengthen students' inner control so that honesty grows as internal awareness. This study is expected to provide theoretical

contributions to the development of character education and practical contributions to Islamic religious education teachers, homeroom teachers, and schools in building a more substantive culture of honesty.

## 2. METHOD

### *2.1 Research Design*

This article employs a library research method utilizing a conceptual-comparative analysis approach. Library research was selected because the purpose of this article is not to test statistical relationships between variables, but rather to formulate a theoretical synthesis among Lawrence Kohlberg's theory of moral development, Ibn Miskawayh's concept of ethics, and Islamic creed values within the context of junior high school student honesty education. Library research enables the researchers to examine, compare, and construct arguments based on relevant primary and secondary literature (Creswell, 2014).

### *2.2 Research Object*

The object of study in this research focuses on the examination of literature and conceptual texts regarding the integration of Lawrence Kohlberg's theory of moral development, Ibn Miskawayh's ethical thought in *Tahdhib al-Akhlaq wa Tathir al-A'raq*, and the internalization of Islamic creed values to overcome dishonest behavior among junior high school students.

### *2.3 Data Collection*

The primary sources analyzed include Lawrence Kohlberg's works on moral development particularly *Essays on Moral Development*-Ibn Miskawayh's thought in *Tahdhib al-Akhlaq wa Tathir al-A'raq*, character education literature, academic honesty studies, and Islamic education literature on creed, ethics, *ihsan*, *amanah*, and *muraqabah*. Supporting sources are utilized to broaden the reading of moral psychology, character education, and the dynamics of academic dishonesty in educational environments (Anderman & Murdock, 2007; Nucci et al., 2014). The primary instrument in this study is the researcher (human instrument), who acts as the literature reviewer to trace, select, and organize relevant library documents.

### *2.4 Data Analysis*

AThe analysis procedure was conducted through four stages. First, the identification of key concepts related to student dishonesty, moral development, ethics as a soul disposition, and creed values. Second, the mapping of each theory's role in honest character formation. Third, the analysis of common ground and limitations within each framework. Fourth, the formulation of an integrative model applicable to junior high school education. Conceptual validity was maintained through argumentative consistency, inter-conceptual coherence, and the use of mutually supporting literature.

## 3. RESULT AND DISCUSSION

### *3.1 Result*

#### *3.1.1 Junior High School Students' Dishonest Behavior as a Moral and Habituation Issue*

Dishonest behavior among junior high school students is a moral issue reflecting the weak integration of moral knowledge, commitment, and behavior, wherein dishonest actions can develop into habits if the environment fails to build consistent standards of integrity. During early adolescence, students frequently experience tension between taught values and pressures from their surrounding environment, such as the fear of receiving low grades or following peers' actions; consequently, honesty education cannot be delivered sufficiently through lectures alone, but must instead be cultivated through an understanding of ethical reasons, the repetition of concrete behaviors, and the formation of self-identity.

Furthermore, dishonest behavior is also related to self-justification mechanisms or moral disengagement, in which individuals rationalize misconduct by minimizing its impact, blaming circumstances, or considering it normal because others engage in similar behavior. Therefore, this type of rationalization needs to be dismantled through creed and ethics education that prioritizes moral dialogue, self-reflection, and the continuous habituation of responsibility.

### 3.1.2 Relevance of Lawrence Kohlberg's Theory of Moral Development

Kohlberg views moral development as a gradual process based on reasoning about right and wrong. Thus, mapping these moral stages (from the preconventional level oriented toward punishment and consequences, to the conventional level bound by group norms, and the postconventional level grounded in moral principles) is vital for teachers to ensure moral cultivation strategies are not treated uniformly. Through this mapping, teachers can understand that students at the preconventional level behave honestly due to supervision, whereas at the conventional level they are driven by social norms and a self-image as a good person, both of which are heavily influenced by culture and modeling within the school environment.

Although Kohlberg's theory is frequently criticized for placing excessive emphasis on formal rationality while neglecting the dimensions of emotion, culture, and spirituality, its stage framework continues to function effectively as a diagnostic tool to read students' moral reasoning. By integrating it into a religious context, these stages can be expanded so that honesty is not merely understood as administrative or social compliance, but rather as a form of trustworthiness (*amanah*) and spiritual awareness rooted in submission to Allah SWT.

### 3.1.3 Ibn Miskawayh's Ethical Thought: Honesty as Malakah

Ibn Miskawayh views ethics not merely as cognitive information, but as a state of the soul or *malakah* that drives an individual to perform good deeds spontaneously, stably, and without the need for coercion or constant supervision. This concept is crucial in overcoming dishonesty because students often actually know that lying or cheating is wrong, yet this knowledge has not been internalized into an inner habit, thus requiring training, impulse control, and habituation in daily activities.

The strength of Ibn Miskawayh's thought lies in its practical orientation to reorganize the inner hierarchy so that reason can control impulses of desire or instant gratification, supported by a school ecosystem that values processes and responsibility. Through this approach, character education moves beyond the boundaries of mere normative advice, transforming into the formation of a robust personality disposition within the educational environment.

### 3.1.4 Internalization of Islamic Creed Values: Muraqabah as Inner Control

Islamic creed serves as the foundational conviction that drives behavior, wherein values such as faith in Allah, the Day of Judgment, *ihsan*, *amanah*, and *muraqabah* instill the understanding that every action carries spiritual accountability that transcends human evaluation. The concept of *muraqabah* establishes inner control so that students remain honest because they feel monitored by Allah SWT in all circumstances, as affirmed in the Qur'an that Allah knows all human secrets and whispers (Ministry of Religious Affairs of the Republic of Indonesia, 2019). This theological awareness transforms the orientation of honesty from mere social compliance into a form of worship, trustworthiness, and proof of faith.

The process of internalizing these creed values requires deep understanding, appreciation, and habituation that differ from one-way indoctrination. Teachers need to guide students in reflecting upon these beliefs in real-life situations, such as when facing the temptation to cheat or acknowledging a mistake, so that creed values genuinely integrate with moral reasoning and character habituation in daily life.

### 3.1.5 The Integrative Model of Kohlberg, Ibn Miskawayh, and Islamic Creed

The integration of Kohlberg's theory, Ibn Miskawayh's ethical thought, and Islamic creed values can be structured through three layers of honesty cultivation. The first layer is moral reasoning, which is the ability of students to understand why dishonesty harms themselves, others, and social trust. This layer aligns with Kohlberg's theory. The second layer is character habituation, which involves repeated practice so that honesty becomes a stable disposition of the soul (*malakah*). This layer aligns with Ibn Miskawayh's thought. The third layer is spiritual awareness, which is the conviction that Allah SWT knows every action, thereby providing students with inner control. This layer originates from the Islamic creed.

These three layers complement one another. Moral reasoning without habituation may produce students who are capable of explaining goodness yet fail to practice it consistently. Habituation without reasoning can render students mechanically obedient yet vulnerable when facing novel situations. Spiritual awareness without concrete pedagogy may stop at religious slogans. Therefore, effective honesty education must systematically combine moral discussion, behavioral practice, and creed reflection.

Table 1. Integrative Synthesis of Theories and Implications for Honesty Education

| Framework | Key Concept | Contribution to Honesty | Educational Strategy |
|---|---|---|---|
| Lawrence Kohlberg | Stages of moral development: preconventional, conventional, postconventional. | Helps teachers understand the reasons why students behave honestly or dishonestly. | Moral dilemma discussions, reflection on the reasons for actions, and evaluation of moral consequences. |
| Ibn Miskawayh | Ethics as *malakah*; a habit of the soul formed through training. | Establishes honesty as a permanent character rather than a transient behavior. | Honesty habituation, modeling, responsibility exercises, and the strengthening of school culture. |
| Islamic Creed | Faith (*iman*), *ihsan*, trustworthiness (*amanah*), *muraqabah*, and afterlife accountability. | Builds inner control because students realize that Allah knows all deeds. | Self-evaluation (*muhasabah*), contemplation (*tafakur*), intention strengthening, and linking creed values to concrete behaviors. |
| Integrative Model | Moral reasoning, character habituation, and spiritual awareness. | Shapes honesty as understanding, habit, and an expression of faith. | Reflective Islamic Religious Education (PAI) learning, integrity contracts, a culture of honesty, and family collaboration. |

This integrative model demonstrates that fostering honesty in junior high schools must not be restricted solely to the level of punishment. Punishment can serve as initial control, but it is insufficient for character formation. Education must shift students' orientation from "being honest out of fear" to "being honest out of awareness and faith." This shift aligns with more mature moral development and the concept of ethics as a habit of the soul.

Implementation Strategies in Classroom Learning and School Culture

The implementation of the integrative model can be pursued simultaneously through Islamic Religious Education (PAI) and school culture, among others through moral dilemma methods to train students' reasoning, the habituation of honesty in routine activities such as honesty canteens or integrity-based exams to form stable *malakah*, and the reinforcement of fair and consistent teacher role modeling, as values are more easily absorbed through concrete examples than mere verbal instruction.

Furthermore, creed instruction must be directed toward inner reflection that connects the pillars of faith and the concept of *ihsan* with the awareness that every action is recorded and held accountable before Allah SWT. This step must also be supported by close collaboration with parents to align perceptions so that children do not face family pressure that demands high grades without valuing the process of integrity.

Table 2. Implementation Design for the Internalization Model of Creed Values to Strengthen Junior High School Student Honesty

| Stage | Main Activity | Internalized Values | Indicators of Change |
|---|---|---|---|
| Moral diagnostic | Teachers identify students' reasons when facing situations involving cheating, lying, or manipulating assignments. | Trustworthiness (*amanah*) and responsibility. | Students are able to explain the moral reasons behind honest and dishonest actions. |
| Reflective dialogue | Discussions on moral dilemmas connecting school rules, social impacts, and accountability to Allah. | *Ihsan* and *muraqabah*. | Students begin to consider honesty even when unmonitored. |
| Character habituation | Practicing honesty in assignments, exams, acknowledging mistakes, and classroom activities. | Truthfulness (*shiddiq*) and trustworthiness (*amanah*). | Students demonstrate consistent habits of honesty in minor actions. |
| Cultural reinforcement | Implementation of integrity contracts, teacher modeling, and appreciation for honest processes. | Social trust and responsibility. | The classroom maintains a norm that cheating and lying are unacceptable behaviors. |
| Evaluation and self-reflection | Weekly reflection on experiences of maintaining honesty, challenges, and self-improvement. | Repentance (*taubat*), self-evaluation (*muhasabah*), and steadfastness (*istiqamah*). | Students are capable of self-evaluation and designing improvement commitments. |

Table 2 illustrates that the internalization of creed values must move from understanding to experience. Students need to be given space to recognize the temptation of dishonesty, weigh it morally, connect it with faith, and practice honest responses in real-life situations. Consequently, creed education does not stop at delivering material, but becomes a process of forming self-control.

Evaluation of Successful Honesty Internalization

The successful internalization of honesty values cannot be measured solely by a decrease in recorded infractions; rather, it must be evaluated comprehensively through behavioral observation, student reflection, parental feedback, and student consistency in admitting mistakes and rejecting cheating when unmonitored. Based on Kohlberg's framework, this evaluation observes the shift in students' moral reasoning from mere fear of punishment to ethical and spiritual awareness, while according to Ibn Miskawayh, success is measured by the stability of habits consistently integrated into character.

Additionally, teachers need to avoid forms of evaluation that tend to trigger cheating, such as excessive emphasis on numerical grades or humiliating punishments. Based on self-determination theory, internal motivation grows optimally when the educational environment supports individuals' basic psychological needs for autonomy, competence, and relatedness, enabling honesty evaluations to effectively build genuine awareness and responsibility.

### *3.2 Discussion*

The findings of this study indicate that dishonest behavior among junior high school students is a manifestation of the weak integration among moral knowledge, inner commitment, and daily life habits. These findings confirm that violations such as cheating or manipulating assignments cannot be viewed merely as administrative infractions, but rather as indicators of an individual's inability to manage social pressures and instant impulses within their surrounding environment. Therefore, the interpretation of this phenomenon demands a shift in the orientation of guidance away from repressive punishment toward the reinforcement of comprehensive and sustainable moral awareness for learners.

In-depth analysis of internal mechanisms reveals that dishonest actions are closely linked to self-justification or moral disengagement processes when facing stressful situations. Early adolescents frequently rationalize misconduct by minimizing the impact of bad deeds, blaming surrounding conditions, or considering such actions normal because others engage in them (Rico et al., 2024). Internal factors, such as weak self-control and tension between taught values and social reality, cause students to easily slip into cheating behavior; consequently, character education must be directed toward dismantling such rationalization through dialogue, self-reflection, and the continuous habituation of responsibility.

The theoretical linkage in this study is manifested through the synthesis of stages in moral reasoning development, the concept of soul habituation, and the dimension of spiritual awareness (Pranilinsyia et al., 2025). The moral development framework helps map how students view rules, ranging from a fear-of-punishment orientation to principled awareness, while the framework of ethical philosophy complements it with an emphasis on repeated practice so that virtue becomes a permanent character (Fuadah et al., 2026). Furthermore, Islamic creed values reinforce both frameworks by instilling the theological awareness that every action exists under absolute surveillance, transforming cognitive reasoning and practical habituation into a form of profound spiritual obedience (Ihsan et al., 2026).

When compared with various previous studies that tend to examine moral education separately between modern psychology approaches and classical religious education, this research offers a more comprehensive perspective (Azmi et al., 2025; Fuadah et al., 2026). A number of prior literatures often rely excessively on purely cognitive-rational aspects or remain normative without systematically mapping children's psychological structures of awareness (Baqi & Firmansah, 2025; Sariroh et al., 2026). Through this comparative approach, the divide between Western educational psychology discourse and the treasury of classical Islamic thought can be harmoniously bridged to address the complexity of adolescent moral problems in a targeted manner.

The primary novelty offered by this research lies in the formulation of a three-layer integrative model that simultaneously combines moral reasoning, character habituation, and spiritual awareness. Addressing this empirical gap is crucial because efforts to combat moral degradation have often run partially and failed to touch the roots of learners' inner awareness. By combining the analysis of thinking stages, the formation of stable soul dispositions, and divine surveillance, this conceptual model presents a holistic solution that has not been extensively explored in previous character education literature (Fadhilah et al., 2026).

Critical analysis of these findings demonstrates a fundamental conceptual shift from rigid conventional character education patterns toward a guidance model based on meaning internalization. This shift transforms the old

paradigm which positioned students as passive objects controlled by external sanctions into active subjects possessing moral autonomy and theological awareness. Evaluations of successful character formation also shift from merely observing reductions in formal infraction rates to recording the stability of good habits and the maturity of moral reasoning adopted by learners in daily life (Fadlillah & Achadi, 2026).

The significance of this research provides broad implications for educational practitioners, guidance and counseling teachers, religious educators, and school policymakers in designing intervention strategies that extend beyond mere ceremonial practices. Alternative explanations indicate that the failure to instill honesty has often stemmed from school or family environments that excessively demand numerical achievements without valuing the process, alongside the use of evaluation methods that trigger fear. Therefore, improving the educational ecosystem through modeling, positive culture, and healthy collaboration serves as the key to cultivating students' internal motivation optimally (Agustin, 2026).

The synthesis of the overall discussion asserts that cultivating integrity in students requires a complete synergy among cognitive, affective, and spiritual aspects without ignoring the psychological realities of adolescent development. The formulated integrative model proves that robust honesty will not emerge from the threat of punishment alone, but rather from ethical awareness trained consistently and embodied as part of a profound faith in Almighty God. Consequently, character education in schools can transform into a vehicle for forming complete human beings who possess stable personalities, responsibility, and high integrity.

## 4. IMPLICATIONS AND CONTRIBUTIONS

### *4.1 Research Implications*

Practically, the integrative model developed in this study holds significant implications for educators, guidance and counseling teachers, Islamic religious education teachers, and policymakers within junior high school environments. The primary implication is the necessity for a paradigm shift in handling student dishonest behavior, moving away from a repressive, punishment-oriented approach toward a holistic framework that touches upon moral reasoning, character habituation, and spiritual awareness.

Schools and teachers can no longer rely solely on external supervision or administrative sanctions to build student integrity. Instead, educational institutions must design systematic guidance strategies through Kohlberg style moral dilemma discussions, Ibn Miskawayh style habituation of good practices (*malakah*), and the reinforcement of divine surveillance awareness (*muraqabah*). This implies that the hidden curriculum, school culture, educator modeling, and active collaboration with parents must be aligned to build an ecosystem that sustainably supports the growth and development of honest character.

### *4.2 Research Contributions*

The primary contribution of this article lies in offering a novel conceptual framework, a three-layer integrative model comprising moral reasoning, character habituation, and spiritual awareness, to address the problem of academic dishonesty at the junior high school level. This study successfully bridges contemporary educational psychology discourse (Lawrence Kohlberg's theory of moral development) with the treasury of classical Islamic thought (Ibn Miskawayh's philosophy of ethics and Islamic creed theology).

From a theoretical standpoint, this article enriches the literature on character education and Islamic education by demonstrating how cognitive rational, practical psychological, and theological spiritual dimensions can be harmoniously synthesized. Meanwhile, from a practical standpoint, the study's contribution is manifested through implementation design guidelines and behavioral change indicators that can be adopted directly by educational practitioners in schools.

## 5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

### 5.1 *Research Limitataions*

Although this study has endeavored to formulate a comprehensive theoretical synthesis, several limitations must be acknowledged. First, this research employs a library research approach with a conceptual comparative analysis, meaning that the resulting model remains a theoretical and conceptual framework that has not yet been empirically tested through direct field observation or school experiments. Second, this study specifically limits its moral psychology framework to Lawrence Kohlberg's theory and its Islamic ethics framework to Ibn Miskawayh's thought, thus leaving other moral development theories or Islamic philosophical schools unexplored on a broader

scale. Third, the scope of this study focuses specifically on the psychological and religious characteristics of early adolescent junior high school students, meaning that the dynamics across other educational levels are not yet part of the in-depth analysis.

### 5.2 *Recommendation for Future Risearch*

Building upon these limitations, future research may pursue three main directions. First, subsequent studies are recommended to test the proposed integrative model through empirical field research, utilizing either qualitative approaches such as case studies in schools or quantitative approaches through experiments or surveys, in order to measure the model's actual effectiveness in reducing student dishonesty. Second, future research can broaden the scope of inquiry by combining other contemporary moral development theories, such as social domain approaches or moral identity theories, with the intellectual heritage of other Islamic ethics scholars, such as Al Ghazali or Al Attas. Third, future studies can also be directed toward comparing the effectiveness of internalizing these creed and moral values across different educational levels or contrasting them among diverse educational institutions, such as Islam based schools versus public schools, to observe variations in learners' responses to integrity cultivation models.

## 6. CONCLUSIONS

Dishonest behavior among junior high school students is a moral issue that cannot be resolved solely through rules, supervision, and sanctions. Dishonesty must be addressed through a process of value internalization that touches moral reasoning, character habituation, and spiritual awareness. Lawrence Kohlberg's theory of moral development helps explain the stages of students' reasoning in behaving honestly or dishonestly, ranging from fear of punishment orientation to principled moral awareness. Ibn Miskawayh's thought enriches this approach with the concept of ethics as *malakah*, which refers to a disposition of the soul formed through training, habituation, and role modeling. Meanwhile, Islamic creed values, especially faith, *ihsan*, *amanah* (trustworthiness), and *muraqabah*, provide a spiritual foundation ensuring that students maintain honesty out of the awareness that every action exists within the knowledge and surveillance of Allah SWT.

The integration of these three frameworks yields a more holistic honesty education model. Students are not only guided to understand that lying and cheating are wrong, but are also trained to habituate honesty and internalize it as part of their faith. The implementation of this model can be carried out through moral dilemma discussions, character habituation, creed reflection, teacher role modeling, an honest school culture, and collaboration with parents. Through this approach, honesty is expected to cease being a behavior driven merely by the fear of punishment, and instead become a character born from moral awareness and conviction in Allah SWT.

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## Author Contribution Statement

The author declares that the entire research and writing process for this article was conducted independently. The author assumes full responsibility for all data associated with this research. No other individual contributed as a co-author or made any significant contribution to the content of this work.

## Declaration of Generative AI (GenAI) Usage in Scientific Writing

The authors declare that generative AI tools (QuillBot) were utilized solely for grammar refinement, proofreading, and paraphrasing. All instances of Generative AI usage in this article were conducted by the authors in accordance with the IJCES GenAI Tool Usage Policy, with the authors assuming full responsibility for the originality, accuracy, and integrity of the work.

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