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THE INFLUENCE OF INTEGRITY CHARACTER ON STUDENTS' HONESTY IN DOING INDIVIDUAL TASKS IN PANCASILA EDUCATION SUBJECTS: AN OVERVIEW OF THE VALUES OF HONESTY IN CHRISTIAN RELIGIOUS EDUCATION

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Abstract

Honesty in doing individual tasks is an important indicator of students' character that is in line with the goals of Pancasila Education and the values of Christian Religious Education. This article aims to examine the influence of integrity character on students' honesty in doing individual assignments in Pancasila Education subjects and review the values of honesty in Christian Religious Education. The method used is library research with a qualitative approach to laws and regulations, curriculum documents, and relevant scientific articles. The results of the study show that integrity, as an alignment between values believed and behavior, is reported to be associated with decreased academic cheating and increased honesty, although contextual factors such as peer behavior, rule enforcement, and teacher examples also influence. The value of honesty in Christian Education sourced from the Bible strengthens integrity as a responsibility before God and others, so that it is in harmony with the dimensions of faith, noble character, and independence in Pancasila Education. This article formulates a conceptual model that can be tested through advanced empirical research.

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INTRODUCTION

National education not only aims to produce students who are academically intelligent, but also have noble character and character. Article 3 of Law Number 20 of 2003 concerning the National Education System emphasizes that national education functions to develop abilities and form a dignified character and civilization of the nation, with the aim of developing the potential of students to become human beings who believe

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and fear God Almighty, have noble character, independence, and are responsible (Law Number 20 of 2003). The subject of Pancasila Education in the Independent Curriculum carries out this mandate because it contains the values of Pancasila character that are developed in the life of society, nation, and state (Educational Standards, Curriculum, and Assessment Agency [BSKAP], 2022).

One of the most obvious manifestations of student character is honesty in doing assignments. A review of a decade of research shows that cheating in educational institutions is a prevalent phenomenon, and that while individual and contextual factors are equally influential, contextual factors such as perceptions of peer behavior are the most powerful influences (McCabe et al., 2001). A survey of 939 college students and graduates in Saudi Arabia, Egypt, and Jordan found that most respondents attributed cheating to laziness and a desire to achieve higher achievements, as well as to a lack of ability or information to complete tasks (Farahat, 2022). Individual assignments are situations that specifically test honesty, as they are generally done outside of the teacher's direct supervision so the decision to be honest or not depends heavily on the students' moral awareness.

Academic integrity is understood as a commitment to basic values in the form of honesty, trust, justice, respect, responsibility, and courage (Holden et al., 2021). A number of studies show the relationship between integrity and honest behavior. Research on 332 madrasah aliyah students at Islamic boarding schools found that academic integrity has a significant effect on academic cheating (Lestari et al., 2022). Research on postgraduate students found that the character of integrity has a significant effect on academic honesty behavior (Panggabean, 2026), while research on 310 junior high school students found that *academic self-efficacy* and religiosity together have an effect on academic integrity (Ramadita, 2025).

For Christian schools, honesty is not just a demand for discipline, but the fruit of faith. Anditya et al. (2018) stated that from a Christian perspective, students who know Christ and live with integrity should no longer show academic dishonesty, but in fact these problems are still found, even in Christian educational institutions, so the handling needs to involve teachers, schools, and parents. In Christian Religious Education (PAK), teachers play the role of role models who present the values of honesty, love, justice, and responsibility in the entire educational process (Tefbana & Saingo, 2026), and teacher integrity influences the way of teaching and exemplifying in front of students (Sunmi, 2024).

Based on the literature search conducted by the author, studies that simultaneously connect the character of integrity, honesty in individual duties in the subject of Pancasila Education, and the values of honesty in PAK are still rare. Therefore, this article aims to (1) examine the influence of integrity character on students' honesty in doing individual assignments in Pancasila Education subjects, (2) review the values of honesty in PAK as a foundation for strengthening integrity, and (3) formulate a conceptual model and its practical implications for Ecumenical Christian School.

IMPLEMENTATION METHOD

This study uses a qualitative approach with *the library research method*. This method was chosen because the purpose of the article is to synthesize the findings of previous research and the normative foundation to formulate a conceptual model, rather than testing the relationship between variables statistically in a sample of students. The

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preparation of the article will be carried out in October 2026.

The data sources consist of (a) laws and regulations and curriculum documents, namely Law Number 20 of 2003 and Learning Outcomes of Pancasila Education Subjects; (b) journal articles and research results on integrity, honesty, and academic cheating; (c) articles on integrity in PAK; and (d) the New Translation Bible as a source of theological value. The search was conducted online with keywords such as integrity, academic honesty, academic cheating, Christian Religious Education, and Pancasila Education. Sources were selected based on criteria: relevant to the topic, come from official publishers, scientific journals, university repositories, or government websites, and have verifiable bibliographic data.

Data analysis is carried out through three stages, namely data reduction (selecting and summarizing relevant findings), data presentation (compiling a synthesis of findings in tables and narratives), and thematic conclusion drawn. Since primary data from students is not collected, the conclusions of this article are conceptual and need to be tested through advanced empirical research.

RESULTS AND DISCUSSION

A. Integrity as the Basis of Honesty in Individual Duties

In the literature reviewed, integrity is understood as an internal disposition of character, namely a commitment to moral values reflected in behavior (Holden et al., 2021). Honesty is a visible form of behavior, for example, doing tasks with one's own efforts, not copying the work of others, and acknowledging the sources used. Conceptually, the relationship between the two can be read as a relationship between inner attitudes and actions: students with integrity tend to remain honest when not supervised, while students with weak integrity are more likely to seek justification for cheating.

B. Synthesis of Findings of Previous Research

Table 1 summarizes six main sources on which the study is based. The findings show a consistent pattern: integrity is associated with decreased cheating and increased honest behavior.

Table 1. Synthesis of Findings of Previous Research

Researcher	Subject/Method	Key Findings
McCabe et al. (2001)	A review of a decade of cheating research in educational institutions	Individual and contextual factors influence cheating; perceptions of peer behavior are the strongest influences; integrity policies such as *honor codes* influence student behavior.
Farahat (2022)	Survey of 939 students and graduates in Saudi Arabia, Egypt, and Jordan	Cheating is justified by laziness and the desire to achieve high achievements; lack of ability or information encourages cheating; integrity policies have a major impact on students' attitudes.
Lestari et al. (2022)	332 MA students at Islamic boarding schools; multiple linear regression	Academic integrity has a significant effect on academic cheating.
Squirting (2026)	PAI postgraduate student, UIN Sultan Syarif Kasim Riau; quantitative	Character integrity and spiritual intelligence had a significant effect on academic honesty behavior; simultaneous contribution was 32.0%.

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Researcher	Subject/Method	Key Findings
Ramadita (2025)	310 junior high school students in Bandung Regency	*Academic self-efficacy* and religiosity have a simultaneous effect on academic integrity (39%).
Anditya et al. (2018)	A study of academic dishonesty in Christian schools	Academic dishonesty persists in Christian schools; its handling involves teachers, schools, and parents.

There are two notes in reading the findings. First, the research subjects are mostly madrasah students or students, so generalizations to Christian school students need to be done carefully. Second, the contribution of the reported variables is limited. The character of integrity along with spiritual intelligence contributes 32.0% to academic honesty behavior (Panggabean, 2026), and *academic self-efficacy* along with religiosity contributes 39% to academic integrity (Ramadita, 2025). These figures mean that there are still other factors outside of the variables studied that also determine student honesty.

C. Contextual Factors Accompanying Integrity

Integrity does not work in a vacuum. Students tend to rationalize cheating when they believe that other peers are also cheating, judge unfair competition, or see teachers being indifferent to such behaviors (Holden et al., 2021). These findings are in line with the conclusion of McCabe et al. (2001) that perceptions of peer behavior and school integrity policies influence student behavior, as well as with Farahat (2022) who reports that the implementation of integrity policies has a significant impact on students' attitudes toward cheating.

For Pancasila Education teachers, this means that strengthening integrity needs to be accompanied by a fair and workable task design, clear and consistent rules, and a classroom culture that does not tolerate dishonesty. Farahat (2022) found that cheating is triggered by a lack of ability or information also shows the importance of clear assignment instructions and mentoring, so that students do not feel that cheating is the only way out.

D. The Values of Honesty in Christian Education

The Bible views honesty as part of the character that is pleasing to God. The prohibition of bearing false witness in the Ten Commandments (Exodus 20:16) and the affirmation that lying is an abomination to God, while the faithful are obeyed by Him (Proverbs 12:22), show that dishonesty is not just a violation of social rules, but a matter before God. Proverbs 11:3 describes sincerity as the guide of the honest, while deceit destroys the traitor. The apostle Paul encouraged believers to throw away lies and speak truth to others (Ephesians 4:25) and to do all things with all their hearts as for God (Colossians 3:23), and Jesus emphasized that faithfulness in small things is related to faithfulness in big things (Luke 16:10) (Indonesian Bible Institute [LAI], 1974).

If these verses are applied in the context of schoolwork, copying the work of others and then acknowledging it as one's own work can be understood as a form of lying, while completing individual tasks with one's own efforts is a form of doing one's own work "as for God". This application is the author's interpretation of these verses, not a direct conclusion from the source of the research.

In educational practice, the internalization of these values requires the role of teachers. Tefbana and Saingo (2026) concluded that the formation of PAK-based integrity character takes place through exemplary, habituation, personal assistance, and moral courage of teachers, as well as through reflective learning and spiritual activities. Sunmi

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(2024) research at Palangka Raya Christian High School emphasizes that the integrity of PAK teachers is related to personalities that can be used as examples and have an impact on the success of students' learning.

E. Relationship with the Goals of Pancasila Education

The value of honesty in PAK is in line with the goals of Pancasila Education. Law Number 20 of 2003 places faith, piety, noble morals, independence, and responsibility as the goals of national education, and the Independent Curriculum translates it, among others, through the Pancasila Student Profile (BSKAP, 2022), with the dimensions of faith, fear of God Almighty, and noble character and independent dimensions. The first and second precepts of Pancasila, namely the One Godhead and a just and civilized humanity, provide the foundation for an honest attitude: believing that actions are accountable to God while being fair to others without harming friends who work honestly. Thus, when students of the Ecumenical Christian School do their individual duties in Pancasila Education honestly, they practice the values of Pancasila and the values of the Christian faith at the same time.

F. Conceptual Models and Implications

Based on the above synthesis, this article proposes a conceptual model in Figure 1. The value of honesty in PAK and Pancasila values are the source of values that shape the integrity character of students. The integrity character further affects students' honesty in doing individual tasks of Pancasila Education, while contextual factors, namely peer behavior, value pressure, rule enforcement, and teacher example, can strengthen or weaken these relationships.

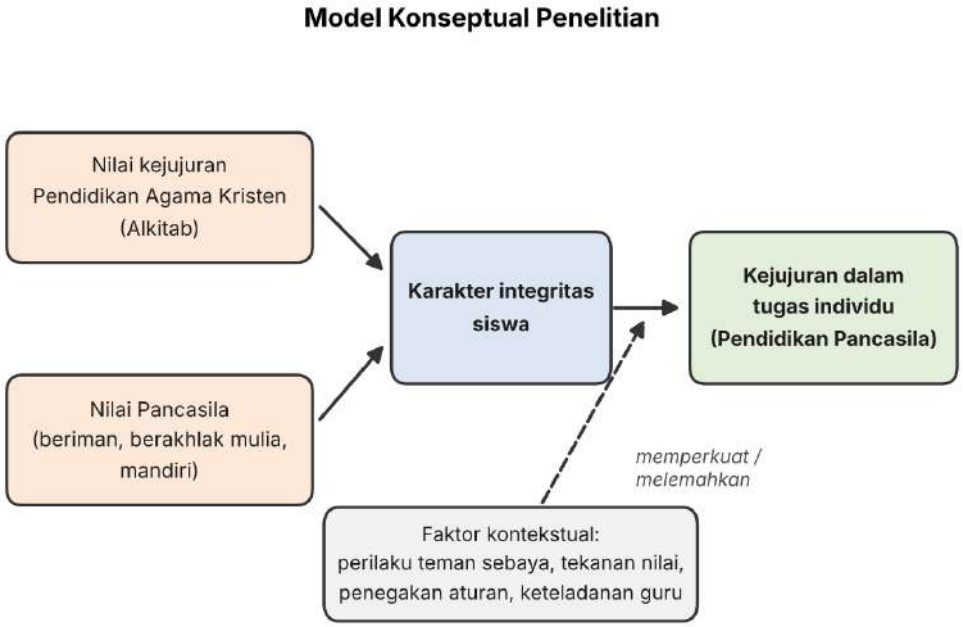


Figure 1. Conceptual Model of the Influence of Character Integrity on Student Honesty (compiled by the author based on a synthesis of literature)

Practical implications for teachers and schools include: (1) teachers become role models of honesty in assessment and giving feedback; (2) individual assignments are designed with clear instructions, manageable work stages, and a personal reflection

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component so that they are more difficult to copy; (3) schools agree on clear and consistent rules of academic honesty with students and parents; (4) faith reflection that links honesty with Bible verses and Pancasila precepts is integrated into learning; and (5) teachers provide assistance for students who are struggling so that cheating is not chosen as a way out.

The hypothesis that can be tested in the next empirical research is that the integrity character has a positive and significant effect on the honesty of students in doing individual tasks in Pancasila Education subjects. The test can be carried out by quantitative design using the integrity character scale and the academic honesty scale that have been tested for validity and reliability, simple linear regression analysis, and interviews with PAK teachers and Pancasila Education teachers to deepen their understanding of the context.

CONCLUSION

Based on a literature review, integrity is seen as the foundation for students' honesty in doing individual tasks. In the sources studied, integrity was reported to be related to a decrease in cheating and an increase in honest behavior, although the influence was greatly influenced by contextual factors such as peer behavior, value pressure, rule enforcement, and teacher examples. The values of honesty in Christian Education sourced from the Bible strengthen integrity as a responsibility before God and others, and are in line with the goals of Pancasila Education in forming students who have faith, noble character, independence, and responsibility.

Because this article is a literature review without primary data collection, the influence of integrity character on the honesty of students at Ecumenical Christian School still needs to be proven through empirical research. It is recommended that teachers and schools combine examples, clear rules, fair assignment design, and faith reflection in learning Pancasila Education.

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