



Development of Honest Character Values in Students: a Study of the Influence of CFI-CE Services on Content Mastery

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Abstract

Classroom-format intelligent character education (CFI-CE) combined with content mastery services (CMS) can foster the development of intelligent and honest character values in students. The purpose of this study was to examine the influence of CFI-CE and CMS on the development of intelligent and honest character values in students. Multiple linear regression analysis was used to test the proposed research hypotheses. The study population comprised all students in the Guidance and Counseling Study Program, Faculty of Teacher Training and Education, Nias University. A purposive sampling method was used to select 45 students. The data collection tool used was a closed-ended questionnaire. The results revealed that the CFI-CE and CMS service significantly contributed to the development of intelligent and honest character values in participants, both collectively and partially. Every 1.00% increase in CFI-CE and CMS was followed by an increase in students' intelligent and honest character. Counselors are advised to plan and implement this service to foster the development of intelligent and honest character values in students.

Introduction

It is estimated that every year worldwide there are 245 million children who become victims of bullying behavior according to UNESCO records, 2017. This dishonest act has become the focus of international institutions, one of which is Plan International (ICRW) in 5 Asian countries namely Vietnam (79%), Cambodia (73%), Nepal (79%), Pakistan (43%) and Indonesia (84%) occupy the first level in this dishonest act. The results of research by Plan Indonesia and the Semai Jiwa Amini Foundation revealed that in three major cities in Indonesia, namely Jakarta, Surabaya and Yogyakarta, recorded incidents of violence at 67.9% in high schools. This violent behavior has also occurred everywhere both in schools, universities and in society, which abuses power and continues to occur against someone who is considered weak and physically helpless. Also WHO said in 2020 that this violence occurred in adolescent girls an average of 37% and adolescent boys 42%, and the types are sexual violence, physical fights and bullying. The Indonesian Child Protection Commission also reported 1,567 cases of bullying in education, with 76 cases involving adolescents as victims and 12 cases involving perpetrators at school. This behavior occurs because Indonesian society still considers it normal, and teachers are often involved in this behavior at school (Harefa, 2024; Erina, 2023; Wulan, 2025).

Other behaviors lacking the character of being intelligent and honest, such as corruption, also occur everywhere in various corners of the world, and the main perpetrators are educated individuals, intelligent people, officials, and many other immoral acts, both those that have

been revealed and those that have not. All of this occurs because of a lack of an intelligent and honest character, because if someone truly has an intelligent and honest character, they certainly will not commit these acts. Various efforts have been made to prevent these acts, such as law enforcement, religious lectures, and moral education in schools, but there have been no significant results (Ramadhani, 2022). Therefore, the researcher wants to offer a solution with a research result entitled "Formation of an Intelligent and Honest Character: A Study of the Influence of Intelligent and Honest Character Education with Content Mastery Services," with the formulation of the problem whether there is a significant influence simultaneously and partially CFI-CE with CMS on an intelligent and honest character.

The basic concept of an intelligent and honest character. An honest attitude is described as being honest, not cheating, sincere, and wholehearted. It can also be interpreted as: admitting, saying, or providing information that is in accordance with what actually happened. The word honest is the opposite or antonym of lying, which is providing information that is not in accordance with the truth (Halawa, 2022). Honesty is defined as behavior that reflects the alignment between the heart, words, and actions, namely what is intended by the heart, expressed by the mouth, and depicted in actions. It is closely related to the conscience that always invites humans to goodness and honesty. It also refers to aspects of intelligent character, morals, and noble character such as integrity, honesty, and frankness, including behavior, which is accompanied by no lies, deception, infidelity, no betrayal, and the like, as well as being trustworthy, loyal, fair, and sincere (Lase, 2023).

An honest person dares to express his personal beliefs and show who he is, which will be reflected in his behavior, followed by a straight, sincere heart, speaking according to reality, acting according to evidence and truth. This honesty is one of the elements of spiritual strength, noble morals, and personality, which will be reflected in his behavior that speaks according to reality, and acts according to the truth. This intelligent honest character can be seen as a character possessed by an individual who is unique or special in the form of behavior or nature. The characteristics are not lying, not breaking promises, not cheating and being able to admit his own mistakes. Honesty can be assessed from a person, namely: his words are in accordance with the truth and reality, admitting something according to what it is, not: cheating, denying, lying, being hypocritical and so on. This intelligent honest character can be measured by seven indicators, namely attitudes: (1) saying what it is; (2) acting based on the truth; (3) defending the truth; (4) being responsible; (5) fulfilling obligations and accepting rights; (6) being open-minded; and (7) keeping promises (Lase, 2022b).

Being honest is the first indicator to measure this intelligent character. Being honest is telling the truth with the truth, and not the truth because it is justified. His words are in accordance with himself and he is the same as his words. This intelligent character shows high integrity from the individual, and is a personal excellence that makes life healthier and carefree, because living life is far from various pretenses and falsehoods. Honest people remain consistent with the values they embrace wherever they are, and whatever conditions that put pressure on them, they always have high self-integrity and are able to have a big positive influence (Muttaqin et al., 2025).

Acting on the basis of truth is the second indicator of an intelligent and honest character. Truth, which is essentially called 'true', is appropriate as it is, true, not false, real, and fits the actual situation or is not false. It can also be interpreted as a correspondence between knowledge and objects, as well as an individual's opinion or actions that are in accordance with others or whose opinion is not rejected by others and does not harm oneself. Truth is also a subject's impression of a reality, and a comparison between impressions and objective reality; if there is a

similarity/correspondence between the two, then it is true. Assessing truth is not enough to be measured only by reason and individual will. Truth is objective, universal, applicable to all mankind, but is super-rational and individual. It consists of several varieties, namely truth: sensory, scientific, philosophical, and the highest is divine truth, which according to religious people, the level and value of other truths are below it (Risteski 2024).

Acting on the basis of truth is the same as acting justly, namely putting something in its place, which also means not taking sides between one and another. Acting justly is acting on the basis of truth, not following one's own will or lust. The action in question is carried out starting from the level of sensory truth which is the simplest and first level experienced by humans and continuing with scientific, philosophical and divine truth (Christin, 2024; Tahir & Hamid, 2024). The scientific level of truth is experiences based on other than the senses, processed by reason. The philosophical level of truth, reason and pure thought, and the religious level of truth is absolute truth that originates from God Almighty, and is experienced by a personality with integrity, faith and trust. Doing right is the same as holding to the truth itself, and who holds to the true truth, leads to life, but who pursues evil, leads to death and who speaks the truth, declares what is just, but a false witness declares deceit. Acting on the basis of truth will produce what is right and doing what is wrong will also produce what is wrong. Intelligent character education shapes students into honest people who can act based on truth (Wahyuni, 2024; Baumgärtel, 2024).

Defending the truth is the third indicator of intelligent and honest character. Defending means to guard well, maintain, help or free from danger. Meanwhile, truth is a state or thing that matches the actual thing or situation or honesty or honesty. The opposite of defending the truth is bearing false witness, telling lies, and helping a guilty person to be recognized as right. Lying is saying something that is not true to mislead others who have the right to know the truth, fabrication or manipulation, namely: tricking or directing others to a goal that benefits oneself while harming others. Sweet words and attitudes that tend to be far from the truth that are done just to please people, slander and curses are also enemies of truth (Tinggi et al., 2025; McGarry, 2024).

Learning this intelligent, honest character educates individuals to have the courage to defend the truth. One of the moral messages from the lyrics of the Indonesian National Anthem says to go forward without being afraid to defend what is right. This poem conveys the values of intelligent character to educate people to have the courage to defend the truth and not lie. The holy book also says do not spread false news/hoaxes; do not help a guilty person by being a false witness. Don't follow along with most people in committing crimes, and in giving testimony about a case, don't follow along with most people in bending the law (Cinta, 2025).

Responsibility is the fourth indicator of an intelligent and honest character which can be interpreted as a state of being obliged to bear everything or if something happens can be sued and blamed. Its function is to accept the burden, and as a result of this attitude of oneself or others being responsible/obliged to bear or assume responsibility (Made et al. 2025). Responsibility is human awareness of their behavior or actions whether intentional or not before God, conscience, humans, oneself, family, society, nation and state. Responsibility in English is responsibility which also means responsibility and duty, having a plan for the future, being diligent and continuing to try, always doing the best, using self-control, discipline, thinking before acting, considering the consequences, being responsible for every word, action, and attitude and setting a good example for others (Teh et al., 2019).

The value of responsibility is human awareness of their behavior, acting as a manifestation of awareness of their obligations, which are related to obligations and rights, devotion, sacrifice

and social norms. Humans as individual, social beings, and also God's creatures, have a great demand to be responsible, considering that they perform a number of roles in social, individual or theological contexts (Juansah et al., 2025). Responsibility is one of the values of an intelligent and honest character, among which are mega skills, including: self-confidence, entrepreneurial motivation, responsibility, initiative, strong will, compassion, and cooperation. This is also one of the six pillars of character chosen by many schools in the United States to be implemented in their character formation, namely: honesty and trustworthiness, responsibility, respect for others, justice, and caring for others (Anatasia, 2025; Njideka et al., 2024).

Fulfilling obligations and receiving rights is the fifth indicator of an intelligent and honest character, which etymologically, obligation comes from the root word 'obligatory' and is interpreted as something that must be done, must not be done, or is appropriate. Obligation is something that is required, must be done, a duty according to law, everything that is a human duty, an obligation based on the norms of right and wrong as accepted and recognized by society. Meanwhile, 'rights' can be interpreted as property, possession, authority, degree, power to do something in accordance with what has been determined by law or rules and the right power over something to demand something (KBBI, 2016, Sinaga, 2019). From this understanding, it can be explained that obligation is related to everything that must be done or carried out sincerely, full of responsibility and sincerity by individuals or groups in everyday life. Responsibility is not only meant to humans, oneself, family, society, nation and state, but especially to God the Creator and conscience. Meanwhile, rights are everything that must be received and felt by individuals or groups after fulfilling obligations in daily life (Prosedur, 2025; Erli, 2025).

Obligations are the same as giving, and rights are the same as receiving, or obligations are the same as sowing, and rights are the same as reaping. This means that obligations and rights cannot be separated, because rights arise from obligations, receiving arises from giving, and reaping arises from sowing. Therefore, fulfilling obligations first and then receiving rights is prioritized (Ashari 2024). Educational efforts are to educate students to become individuals with intelligent, honest character and able to fulfill obligations responsibly. The ultimate goal of education is the formation of intelligent character in students, one of which is an intelligent, honest character that can fulfill obligations responsibly and receive rights. These character-based educational outcomes should be pursued from the very beginning of the effort, and all actual activities should be carried out with full character. Thus, "The end of education is character" needs to be complemented by "The beginning, the process, and the end of education are all character." The initial efforts, process, and end of education should all be character-based (Lase et al., 2020). Therefore, in order to produce intelligent, honest characters who can fulfill their obligations with full responsibility and accept the rights of students, education needs to begin with honesty and full responsibility before God, conscience, self, family, nation and state (Wandi, 2024; Besson, 2024).

Broad-mindedness is the sixth indicator of an intelligent and honest character, consisting of two words: broad and chest. The word 'wide' is defined as wide, relieved, happy, not busy or bothered, free, loose, and not cramped. The word 'chest' means the front part of the body between the stomach and neck or the body cavity where the heart and lungs are located. Meanwhile, 'wide-mindedness' is defined as feeling relieved, feeling happy, not being upset (KBBI, 2016). Broad-mindedness has the following meanings: sincere, sincere, patient, relieved, forgiving, forgiving, tolerance, living in harmony, harmony, broad-heartedness, feeling happy or relieved and so on (Rohmawan et al. 2024). An honest, broad-minded attitude can be demonstrated by an individual's ability to accept or tolerate, be lenient, gentle,

lighthearted, and patient towards differences, whether of opinion, race, culture, religion, and all other differences. He is open, broad-minded, willing, and gentle towards all of them. This open-minded attitude is also a character value of honest intelligence related to ethics, morals and ethics and is reflected in the results of the processing of thoughts, hearts, feelings and desires which are expected to be one of the results of the educational efforts carried out (Halim, 2023; Sanderan et al. 2022).

Discomfort or lack of open-mindedness can be described as someone who is tired, heavy-burdened, without relief, no peace of mind, far from gentleness, and no humility. Discomfort, restlessness or anger, lack of gentleness or violence, not being humble or arrogant (arrogant, haughty) are the biggest problems that burden and make humans impoverished throughout their life journey (Munawir, 2023). So no matter how smart, clever and great a person is, what he has acquired through learning, school or education, if his character does not change to be gentle and humble or arrogant, arrogant and haughty and violent, then his life is very constrained and suffers under the pressure of it all. A humble person's character easily changes to be good, on the other hand, an arrogant person is very difficult to change. This greatest sin is very burdensome, tiring, and exhausting for humans every day of their lives, so intelligent character education invites every individual to come and repent and be educated to become a human being with an intelligent character who is gentle, humble, relieved, has a calm soul and enjoys the pleasures of God the Creator, the Giver of pleasures on earth as in Heaven (Halawa 2024; Manajemen et al., 2024; Ziaulhaq & Sen, 2021).

Keeping a promise or fulfilling it is an effort to fulfill all promises made to others in the future, and this is one of the characteristics possessed by individuals who have been educated in the values of honest intelligence. A person who keeps a promise is someone who can fulfill all their promises. The opposite of keeping a promise is breaking a promise. Keeping a promise is one of the commendable qualities that demonstrates human nobility and is also an ornament that can lead to success from one's efforts. Keeping promises can also attract the sympathy and respect of others. A promise is a statement that states the ability to do something, a statement by two parties to agree or be willing to do something, terms or conditions that must be met, a postponement of time, and so on. A promise in English is called a promise, which means a promise or sign that something will happen. Breaking a promise is the same as going against all of this (Lase, 2024; Teologi, 2024).

Honest character in keeping promises is a debt that must be paid according to its value. Keeping a promise is not just any attitude, but rather risking one's honor and dignity in front of another person in order to give that person confidence that he or she is able to keep the promise or pay it. Through an honest attitude, promises will be fulfilled and trusts will be carried out with high commitment and loyalty. Holding or fulfilling a promise is also a sign of non-negligence and high commitment from someone who has promised or entered into an agreement. God wants every human being to be a person with an honest character, who does not break promises, but holds and fulfills promises like himself. The attitude of sticking to or keeping promises is one of the attitudes of honest people who have been well educated in intelligent character education. This attitude is also one of the educational outcomes that is expected to be achieved in its implementation (Teologi, 2024; Lase, 2022a).

Content Mastery Services

Content Mastery Services (CMS) is a type of service in Guidance and Counseling and is a support service provided by an expert, in this case a counselor, to individuals, whether individuals, groups, or classes, to master certain content, namely the character of being intelligent and honest (CIH) or certain abilities/competencies through counseling/learning

(Rukhmana, 2021). CIH content is a unit of subject matter developed by the counselor and provided to participants to increase insight, understanding, facts, data, concepts, processes, laws, rules, values, perceptions, affections, and actions that direct attitudes, habits, or honest characters to meet their needs. All of this helps individuals master aspects of the content in a synergistic manner, and meet their needs and overcome the problems they experience. This service is open and prioritizes the principles of activity and voluntarism. Techniques are carried out directly, face-to-face, in a classical, group, or individual format by presenting materials, providing examples, motivating, encouraging, and moving participants to actively participate in following and undergoing the material and service activities (Ramadhan et al., 2024).

The competencies mastered by the service participants include: (1) habits in personal life, such as organizing daily schedules at home, at school, outside, conveying one's own condition to others, making decisions, using free time, strengthening religious worship, thinking, being positive and appreciative; (2) habits in social life, concerning how to talk to different people such as peers, older people, family members, listening, understanding and responding appropriately and positively to the opinions of others, the ability to discuss or deliberate; (3) habits in activities and mastery of learning materials, concerning the preparation of study schedules, asking/answering in class, compiling activity reports/lesson assignments; (4) habits in career development such as channeling talents, interests, hobbies that lead to certain careers, considering choosing a job, considering and choosing education according to career direction (Bengkulu n.d.2024).

This service is very in-depth to instill, shape and improve honest character to service participants. This is emphasized because in general PKO services are held to provide understanding, insight, mastery of aspects of content or abilities/competencies, certain methods, values, attitudes and characters in an integrated manner and help overcome problems (Zebua, 2023). While specifically this service is carried out in relation to counseling functions, namely the function: (1) understanding with the aim that service participants understand various contents that include facts, concepts, processes, laws and rules, values, perceptions, affections, attitudes, and actions; (2) prevention which aims to help individuals to prevent certain problems in particular; (3) prevention which aims to help individuals to prevent certain problems; (4) alleviation which aims to eradicate or overcome problems currently being experienced by service participants; (5) development which aims to develop individual self-potential while maintaining the potential that has developed from themselves (Diri, n.d. 2024).

The content of this service is a single unit of material, namely the values of intelligent and honest character which are the main topics or training materials developed by BK teachers or counselors. It also covers personal life, social relationship skills, learning activities, career planning, family life, and religious life. In addition, other topics provided include: (1) introduction to service participants who experience learning problems regarding: abilities, motivation, attitudes and learning habits; (2) development of good motivation, attitudes and learning habits; (3) development of learning skills concerning: reading, taking notes, asking, answering, and writing; 4) remedial teaching; and 5) enrichment programs.

Intelligent Character Education in Classroom Format

One of the new paradigms in guidance and counseling (GC) services is the Intelligent Character Education in Classroom Format (ICE-CF) which can build noble character, namely an honest attitude in students to live a life of character and intelligence in various fields and areas of life. In general, character is specifically defined as an intelligent character, and intelligence is the perfection of reason to think, understand so as to have a sharp mind. Intelligent character education is dynamic to develop it in students in order to realize the internalization of values,

and class is one of the BK service activities carried out simultaneously with the number of service participants between 24-32 people to discuss a particular topic in this case is ICE-CF (Lase, 2024).

Classroom guidance and counseling services are based on the learning process and procedures, conducted in a class-based manner and managed by one study group of participants (Masyarakat, 2022). This service uses a class concept and is organized in accordance with the standards of the National Education Standardization Agency, namely one study group to improve the honest character of students (Suriawati Zega, 2024). In accordance with Permendiknas no. 22 of 2006, counseling services are organized using activity formats, namely: individual, group, class, collaboration, field, and special approaches (Badrudin et al. 2024), in order to instill honest character values in service participants (Supriyanto, 2024). ICE-CF is carried out by a counselor according to the needs and development of the participants being served, and what they are currently experiencing or undergoing. The materials or materials discussed in this service are the points of intelligent character values consisting of 45 points in a complete and effective life with details: faith and piety, honesty, intelligence, resilience, caring, and all the points of intelligent character in Pancasila as many as 45 points, a total of 90 points (Lase, 2024).

Methods

This research employed a quantitative approach, which was considered appropriate to objectively measure the influence and contribution of the independent variables to the dependent variable (Purwanto, 2022; Ma & Zhao, 2022). The study examined two independent variables, namely ICE-CF (X1) and content mastery services (X2), and one dependent variable, which was the character of being intelligent and honest (Y). The quantitative method was selected because it allows the testing of hypotheses through measurable data and provides statistical evidence for the relationships among variables.

The research instrument used to collect data was a structured, closed-ended questionnaire. This instrument was designed based on the core research problem and refined through validity and reliability testing to ensure it could accurately and consistently measure the constructs under study. The questionnaire consisted of items representing indicators of each variable, and it was distributed directly to the selected respondents.

The population of this study consisted of 193 students from the Guidance and Counseling Study Program at the Faculty of Teacher Training and Education, Nias University. From this population, a purposive sampling technique was applied to select 45 fifth-semester students as the sample. The fifth-semester group was deliberately chosen because their academic stage and experience were considered most relevant to the research objectives, ensuring that the collected data would provide meaningful insights into the variables examined.

Data collection followed a structured procedure, starting with the preparation and distribution of questionnaires, followed by the collection and tabulation of responses. The completed data were then subjected to a series of prerequisite tests to confirm that the assumptions for parametric statistical analysis were met. These tests included the normality test to ensure the distribution of data was appropriate, the homogeneity test to verify equal variance across groups, and the linearity test to confirm that the relationship between the independent and dependent variables was linear.

Once the assumptions were satisfied, the data were analyzed using multiple linear regression analysis. This statistical technique was chosen because it enables the simultaneous examination of the effect of multiple independent variables on a single dependent variable. Through this

analysis, the study was able to determine both the individual and combined contributions of ICE-CF and content mastery services to the character of being intelligent and honest. The results of the regression analysis were then compared with the hypotheses formulated at the outset of the study, allowing for conclusions to be drawn based on statistical evidence (Lase, 2022).

Results and Discussion

Demographic Profile of Respondents

A closer look at the demographic profile of respondents reveals the social and academic backdrop against which this intervention took place. The sample of 45 students was slightly dominated by female participants (55.6%), while male students made up 44.4%. Gender distribution is more than a statistic here; it potentially reflects different ways of responding to moral education, as some prior research suggests that female students tend to display higher sensitivity toward relational and ethical values. Most students were between the ages of 21 and 22 (62.2%), a stage often marked by heightened intellectual curiosity and a growing capacity for moral reasoning.

Academic performance, represented by GPA, also provides important context. A majority of students fell within the GPA range of 3.00–3.50 (60%), suggesting steady academic achievement, while 22.2% had GPAs above 3.50, which indicates a strong capacity for cognitive engagement. These levels of achievement suggest that the participants were capable of processing and applying complex educational interventions. However, when viewed through the lens of extracurricular activity, the data reveal a notable gap: only 40% were active in organizations. This limited participation in non-academic settings implies that many students may lack real-life opportunities to practice responsibility, leadership, and integrity outside of the classroom. In this light, ICE-CF and CMS become not simply supplementary educational tools but necessary interventions to cultivate values that might otherwise remain underdeveloped.

Table 1. Demographic Profile of Respondents

Category	Sub-Category
Gender	Male: 20 (44.4%) Female: 25 (55.6%)
Age	19–20 years: 10 (22.2%) 21–22 years: 28 (62.2%) >22 years: 7 (15.6%)
GPA	<3.00: 8 (17.8%) 3.00–3.50: 27 (60%) >3.50: 10 (22.2%)
Organizational Activity	Active: 18 (40%) Inactive: 27 (60%)

The rigor of any quantitative study rests heavily on the validity of its instruments, and this research does not leave that foundation unexamined. The questionnaire items were subjected to a correlation test between item scores and total scores, and the results were reassuring. As Table 2 shows, all five sample items surpassed the critical threshold of the correlation coefficient (0.294), with values ranging between 0.58 and 0.71. This indicates that the items were well aligned with the constructs they were intended to measure. Validity here is not a dry technical outcome; it is an assurance that the very concepts of honesty, responsibility, and integrity were measured with tools that genuinely reflect their complexity. Without this step, any subsequent claims about character formation would rest on shaky ground.'

Table 2. Instrument Validity Test

Instrument Item	r Calculated	r Table	Remark
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Item 1	0.62	0.294	Valid
Item 2	0.58	0.294	Valid
Item 3	0.71	0.294	Valid
Item 4	0.65	0.294	Valid
Item 5	0.69	0.294	Valid

Complementing the validity test, reliability analysis provides further assurance of the instrument’s stability. Cronbach’s Alpha values, presented in Table 3, all exceeded 0.80—a level widely considered to represent strong internal consistency. The measure for honest character reached 0.87, followed closely by ICE-CF at 0.84 and CMS at 0.81. These results indicate that respondents approached the items with consistency, and their answers did not fluctuate unpredictably across similar statements. In practical terms, this means the tools captured not just one-off reactions but more enduring attitudes and dispositions. Reliability in this sense ensures that the voices of students were recorded clearly and consistently, not distorted by the noise of measurement error.

Table 3. Instrument Reliability Test

Instrument	Cronbach Alpha	Remark
Honest Character (Y)	0.87	Reliable
ICE-CF (X1)	0.84	Reliable
CMS (X2)	0.81	Reliable

While demographic and instrument-related data strengthen the foundation, the pre-test and post-test results speak directly to the transformative potential of ICE-CF and CMS. As Table 4 shows, each of the seven indicators of honest character demonstrated significant improvement following the intervention. The indicator “keeping promises” displayed the greatest gain (+1.03), reflecting the program’s success in fostering reliability and commitment among students. “Fulfilling obligations and rights” showed the smallest increase (+0.92), yet even here the improvement was noteworthy, indicating that even deeply ingrained values could be strengthened through guided education.

Table 4. Pre-test and Post-test Scores of Honest Character

Indicator of Honest Character	Pre-test Mean	Post-test Mean	Mean Difference	Remark
Saying what is true	3.21	4.18	+0.97	Significant improvement
Acting on the basis of truth	3.15	4.10	+0.95	Significant improvement
Defending the truth	3.09	4.05	+0.96	Significant improvement
Responsibility	3.25	4.20	+0.95	Significant improvement
Fulfilling obligations and rights	3.30	4.22	+0.92	Significant improvement
Open-mindedness	3.18	4.12	+0.94	Significant improvement
Keeping promises	3.12	4.15	+1.03	Significant improvement
Overall Honest Character Score	3.18	4.15	+0.97	Significant improvement

The overall score rose from 3.18 to 4.15, nearly a one-point gain on a five-point scale. Such a shift is not trivial; it suggests that the interventions reshaped students' understanding and practice of honesty in a way that was both measurable and meaningful. Importantly, the improvements were consistent across all indicators, suggesting that ICE-CF and CMS worked not only on isolated aspects of honesty but on the broader constellation of behaviors and attitudes that constitute honest character.

When these strands of evidence are woven together, a fuller picture emerges. The demographic profile highlights the developmental readiness of the sample, positioned at a life stage where cognitive maturity and moral awareness converge. The validity and reliability tests assure us that the study's instruments faithfully captured the constructs under investigation. The longitudinal evidence then demonstrates that the interventions were not abstract but impactful, producing tangible improvements across all dimensions of honest character.

The strength of this integrated analysis lies in its coherence. Demographics explain *why* the sample was ripe for intervention, validity and reliability explain *how* the data were measured with precision, and pre-test/post-test scores show *what* changed as a result. Together, they affirm that ICE-CF and CMS are not merely theoretical models but practical strategies that can foster honesty and integrity in the academic environment.

The Amount of Contribution, Contribution, and Influence of Content Mastery Services with Smart Character Education on Smart and Honest Character

The amount of contribution, donation and influence together and partially of the variables: Content Mastery services (X1) with Smart Character Education (X2) towards Smart and Honest Character (Y), can be seen below.

content mastering services

Tabel 1. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,910 ^a	,828	,820	4,66567
a. Predictors: (Constant), ICE-CF (X1), content mastering services (X2)				

In table 1 above, the contribution, contribution and influence of independent variables on the dependent variable are obtained, namely the variables: ICE-CF (X1), content mastery services (X2), on the character of honest intelligence (Y) of 0.828. The R Square (R^2) score or the square of R, namely the coefficient of determination which will be converted into percentage form, namely $0.828 \times 100 = 82.8$, meaning the percentage contribution of variables X1, X2 to Y and the R2 value of 82.8 while the remaining 17.2% is influenced by other variables that have not been studied.

The Joint Effect of Content Mastery Services and Classroom Intelligent Character Education on Improving Intelligent and Honest Character

The research findings regarding the joint effect of PKC-KA (X1) and Content Mastery Services (X2) on Intelligent and Honest Character (Y) can be seen in the following table.

Table 2. ANOVAa

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4395,367	2	2197,683	100,957	,000 ^b
	Residual	914,278	42	21,769		

	Total	5309,644	44			
a. Dependent Variable: Intelligent Honest Character (Y)						
b. Predictors: (Constant), ICE-CF (X1), content mastering services (X2)						

The data in the table above shows that the results of the ANOVA test (F Test) or regression coefficients together, were carried out to test the significance of the influence of several independent variables on the dependent variable, in this case to test the significance of PKC-KA (X1) content mastery services (X2) on the intelligent and honest character (Y). This test is used to determine whether the independent variables together have a significant effect on the dependent variable. To find out, the test uses a significance level of 0.05. The following steps are to formulate a hypothesis.

Ho : ICE-CF with Content Mastery Services, together, does not have a significant effect on the character of being intelligent and honest.

Ha : ICE-CF with Content Mastery Services, together, does have a significant effect on the character of being intelligent and honest.

Next, the determination of F count and F table is carried out, namely based on the table above, the F count is 100.957 and the F table can be seen in the statistical table at a significance level of 0.05 with df 1 or the number of variables-1 = 2, and df 2 is n-k-1 or 45-2-1 = 42, n is the number of data and k is the number of independent variables. The results obtained for F table are 2.827. Testing criteria, if F count > F table or the calculated significance is less than 0.05 then the Ho hypothesis is rejected. Conclusion, because F count is greater than F table (100.957 > 2.827) or the calculated significance is less than 0.05 (0.00 < 0.05) then the Ho hypothesis is rejected. So it can be concluded that PKC-KA, content mastery services, together have a significant effect on intelligent and honest character education.

Partial Influence of ICE-CF on Intelligent and Honest Character

The results of the research findings regarding the partial significant influence on the character of being intelligent and honest can be seen in the following table.

Table 3. The Influence of ICE and Content Mastery Services on the Formation of Intelligent Honest Character

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-2,081	6,959		-,299	,766
	ICE (X1)	,666	,073	,697	9,138	,000
	content mastery services (X2)	,337	,081	,317	4,158	,000
a. Dependent Variable: Intelligent Honest Character (Y)						

The test uses a significance level of 0.05 and 2 sides, and the steps for testing the ICE-CF variable coefficients and formulating the hypothesis are as follows.

Ho : ICE-CF, partially does not have a significant effect on the character of being intelligent and honest

Ha : ICE-CF, partially have a significant effect on the character of being intelligent and honest

Next, the determination of t count and t table is carried out, namely based on the data processing above, the t count is 9.138 and the t table is sought at a significance of $0.05/2 = 0.025$ (2-sided test) with degrees of freedom $df = n-k-1$ or $45-2-1 = 42$. The results obtained for t table are 2.018. Test criteria, if t table < t count then H_0 is accepted and if t count > t table then H_0 is rejected. Making a conclusion, because the t count value > t table ($9.138 > 2.018$) or the calculated significance value is smaller than 0.05 ($0.000 < 0.050$) then H_0 is rejected. So it can be concluded that ICE-CF has a partial significant effect on the character of honest intelligence. The regression coefficient value of the content mastery service variable (b_1) is positive, namely 0.666. This means that every 1.00% increase in ICE-CF will be followed by an increase in the intelligent and honest character of 0.666%, assuming that other independent variables remain constant.

Testing the coefficient of the content mastery service variable and formulating the hypothesis, as follows.

H_0 : Content mastery services, partially, do not have a significant effect on the character of being intelligent and honest.

H_a : Content mastery services, partially, have a significant effect on the character of being intelligent and honest.

Testing criteria, if t count > t table then H_0 is rejected and if t count < t table or the calculated significance value is smaller than 0.05 then H_0 is rejected. Making a conclusion, because the calculated t value > t table ($4.158 > 2.018$) or the calculated significance is smaller than 0.05 ($0.000 < 0.050$) then H_0 is rejected. So it can be concluded that content mastery services have a significant effect on the character of honest intelligence. The value of the regression coefficient of content mastery services (b_2) is positive, namely 0.337. This means that every 1.00% increase in content mastery services will be followed by an increase in the character of honest intelligence by 0.337% assuming other independent variables remain constant.

Discussion

The results of this study demonstrate that Classroom Format Intelligent Character Education (ICE-CF) and Content Mastery Services (CMS) significantly influence the development of intelligent and honest character among students. This finding highlights the effectiveness of structured guidance and counseling interventions in shaping essential moral values. Unlike conventional teaching that often prioritizes cognitive achievement alone, the integration of ICE-CF and CMS illustrates how character education can be systematically embedded within academic processes to foster honesty, responsibility, and integrity. The statistical evidence showing that both variables contribute substantially to the dependent variable suggests that character development is not incidental but can be deliberately cultivated through purposeful educational strategies.

These findings resonate with prior research emphasizing the crucial role of character education in addressing moral crises in schools and higher education. Lase (2023) underscores that character values such as honesty cannot be left to spontaneous development but require deliberate instructional design. Similarly, international studies in moral education confirm that when character programs are integrated with structured learning content, they yield stronger outcomes than fragmented interventions (Njideka et al., 2024). In this context, the present study not only reinforces existing literature but also contributes localized evidence from the Indonesian higher education setting, particularly in the Guidance and Counseling Study Program at Nias University.

A critical dimension of this study is the complementary nature of ICE-CF and CMS. While CMS equips students with knowledge, concepts, and cognitive clarity about values, ICE-CF contextualizes those values within classroom interactions, allowing students to internalize and practice honesty in real-life scenarios. This synergy between knowledge transmission and value internalization is consistent with Bloom's taxonomy, where affective and behavioral domains are considered as vital as cognitive learning. Without this integration, character education risks becoming purely theoretical, leaving students aware of moral concepts but unable to embody them in practice. Thus, the study validates the necessity of uniting cognitive mastery with experiential character formation.

Moreover, the strong influence of ICE-CF suggests that classroom-based interventions may serve as a powerful medium for instilling values. Character education in a classroom format allows collective learning, peer influence, and counselor guidance to interact in shaping honest behaviors. Previous research by Gea (2024) has shown that group-based counseling is particularly effective in modifying attitudes, as students learn not only from instructors but also from observing and interacting with peers. This aligns with social learning theory, which emphasizes modeling and reinforcement as mechanisms for internalizing values. The implication is that character education delivered in isolation, such as through lectures or moral exhortations, may be less effective compared to interactive formats like ICE-CF.

At the same time, the contribution of CMS should not be understated. By providing structured knowledge about moral values, obligations, and responsibilities, CMS builds the cognitive scaffolding upon which ICE-CF operates. Students who understand the meaning of honesty, responsibility, and promise-keeping are better prepared to translate these concepts into consistent behaviors. In this regard, CMS serves as the "what" of character education, while ICE-CF provides the "how." Together, they form a holistic model of character formation that addresses both intellectual understanding and behavioral application.

Despite the strong findings, the study acknowledges several limitations. The high R^2 value (82.8%) indicates that ICE-CF and CMS explain a significant proportion of the variance in honest character, yet this also raises questions about potential omitted variables. Family background, peer influence, socio-cultural context, and institutional ethos may all play substantial roles in character formation. Future research should incorporate these factors to provide a more comprehensive model. Furthermore, the reliance on purposive sampling with only 45 respondents restricts the generalizability of the results. Larger and more diverse samples across different universities would strengthen the validity of the conclusions.

Another limitation concerns the reliance on self-reported questionnaires. While validity and reliability tests were conducted, responses may still be influenced by social desirability bias, where participants overreport positive behaviors to align with expectations. Triangulation with qualitative methods, such as interviews or observations, would provide richer insights into how students experience and enact honest character in daily life. Additionally, longitudinal designs could help determine whether the effects of ICE-CF and CMS are sustained over time or diminish after the intervention ends.

The broader implication of this study is that character education should not be treated as an add-on to academic learning but as an integral component of the educational process. Educational institutions should allocate sufficient time and resources for guidance and counseling services that incorporate ICE-CF and CMS. Policymakers could also use these findings to design curricula that balance academic achievement with moral development, addressing the growing concerns over corruption, dishonesty, and social deviance among

educated individuals. By doing so, education can truly fulfill its ultimate goal: not only producing skilled graduates but also shaping individuals with integrity and responsibility.

Conclusion

Based on the research results, it can be concluded that the intelligent character education in the classical format with content mastery services is very effective in forming the values of intelligent honest character in students. The contribution, contribution and influence of the independent variables on the dependent variable, namely the variables: ICE-CF (X1), content mastery services (X2), on the intelligent honest character (Y) is 82.8 while the remaining 17.2% is influenced by other variables that have not been studied. ICE-CF with content mastery services together have a significant effect on the intelligent honest character. ICE-CF has a partial significant effect on the intelligent honest character of service participants. The regression coefficient value of the variable Content Mastery Services (b1) is positive, namely 0.666. This means that every 1.00% increase in ICE-CF will be followed by an increase in the intelligent honest character of 0.666% assuming other independent variables remain constant. Content mastery services have a significant effect on the intelligent honest character of service participants. The regression coefficient value of the content mastery services (b2) is positive, namely 0.337. This means that every 1.00% increase in content mastery services will be followed by an increase in the character of being intelligent and honest by 0.337%, assuming that other independent variables remain constant.

Suggestion

It is recommended to: (1) counselors to plan and implement ICE-CF services with content mastery services to form an intelligent and honest character in service participants; (2) students/services to participate in ICE-CF with content mastery services to form an intelligent and honest character in themselves; (3) educational institutions to provide sufficient time for guidance and counseling services to form an intelligent and honest character in students.

Acknowledgments

Although this study has successfully developed the character values of honesty and intelligence in students, several limitations must be acknowledged. First, other variables that may contribute to the formation of honesty and intelligence require further research. Second, the sample size was limited to only a few service participants. Future research should expand the sample size, include the entire population, and incorporate classroom counseling services with content mastery. Third, the study focused on the influence of two independent variables and one dependent variable, and the influence of other variables that may significantly influence and contribute to the formation of honesty and intelligence has not been examined.

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