

Social Competence of Islamic Religious Education Teachers in Shaping the Honest Character of Elementary School Students

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Abstract

This study is grounded in the persistence of dishonest behavior among elementary school students, such as cheating, concealing mistakes, and manipulating information, while the social interaction of Islamic Religious Education (PAI) teachers has not been fully dialogic, empathetic, and well directed. This study aims to describe the level of PAI teachers' social competence, analyze the process of shaping students' honest character, identify supporting and inhibiting factors, and formulate the role of PAI teachers' social competence in shaping students' honest character at SDN 002 North Bontang. This research employs a qualitative approach with a case study design. Data were collected through participatory observation, in-depth interviews with the principal, homeroom teachers, PAI teachers, and fourth-to-sixth grade students, as well as documentation study. Data were analyzed through data reduction, data display, and conclusion drawing, with validity tested through credibility, transferability, dependability, and confirmability. The findings show that PAI teachers' social competence is reflected in five dimensions: communicative, collaborative, adaptive, participatory, and relational abilities. These dimensions significantly contribute to shaping students' honesty in speech, action, learning, trustworthiness, and awareness of divine supervision. The main supporting factors include teacher role modeling, principal support, parental collaboration, and students' spiritual awareness, while inhibiting factors include limited time, peer influence, and digital-era challenges. This study affirms that strengthening honest character requires sustained synergy among schools, teachers, and families.

Keywords

Social Competence; Islamic Religious Education Teacher; Honesty Character; Elementary School



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INTRODUCTION

Islamic Religious Education (PAI) at the elementary school level is an important foundation for the formation of students' character, especially in the aspects of morality and integrity. At elementary school age, the value of honesty is one of the main characters that

must be instilled systematically and sustainably, because this value is the foundation for the formation of students' morals and ethical behavior both in the school environment and in the community. In the framework of national education and Islamic teachings, honesty is seen as a universal value that becomes a benchmark of a person's morality as well as an indicator of good morals.

Theologically, honesty has a strong affirmation in Islamic teachings. The Qur'an places honesty as the main characteristic of believers as stated in QS. At-Taubah/9:119 which commands the believers to always be with the righteous. This verse emphasizes that honesty is not just a moral norm, but a religious order that must be implemented in social life. The hadith of the Prophet Muhammad (saw) narrated by Imam Bukhari and Muslim also emphasizes that honesty leads to goodness, and goodness leads a person to heaven. Honesty in a religious perspective is not only related to the right words, but also consistency between speech, action, and intention. These normative postulates affirm that character education, especially honesty, cannot be separated from social interaction. Teachers are the main figures who play a strategic role in internalizing these values to students, not only as a conveyor of knowledge (transfer of knowledge), but also as a character builder (transfer of value). Islamic Religious Education teachers have a more strategic position because they play the role of moral, moral, and spiritual coaches of students. The basis of the regulation also emphasizes the urgency of character education, as mandated by Law Number 20 of 2003 concerning the National Education System which states that national education functions to develop the character and civilization of a dignified nation, as well as the Regulation of the Minister of National Education Number 16 of 2007 which stipulates social competence as one of the four main competencies that teachers must have, in addition to pedagogic competence, personality, and professional.

The social competence of teachers, especially PAI teachers, includes the ability to interact with students, fellow teachers, parents, and the community. PAI teachers are required to be able to behave inclusively, communicate effectively, be role models in social interactions, and build harmonious relationships that support the growth of a culture of honesty in schools. Lickona (2004) emphasized that character education requires a supportive environment, positive interaction, and real role models from teachers as moral authority figures, and will only succeed if teachers are able to build warm, empathetic, and constructive interpersonal communication. In line with that, honesty cannot be formed only through the delivery of teaching materials, but through learning experiences that involve habituation, reinforcement, and modeling from teachers, as well as systemic approaches that include teacher examples, school environments, and daily social interactions.

A number of previous studies have strengthened this argument. Arifin (2018) found a significant relationship between teachers' social competence and the development of character, responsibility, and honesty of elementary school students. Rahimah (2019) showed that PAI teachers with good interpersonal communication skills are able to increase students' moral sensitivity, while Aminullah (2020) explained that teachers' social examples are the most influential factor in the formation of honest behavior in school-age children. Kartika (2021) showed that the formation of honesty character is greatly influenced by the pattern of teacher-student interaction that emphasizes transparency, consistency, and warmth, while Habibillah (2020) revealed that the lack of teachers' social competence has the potential to reduce the effectiveness of character development, especially when teachers are unable to build empathic communication or supportive interpersonal relationships.

In addition to studies at the elementary school level, a number of studies at other educational levels have also strengthened the urgency of the social competence of PAI teachers. Haniyyah and Indana (2023) found that the role of PAI teachers in the formation of students' Islamic character at the junior high school level is highly determined by the teacher's ability to build warm and consistent relationships with students. Fikri, Rahman, and Wildania (2025) highlight the urgency of digital literacy in building students' character in the social media era, which shows that the challenge of honesty of today's students cannot be separated from the influence of the massive digital environment. Meanwhile, Mau, Salamor, and Ritauw (2024) emphasized that the role of parents and teachers together has a significant contribution to the formation of children's honesty character in elementary school, so that character strengthening cannot be imposed on only one party. These findings reinforce the assumption that the social competence of teachers, especially PAI teachers, is a variable that consistently contributes to the success of the formation of students' honesty character at various levels and educational contexts.

Social phenomena in the world of education show that the challenge of building honesty character is increasing along with the development of information technology that brings changes in children's behavior patterns, including in terms of academic integrity. The initial conditions at SDN 002 Bontang Utara show that although the character development program has been running through religious habits such as duha prayers and daily cults, there are still cases of dishonesty such as cheating, hiding mistakes, and manipulating assignments, while the social interaction of PAI teachers is not fully dialogical, empathetic, and directed. The gap between the character development program that has been running and the emergence of dishonest behavior is the urgency of this research.

Based on this description, this research was formulated to answer four main problems, namely: (1) what is the level of social competence possessed by PAI teachers at SDN 002 North Bontang; (2) how the process of forming students' honest character is carried out by PAI teachers; (3) what are the supporting and inhibiting factors of the social competence of PAI teachers in shaping the honest character of students; and (4) how the role of social competence of PAI teachers in shaping the honest character of students in the school. This research is expected to make a theoretical contribution to the development of the study of teachers' social competence and character education, as well as to make practical contributions for PAI teachers, principals, parents, and subsequent researchers in strengthening the formation of honest character of elementary school students in a sustainable manner.

In more detail, this research departs from four problem formulations that are the focus of the study, namely: (1) how the level of social competence possessed by PAI teachers at SDN 002 Bontang Utara; (2) how the process of forming students' honest character is carried out by PAI teachers in the school; (3) what are the supporting and inhibiting factors of the social competence of PAI teachers in shaping the honest character of students; and (4) how the role of social competence of PAI teachers in shaping the honest character of students at SDN 002 Bontang Utara as a whole. The four problem formulations are then elaborated into three research focuses, as presented in Table 1.

Table 1. Research Focus and Scope

Yes	Research Focus	Scope
1	Teachers' Social Competence	Communication skills, cooperation, self-adjustment, active participation, and relationship building

2	Character Honesty	Honesty in word, deed, learning and duty, trust and responsibility, and honesty towards oneself and God
3	Supporting and Inhibiting Factors	Internal and external factors that affect the effectiveness of teachers' social competence

Academically, this research is expected to contribute to the development of education, especially the study of teachers' social competence and the formation of students' honesty character, as well as a theoretical reference for future researchers in enriching the literature on character education in elementary schools. Practically, the results of this research can be input for PAI teachers in improving social competence, for schools in developing character development programs, and for parents and the community as a reference in supporting children's character education in the family environment.

METHOD

This study uses a qualitative approach with the type of case study, which was chosen because the focus of the study emphasizes a deep understanding of the social interaction process, communication patterns, and pedagogical practices of PAI teachers in shaping the honesty character of students. The case study approach allows researchers to uncover the dynamics of social relationships, teacher-student interaction, and the process of instilling honesty values that occur naturally in the school environment, with researchers as key instruments as emphasized by Sugiyono (2019) and Moleong (2018). The research was carried out at SDN 002 North Bontang during the period of December 2025 to June 2026, which included the stages of preparing instruments and permits, collecting field data, analyzing and verifying data, and preparing the final report. This location was chosen because the school has a structured character development program and an adequate number of PAI teachers to observe the variation in teachers' social competence, while the phenomenon of student dishonesty that is still found makes this location relevant as a study context.

Primary data sources were obtained from school principals, classroom teachers, PAI teachers, and students in grades IV-VI, while secondary data included school documents, character development programs, learning records, archives of religious activities, and regulations related to teacher competence. Data were collected through three main techniques, namely participatory observation of teacher-student interaction in learning and non-formal activities, in-depth interviews with semi-structured interview guidelines, and documentation studies of school records and attitude value books. These three techniques are used triangulatively to obtain a comprehensive picture of the social competence of PAI teachers.

The main instrument in this qualitative research is the researcher himself, while the auxiliary instrument is in the form of interview guidelines, observation guidelines, and documentation lists. The interview guidelines were used to explore information about the ability of PAI teachers to build social relationships, effective communication, management of learning interactions, and strategies for forming students' honesty character, and were submitted to PAI teachers, principals, classroom teachers, and students to obtain a triangulative picture. Observation guidelines are used to observe teachers' behavior in daily interactions, including how teachers set an example of honesty, build cooperation, and

resolve students' social conflicts, thus confirming verbal data through evidence of real behavior in the field. The documentation instruments were used to collect data in the form of school records, attitude value books, PAI teacher work programs, and records of character habituation activities.

Data analysis follows the interactive model of Miles and Huberman (1994) which includes data reduction, data presentation, and cyclical conclusions/verifications throughout the research process. Data reduction was carried out by sorting and focusing data from interviews, observations, and documentation in accordance with the four research focuses; The presentation of data is carried out in the form of descriptive narratives and thematic matrices so that the pattern of relationships between categories can be clearly seen; Meanwhile, the conclusion is drawn in stages and continues to be verified through cross-checking between data sources until stable and consistent findings are obtained. The validity of the data was tested through four criteria, namely credibility through triangulation of sources and techniques, transferability through detailed description of the research context, dependability through an audit of the research process by a supervisor, and confirmability through tracing of data traces and interpretation so that the findings really come from field data, not the subjective bias of the researcher.

RESULTS AND DISCUSSION

Social Competency Level of PAI Teachers at SDN 002 North Bontang

The social competence of PAI teachers at SDN 002 Bontang Utara is reflected in five main dimensions, namely communicative, collaborative, adaptive, participatory, and relational skills. The communicative dimension can be seen from the way PAI teachers build effective, open, and persuasive communication through casual dialogue, open questions, as well as storytelling and role-playing methods. The principal emphasized that PAI teachers always build communication through dialogue and open questions so that students feel heard and motivated to foster honesty in daily behavior.

Guru PAI selalu membangun komunikasi melalui dialog santai dan pertanyaan terbuka, sehingga siswa merasa didengar dan termotivasi untuk menumbuhkan kejujuran dalam perilaku sehari-hari (Kepala SDN 002 Bontang Utara, wawancara, Februari 2026).

The results of the observation strengthened this information, where an interactive question and answer pattern was found that allowed students to express their opinions and respond to the subject matter actively. The class teacher added that the use of simple, straightforward, and illustrative language made the moral message convey clearly, while the students admitted that they felt comfortable talking to the PAI teacher because they always received understanding and guidance without fear of being scolded.

The collaborative dimension is shown through the cooperation of PAI teachers with homeroom teachers, teachers of other subjects, principals, and parents in strengthening supervision and habituation of honesty values, both in the school environment and at home. This collaboration appears in the form of regular coordination regarding the development of student attitudes, the division of roles in the supervision of religious activities, and mutual communication with parents regarding student behavior at home. PAI teachers do not work in isolation, but rather build a network of cross-party cooperation so that honesty character development takes place consistently in various contexts of students' lives.

The adaptive dimension is reflected in the teacher's ability to adjust learning methods to heterogeneous student characters as well as the challenges of the digital era that affect

students' mindsets and behaviors. PAI teachers are required to be able to choose different strategies between students who tend to be quiet and students who are more expressive, as well as relate learning materials to actual phenomena faced by students in their daily lives, including the use of gadgets and social media. The participatory dimension can be seen from the active involvement of PAI teachers in extracurricular activities and religious activities such as duha prayers, daily cults, and commemorations of Islamic holidays, where teachers not only play the role of supervisors, but also as companions who participate in each of these activities.

The relational dimension can be seen from the teacher's ability to build a relationship of trust so that students feel safe to admit mistakes without excessive fear. This warm and supportive relationship between teachers and students is an important prerequisite for successful character development, as students tend to be more open to figures they trust. Overall, the five dimensions of social competence, namely communicative, collaborative, adaptive, participatory, and relational, do not stand alone, but complement each other and form a unified pattern of teacher-student interaction that is conducive to strengthening the character of honesty as a whole.

The Process of Building Students' Honest Character by PAI Teachers

The process of forming students' honesty character takes place in five aspects, namely honesty in words, deeds, learning and duties, trust and responsibility, and awareness of oneself and God. In the aspect of honesty of words, PAI teachers emphasized the importance of open communication so that students dare to convey the truth, including when they forget to bring a book or have not done their assignments.

Saya selalu menekankan kepada siswa bahwa berkata jujur adalah bagian dari ibadah, dan mereka tidak akan dimarahi jika mengakui kesalahan (Guru PAI SDN 002 Bontang Utara, wawancara, Februari 2026).

The statement emphasized that PAI teachers consistently convince students that honesty is part of Islamic teachings, so that students are directed to be open even when they make mistakes. The student interview data reinforced this finding, where the majority of students admitted that they tried to tell the truth to the PAI teacher when they forgot to bring a book, and even chose to be honest even though they were asked to cover up their friends' mistakes, because they were convinced that honesty was more important than covering up the mistakes of others.

In the aspect of honesty of deeds, PAI teachers get used to the value of honesty through real examples, such as directing students to return found items to their owners and obey the rules when playing. One of the students said that when he found his friend's pen in class, he immediately handed it to the PAI teacher because the teacher always emphasized that returning items that did not belong to him was a form of honesty. This pattern of behavior is also seen when students play with friends without teacher supervision; students admitted that they still play fairly and not cheat because PAI teachers always emphasize the importance of honesty at every opportunity, not just when they are being supervised. This condition shows that the habituation and example of PAI teachers have been internalized into the personal consciousness of students, so that honest behavior is maintained both under supervision and without supervision.

In the aspect of honesty in learning and assignments, PAI teachers instill the importance of doing assignments independently without cheating through positive

reinforcement and explanation of the moral consequences of academic dishonesty.

Saya selalu mengingatkan siswa bahwa menyontek tidak akan menguntungkan mereka, dan kejujuran dalam belajar adalah cara terbaik untuk mendapatkan ilmu (Guru PAI SDN 002 Bontang Utara, wawancara, Februari 2026).

Students admit that they prefer to do the test questions independently rather than cheat, and when faced with assignment difficulties, they choose to ask the teacher questions or discuss with friends without copying the answers in their entirety. This pattern confirms that the academic honesty instilled by PAI teachers has shaped students' confidence in their own hard work, as well as the belief that an honest learning process will have a positive impact on their future.

In the aspect of trust and responsibility, students are trained to maintain the trust given, for example in the role of class leader, picket officer, or conveyor school message to parents. PAI teachers emphasized that every task given must be carried out seriously as part of an honest and responsible character, while students admitted that they felt proud and motivated when given the mandate and tried to convey information from the school to parents as it is. These findings show that PAI teachers not only instill honesty in the academic context, but also in students' social responsibilities towards school and family. As for the aspect of spiritual awareness, PAI teachers instill the belief that Allah always supervises every human action, so that honesty is not only understood as a social norm, but also as a moral and spiritual obligation.

Saya selalu mengingatkan siswa bahwa kejujuran bukan hanya dilihat oleh guru, tetapi juga oleh Allah, sehingga mereka termotivasi untuk jujur secara spiritual (Guru PAI SDN 002 Bontang Utara, wawancara, Februari 2026).

Students revealed that the awareness of God's supervision made them continue to try to be honest even though there was no teacher supervising, and when they realized that they had made a mistake, they immediately apologized and tried to improve themselves according to the teacher's direction. This shows that PAI teachers have succeeded in integrating character education with spiritual coaching, so that honesty becomes part of religious awareness that grows from within students, not just obedience to external rules. The findings on the five aspects of honesty, namely words, deeds, learning, trust, and spiritual awareness, show that the process of forming students' honesty character is multidimensional and cannot be reduced to just one form of behavior. PAI teachers at SDN 002 Bontang Utara consistently integrate communicative approaches, exemplary, and spiritual guidance in each of these aspects, so that students gain a complete understanding that honesty is not just a school rule, but part of a moral and religious identity that must be maintained in various situations, both under the supervision of teachers and when outside the school environment.

This character formation process takes place through six interrelated mechanisms, namely the internalization of the value of honesty through clear and contextual communication, the habituation of honest behavior through the collaboration of teachers with homeroom teachers and parents, the adjustment of learning strategies to the challenges of the digital era, the active involvement of teachers in school activities that habituate responsibility, the development of trust relationships through the example of teachers as role models, and the integration of spiritual values that strengthen students' awareness of God's watchfulness. The six mechanisms show that the formation of honesty character is not an instant process, but the result of continuous social interaction between teachers' social

competencies and a supportive learning environment.

Supporting and Inhibiting Factors

The main supporting factors for the social competence of PAI teachers in shaping the character of students' honesty include the support of the principal and a conducive school environment, intense collaboration with other teachers and parents, the application of varied and interactive learning methods, teacher examples, and students' spiritual awareness. The support of the principal provides space for teachers to develop innovative learning methods, while the collaboration of teachers and parents strengthens the consistency of honest behavior at home and at school. Interactive learning methods make it easier for students to understand the value of honesty through real experience, while the teacher's example and consistency of honest behavior are motivations for students to imitate these attitudes. Students' spiritual awareness also adds a dimension of intrinsic motivation to be honest.

In more detail, the synergy between teachers, principals, and parents is the most decisive supporting factor, where the support of the principal provides policy space for PAI teachers to develop innovative character development methods, while the example of PAI teachers becomes role models that are actually observed and imitated by students in daily interactions, both inside and outside the classroom. Collaboration with parents also strengthens the consistency of the habit of honesty at home, so that the values instilled in school are not interrupted when students are in the family environment. In addition, the spiritual awareness of students that grows from religious guidance becomes an intrinsic motivation that makes students be honest not because of external pressure, but because of the belief that honesty is part of worship.

Meanwhile, inhibiting factors include differences in students' character and background, peer influence, challenges of the digital era, limited time and number of teachers, mismatch in perception between teachers and students, and lack of support for the home environment. The differences in character and heterogeneous backgrounds of students require PAI teachers to adjust their approach individually, as strategies that are effective for one student may not necessarily be effective for another. Peer influence is also a challenge in itself, considering that some students are still vulnerable to following negative invitations from their friends even though honesty values have been fostered at school. The challenges of the digital era require extra supervision and strengthening digital literacy, as uncontrolled access to information has the potential to affect students' behavior and perspective on honesty. The limited time and number of PAI teachers compared to the number of students also limit the intensity of individual monitoring of each student, while the lack of consistent support from the home environment can reduce the effectiveness of strengthening the value of honesty that has been built in schools.

The combination of supporting and inhibiting factors ultimately determines the effectiveness of PAI teachers' social competence in shaping the honesty character of students. The stronger the synergy between teachers' examples, the support of principals, and parental collaboration, the greater the chance of successful honesty character building, although challenges such as peer influence and the digital era must still be anticipated through strategies that are adaptive, communicative, collaborative, participatory, and relational in a sustainable manner.

The Role of Social Competence of PAI Teachers in Shaping Students' Honest Character

The role of social competence of PAI teachers in shaping the honest character of students at SDN 002 Bontang Utara is realized through three main pillars. First, persuasive-

dialogical communication that fosters confidence in students to dare to speak the truth without being haunted by excessive fear. Second, social example and behavior strengthening through the creation of a school culture that highly appreciates the values of honesty no matter how small. Third, synergistic collaboration with external parties, especially students' parents, to ensure that the cultivation of honesty values runs simultaneously and continuously between the domestic environment and the academic environment.

These findings reinforce Vygotsky's theory of social learning which places interaction as the primary medium of value formation, Bronfenbrenner's theory of developmental ecology which emphasizes the layered influence of school, family, and social environment, and Lickona's concept of character education which emphasizes the importance of teacher role models and interpersonal communication. This study confirms that the integration of spiritual values and teachers' role models is a key component that expands the literature on character education in elementary schools, especially in the context of Islamic religious education, while providing empirical evidence that teachers' social competence can shape students' moral and religious behavior in an ongoing manner.

Practically, these findings emphasize the importance of implementing interactive learning strategies, collaboration with parents, and spiritual guidance in shaping students' honesty character. PAI teachers need to continue to develop persuasive and adaptive communicative methods according to students' character, school principals need to facilitate character education programs by providing resources and training, while parents are expected to be actively involved in supervising and monitoring the application of honesty values at home. The synergy of these three parties will produce students who are consistent in being honest, responsible, and with integrity in their school and social life. Compared to previous research, these findings strengthen and enrich the studies of Kartika (2021) and Habibillah (2020) which emphasized the importance of teacher-student interaction patterns and empathic communication in character formation. The novelty of this research lies in the discovery that the social competence of PAI teachers not only has an impact on the social-behavioral aspects of students, but is also integrated with the spiritual dimension, namely students' awareness of God's supervision as an intrinsic motivation to be honest. The integration between social competence and spiritual values is what is characteristic of the context of character education based on Islamic Religious Education, which distinguishes it from character education in the context of public schools without explicit religious content.

These findings are also relevant to the concept of *uswah hasanah* in the Islamic education tradition, which emphasizes that the example of an educator is the most effective method of learning rather than just delivering verbal advice. PAI teachers at SDN 002 Bontang Utara consistently present themselves as honest figures in speech and actions, so that students have concrete references in practicing the value of honesty, not just understanding it cognitively. This pattern of example is in line with the concept of social learning by Bandura (1986) which emphasizes that human behavior is learned through observation and imitation of models that are respected and trusted, so that the consistency of teacher behavior is a determining factor for the success of the modeling process.

In addition, the findings regarding the inhibiting factors in the form of challenges in the digital era provide an important note that strengthening the character of honesty in the present cannot only rely on a conventional approach based on face-to-face alone. PAI teachers need to be equipped with an understanding of digital literacy in order to be able to direct students to face the temptation of dishonesty that arises from the online environment,

such as the ease of finding answers to assignments instantly or copying content without mentioning the source. Strengthening the social competence of PAI teachers in the future should ideally be directed at the ability to assist students in dealing with information technology dynamics, so that the value of honesty instilled remains relevant to the challenges of the times.

Further implications of these findings are the importance of strengthening the social competence of PAI teachers through continuous training, providing discussion forums between teachers to share good practices in character development, and strengthening school and family partnerships through regular meetings that discuss student character development. School principals can play a role as policy facilitators that support character learning innovations, while Islamic religious education supervisors can make social competence one of the important indicators in the academic supervision of PAI teachers in basic education units. In addition, the results of this study also provide an important note for the development of character education policies at the level of basic education units more broadly. The Character Education Strengthening Program (PPK) launched by the government will be more effective if it is followed by strengthening the capacity of teachers, especially PAI teachers, in the aspect of social competence, not just pedagogic and professional competence. Training that is oriented towards strengthening persuasive communication skills, managing cross-party collaboration, and exemplary-based spiritual coaching needs to be an integral part of the professional development of PAI teachers on an ongoing basis, so that character education programs do not stop at the normative level, but are truly internalized in students' daily behavior.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the social competence of PAI teachers at SDN 002 Bontang Utara is reflected in five dimensions, namely communicative, collaborative, adaptive, participatory, and relational skills, which together create a pattern of teacher-student interaction that is conducive to strengthening honesty character. The process of building students' honest character takes place through the internalization of values in words, deeds, learning, trust, and spiritual awareness, which is built through persuasive communication, example, and consistent habituation. The main supporting factors include the principal's support, collaboration with parents, teacher example, and students' spiritual awareness, while the inhibiting factors include time constraints, peer influence, and the challenges of the digital age. The role of social competence of PAI teachers is realized through persuasive-dialogical communication, social example, and synergistic collaboration with parents as the three main pillars of the formation of honesty character.

Overall, this study emphasizes that the success of the formation of the honesty character of elementary school students cannot be separated from the quality of social competence of PAI teachers as a central figure in daily educational interactions. Qualified social competence allows teachers to be role models, dialogue partners, as well as spiritual guides who shape students' honesty holistically, covering cognitive, affective, social, and religious dimensions at the same time. Strengthening the honesty character of elementary school students requires continuous cooperation between schools, teachers, families, and the social environment of students in a consistent, structured, and sustainable manner in academic and non-academic activities. Further research is suggested to explore the influence of teachers' social competence on characteristics other than honesty, such as discipline and

social responsibility, by involving a broader sample as well as a quantitative or mixed approach to test the generalization of the findings of this study more broadly.

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