

Srikandi of Character: Strengthening Honest Behavior Through Psychoeducation at Vocational High School X Temanggung

Nurul Muntazah¹, Muhammad Roby², Dina Arsita³, Indhyra Hennifa Nurrochmah⁴, Wanda Mutiarawati⁵, Muhammad Japar⁶

^{1, 2, 3, 4, 5, 6}Master of Psychology, Universitas Muhammadiyah Surakarta

email: mj873@ums.ac.id

ABSTRACT

Phenomena of dishonesty among high school adolescents indicate a serious challenge in character education. At SMK X Temanggung, cases of dishonesty were found among female students who claimed menstruation as an excuse to avoid prayer due to its schedule being close to school dismissal. This reflects a tendency to choose dishonesty as well as a lack of awareness of honesty and spiritual responsibility. This community service activity employed a psychoeducation method. The results showed that the psychoeducation intervention increased the average student knowledge score on honest behavior from 70.882 to 75.588, although the difference was not statistically significant ($p = 0.058$). This increase indicates that psychoeducation is able to strengthen students' cognitive aspects related to the value of honesty.

Keywords: Psychoeducation, Character Education, Adolescent Dishonesty

1. Introduction

Education functions as a pivotal pillar in shaping the quality of human resources, encompassing not only intellectual capacities but also moral, emotional, and spiritual development (Saepudin, 2024).

In an era of globalization marked by the rapid advancement of information and communication technologies, the challenges faced by young generations have become increasingly complex. This situation requires the education system to not only emphasize cognitive competencies but also strengthen

character education as a foundation for developing well-rounded individuals (Purwati & Faiz, 2023).

Character education is a process of internalizing noble values aimed at shaping individuals with integrity, honesty, responsibility, and the ability to make moral decisions in various situations (Farid & Rugaiyah, 2023). According to Lickona as cited in Huda et al. (2022), character education can be understood as a deliberate effort to help individuals know, feel, and practice virtuous values. In this context, values such as honesty, respect, responsibility, and empathy serve as essential foundations that must be instilled early through well-planned educational activities.

Honesty among adolescents, particularly in school settings, often becomes a crucial issue. Many students engage in dishonest behavior due to various psychosocial motivations and environmental pressures (Amirrudin et al., 2022). Studies indicate that academic pressure especially high expectations from parents, teachers, and peers can drive students to obscure the truth about their academic performance (Nabavinejad, 2025). Moreover, adolescents may lie out of fear of failure or low self-esteem, prompting them to seek shortcuts to maintain a competent image in front of adults and peers (Orok et al., 2023). Peer influence also plays a significant role; when dishonesty is normalized within a peer group, lying becomes more frequent because of the belief that everyone does it (Nora & Zhang, 2010).

Cases of dishonesty among adolescents in schools have increasingly become a concerning issue. Various forms of dishonest behavior are found across educational levels, particularly at the senior high school equivalent (Garizing, 2017). This phenomenon is shaped by multiple factors, including peer pressure, poor self-control (Cahyo et al., 2017; Mushthofa et al., 2021), and weak internalization of integrity from an early age.

Research by Bauzir and Zulfiana (2021) shows that academic dishonesty is commonly driven by fear of failure, which encourages students to seek shortcuts to achieve desired outcomes. Lubis et al. (2022) further emphasize that low self-efficacy and lack of character education exacerbate dishonest practices. Dishonesty among adolescents poses a serious challenge to the development of holistic character education. When dishonest behavior becomes habitual, values such as responsibility, honesty, and integrity gradually erode. Adolescents who routinely engage in lying tend to develop fragile character, become less trustworthy, and frequently avoid accountability. According to Yulia and Muna (2024), honesty is a crucial moral value in character formation, influencing social and spiritual relationships and serving as the foundation of personal integrity in society.

Instances of dishonesty are also found at Vocational High School (SMK) X Temanggung, where some female students often lied about not performing their prayers, claiming they were menstruating. Further investigation revealed that the main reason behind this behavior was not a reluctance to perform religious obligations but rather the close timing of prayer hours to the school's dismissal time, which made them feel rushed and uncomfortable. Consequently, lying became a shortcut to avoid discomfort, indicating weak awareness of honesty and spiritual responsibility.

Recognizing these honesty-related issues at SMK X Temanggung, it became crucial to implement activities aimed at strengthening students' character and integrity. The "Srikandi of Character" program was therefore initiated as a psychoeducational intervention designed to address the psychosocial needs of female adolescents, emphasizing honesty and responsibility as foundational character values. In line with this, Erikson highlights adolescence as a critical phase for identity formation, during which individuals seek

self-understanding and require supportive environments for psychosocial development (Potterton et al., 2022). Thus, appropriate interventions during this stage can significantly influence character development in adulthood.

Based on this background, the "Srikandi of Character" psychoeducation program aims to enhance the awareness and practice of honesty and spiritual responsibility among female students at SMK X Temanggung. Through integrated psychoeducational activities, the program is expected to nurture students with strong character and integrity who can internalize noble values in their daily lives, thereby reducing dishonest behavior and preparing them to become more mature and responsible individuals in the future.

2. Method

This community service program employed a psychoeducational method.

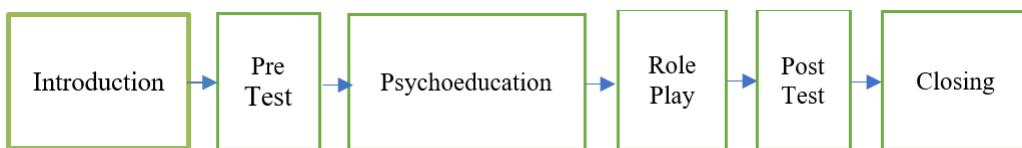


Figure 1. Community Service Flow Diagram

The psychoeducational intervention was carried out based on the stages proposed by Beck (2011) and can be explained as follows:

a. Assessment and Engagement

In this stage, the cognitive, emotional, and behavioral conditions of the students were explored, along with common issues occurring in the school environment. This process involved conducting an initial interview with the Guidance and Counseling teacher to gather information regarding recurrent behavioral problems.

b. Psychoeducation

At this stage, students were provided with an understanding of honest behavior. Students became aware that dishonesty is an inappropriate action; however, they had not yet realized the long-term consequences of such behavior. Therefore,

The subjects of this program were 34 female students from the Fashion Design and Production (DPB) Department in grades XI and XII. The participants were selected based on records from the Guidance and Counseling (BK) teacher, who identified students exhibiting dishonest behavior. Due to the short interval between the scheduled prayer time and school dismissal, many students felt reluctant to perform congregational prayers at school because they wished to return home quickly. As a result, they resorted to dishonesty by telling teachers that they were menstruating to avoid participating in the prayer. The psychoeducational activity was conducted on Friday, July 25, 2025.

The implementation process of this community service is illustrated in the flow diagram presented in Figure 1.

it was necessary to provide fundamental knowledge regarding the value of honesty.

c. Skill Building

In this stage, students completed pre-test and post-test worksheets to identify negative thoughts and challenge irrational beliefs. The post-test results reflected more adaptive and alternative ways of thinking.

d. Practice and Maintenance

Students were divided into several groups and asked to write their personal commitments to being honest in daily life on sticky notes. These notes were then affixed to an A3 sheet titled "Honesty Commitment Action of Srikandi Character"

e. Relapse Prevention

At this stage, students were asked

to visualize and practice honest behavior, especially within the school environment. This step aimed to help students understand the consequences of their actions, with the expectation that dishonest behavior would decrease

significantly or no longer occur in the future.

The rundown or agenda of this community service activity is presented in more detail in Table 1.

Table 1. Rundown of the “Srikandi of Character” Psychoeducation Program

Stage	Date	Time	Activity	Purpose
Srikandi of Character Psychoeducation	Friday, July 28, 2025	09:00–09:05	Participant Conditioning	To ensure participants feel comfortable and engaged
		09:05–09:15	Opening and Attendance Check	To record the number of participants attending the activity
		09:15–09:25	Ice Breaking	To relax the participants and build rapport so they feel enthusiastic during the activity
		09:25–09:35	Pre-test	To measure the participants' level of honesty prior to the psychoeducation session
		09:35–10:00	Material Presentation and Discussion	To introduce the participants to the impact of honesty in daily life
		10:00–10:20	Honest Srikandi Commitment Action	Participants are divided into 5–6 groups, each consisting of 6–7 students. They write their honesty commitments on sticky notes related to daily life
		10:20–10:40	Role Play	To visualize and practice honest behavior, especially in the school environment
		10:50–11:00	Evaluation	To gather participants' feedback on the entire series of activities, including suggestions and critiques
		11:00–11:20	Closing	Delivery of closing remarks, distribution of snacks, and documentation session with all participants
		09:05–09:15	Opening and Attendance Check	To record the number of participants attending the activity

3. Results and Discussion

The intervention titled “Srikandi of Character: Strengthening Honest Behavior Through Psychoeducation at Vocational High School X Temanggung” was carried out on July 28, 2025, involving 34 female students as participants. The psychoeducation session lasted approximately 90 minutes and was structured into several systematic stages. The series of activities included: (1) a pre-test to measure students' baseline knowledge regarding honest behavior; (2) material delivery focusing on the concept of honesty and its urgency in daily life; (3) the “Srikandi of Character Commitment Action,” a session in which participants declared their commitment to upholding honesty; (4) a role-play activity that enabled students to practice honest behavior in real or hypothetical situations; (5) a post-test to assess knowledge improvement after the intervention; and (6) an evaluation session to assess the program's effectiveness and gather feedback from participants.

Based on the data analysis conducted using JASP software, the results of the pre-test and post-test were obtained as follows:

Table 1. Test of Normality

Test of Normality (Shapiro-Wilk)			
		W	p
Pre	-	Post	0.947 0.099

Note. Significant results suggest a deviation from normality.

Based on the Shapiro-Wilk normality test presented above, the p-value obtained was 0.099 (> 0.05), indicating that the data were normally distributed. Because the data met the normality assumption, a paired sample t-test was conducted to compare pre-test and post-test scores among the same participants. The results are presented in the following table:

Table 2. Paired Samples T-Test

Paired Samples T-Test				
Measure 1	Measure 2	t	df	p
Pre	-	Post	-1.963	33 0.058

Note. Student's t-test.

Based on the paired sample t-test, the p-value was 0.058 (> 0.05), indicating that the difference in students' knowledge before and after the psychoeducational intervention was not statistically significant. However, the results show an increase in students' knowledge and understanding of honest behavior, although the effect remains modest and requires reinforcement through follow-up interventions

Table 3. Descriptive Statistics
Descriptive

	N	Mean	SD	SE	Confficient od variation
Pre	34	70.882	11.643	1.997	0.164
Post	34	75.588	13.527	2.320	0.179

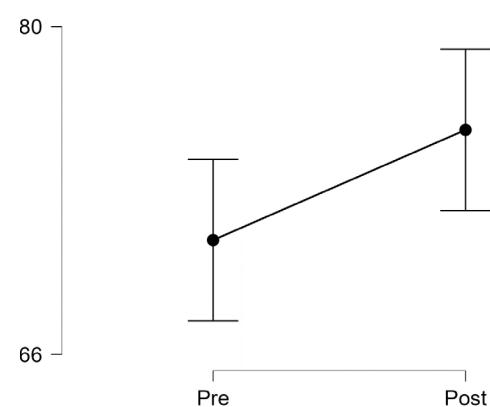


Figure 2. Descriptives Plots

Based on Table 3 and the descriptive plots, it can be seen that the psychoeducational intervention had a positive impact on increasing students' knowledge regarding honest behavior. This is demonstrated by the higher post-test mean score (75.588) compared to the pre-test mean score (70.882), indicating a mean increase of 4.706 points. This improvement suggests that the psychoeducation session effectively strengthened students' understanding of the importance of honesty.

This increase is closely related to the structured design of the psychoeducational activities, which included: (1) presentation of materials on the definition, forms, and significance of honest behavior; (2)

the Srikandi of Character commitment activity emphasizing moral values as behavioral guidelines; and (3) role-play sessions that enabled students to practice honest behavior in real-life or hypothetical situations. Collectively, these methods ensured that students not only acquired cognitive knowledge but also internalized honesty through experiential learning.

Therefore, the findings indicate that psychoeducation plays an essential role in fostering students' awareness to practice honesty at school, within the family, in the community, and in everyday social interactions. The measurable increase in knowledge serves as an initial foundation for the development of consistent and sustainable honest behavior.

These findings reinforce the notion that psychoeducation can enhance students' knowledge, understanding, and commitment to honest behavior. This is in line with the findings of Aditya et al. (2021), who revealed that a psychoeducational design combined with character-building principles successfully improved participants' understanding of targeted moral values in a group of 18 children in Community X. Similar results were reported by Romansa et al. (2023), who conducted psychoeducation involving 15 children in an orphanage through mini seminars and games related to honesty, self-confidence, and empathy. Their study showed improvements in all three aspects: honesty increased from a mean score of 2.68 to 2.83 (a 0.15-point increase), self-confidence from 2.50 to 2.69 (a 0.19-point increase), and empathy from 2.46 to 2.51 (a 0.05-point increase). These findings highlight that well-designed, participatory psychoeducational interventions are effective in fostering positive character values, including honesty.

The psychoeducation intervention given to students at SMK X Temanggung demonstrated an increase in knowledge and understanding regarding honest behavior, although the effect was not statistically significant. This aligns with Sudaryanti (2012), who emphasized that character development

including honesty can be achieved through three main categories: knowledge (cognitive), emotional aspects (affective), and actual behavior (psychomotor). Accordingly, this psychoeducational intervention successfully improved students' cognitive understanding as an initial target. This finding is also consistent with Green's theory in Notoatmojo (2018), which states that behavior is influenced by three factors: (1) predisposing factors such as knowledge, attitudes, and values; (2) enabling factors such as skills and resource availability; and (3) reinforcing factors such as social support. In this context, psychoeducation strengthens predisposing factors specifically knowledge serving as the basis for developing honest behavior. However, to optimize behavioral change, follow-up interventions addressing enabling and reinforcing factors are necessary.

Honesty refers to a sincere attitude expressed by conveying the truth without lying or contradicting facts. Honest behavior reflects an individual's effort to become trustworthy through speech, actions, and work, both toward oneself and others. In children, honesty appears in habits such as waiting in line, admitting mistakes, appreciating others' strengths, being fair, sincere, and cooperative in social interactions (Guo et al., as cited in Silvianetri et al., 2022). Several factors may cause individuals to lie, such as avoiding punishment, seeking rewards, protecting others from consequences, gaining recognition, or avoiding shame. Conversely, honest children are more easily accepted in social environments because honesty is a positively valued behavior.

Furthermore, honesty not only benefits the individual but also those around them by fostering trust and reducing suspicion or fear of losing trust. Therefore, children must be encouraged to live with discipline and uphold honesty to avoid psychological discomfort that can negatively impact mental health, such as sleep disturbances and reduced productivity (Romansa, 2023).

According to E. Mulyana, character education is an effort to support the moral and spiritual development of children so that their inherent potential can be guided toward a more humane and meaningful civilization. Similarly, Zubaedi views character education as a process of instilling intellectual, emotional, and behavioral competencies aligned with noble values, reflected in one's relationship with God, oneself, others, and the environment. Kun Setyaning Astuti, as cited in Darmiyati Zuchdi, identifies 16 core values in character education, including religious devotion, honesty, responsibility, discipline, work ethic, independence, cooperation, critical and creative thinking, innovation, vision, compassion, empathy, sincerity, justice, simplicity, and nationalism. Based on these perspectives, honesty is one of the fundamental components of character education. The term "honest" is widely known and commonly expressed by parents, teachers, and the educational system, indicating its essential role in life.

According to Hagglund & Clay in Jalal (2024), psychoeducation is an approach in psychology aimed at providing information, knowledge, and skills to individuals or groups so they can better understand psychological issues, personal development, and mental health (Hagglund & Clay, 2010). Psychoeducation offers several benefits. First, it helps individuals recognize and understand the conditions they experience, such as mental disorders, social skills, or parenting skills, thus improving coping strategies (Barlow, 2008). Second, psychoeducation encourages individuals' active involvement in treatment because they gain sufficient knowledge to make informed decisions (Mueser et al., 2002). Third, psychoeducation enhances interpersonal relationships and social support by improving individuals' understanding of others' emotions and behaviors (Perry et al., 2004).

Despite its many benefits, psychoeducation may also pose challenges. Excessive or

inaccurate information may cause confusion or anxiety (Mueser et al., 2002). Moreover, psychoeducation may influence individuals' thoughts and behaviors, requiring time and effort to implement changes (Barlow, 2008). Meanwhile, social reality demonstrates the prevalence of deviant behaviors and dishonesty in society, such as rule-breaking, materialistic attitudes, and individualism among youth. In educational contexts, dishonest practices are also common, including cheating, fabricating excuses, skipping assignments, and tardiness with made-up reasons. Even some teachers are still found engaging in unethical acts, such as leaking national exam questions or manipulating grades.

Such conditions may gradually foster corrupt tendencies and nurture a culture of corruption. Schools should serve as institutions that instill and strengthen values of honesty to help develop students into mature and responsible individuals. If honesty is effectively practiced in schools, it will become a strong foundation for national integrity. For this reason, the statement promoted by the Indonesian Corruption Eradication Commission (KPK) "being honest is great" is highly relevant.



Figure 3. Role Play Honest Behavior



Figure 4. Honesty Commitment Action of Srikandi Character

4. Conclusion

The psychoeducational intervention provided to the female students of SMK X Temanggung was shown to enhance their knowledge and understanding of the importance of honest behavior, although the improvement was not statistically significant. These findings are consistent with previous

studies indicating that psychoeducation when properly designed and implemented using participatory methods is effective in strengthening positive character values, including honesty. The success of the intervention in improving the cognitive aspect serves as an initial foundation for the development of consistent honest behavior. However, to achieve optimal behavioral change, further interventions that address enabling and reinforcing factors are still needed. Thus, instilling the value of honesty through character education in schools is essential, as it helps prevent the development of dishonest practices and builds a strong moral foundation for the younger generation.

5. Allowance

We would like to express our gratitude to SMK X in Temanggung for the opportunity to conduct this community service program. We hope that this activity will provide long-term benefits in the future.

6. Reference

Aditya, A., Nurhayati, N., Valensia, V., & Agustina, A. (2021). Meningkatkan Pemahaman Nilai Karakter Dan Perilaku Positif Anak Melalui Psikoedukasi di Komunitas X. *Prosiding Serina*, 1(1), 1301-1308. <https://doi.org/10.24912/pserina.v1i1.17597>

Amirrudin, A. H., Ibrahim, S., Salehuddin, N., & Rashid, I. M. A. (2022). Peer Influence, Procrastination and Educational Anxiety Contribute to Academic Dishonesty in Malaysian University Students. *Asian Journal of Research in Education and Social Sciences*, 4(2), 91–97. <https://doi.org/10.55057/ajress.2022.4.2.9>

Barlow, D. H. (2008). *Clinical handbook of psychological disorders: A step-by-step treatment manual*. Guilford Press.

Bauzir, N. H., & Zulfiana, U. (2021). Fear of failure dengan ketidakjujuran akademik pada siswa SMA yang menjalankan sistem kredit semester. *Cognicia*, 9(2), 85–98. <https://doi.org/10.22219/cognicia.v9i2.15743>

Beck, J. S (2011). *Cognitive behavior therapy : Basics and Beyond* (2nd ed). The Guilford Press.

Cahyo, S. D., Psikologi, F., Syarif, U., & Jakarta, H. (2017). *Faktor-Faktor Yang Mempengaruhi Perilaku Menyontek Pada Pelajar Dan Mahasiswa Di Jakarta*. VI(1).

Farid, A., & Rugaiyah, R. (2023). Manajemen Internalisasi Nilai Pendidikan Karakter Pada Siswa. *Jurnal Basicedu*, 7(4), 2470–2484. <https://doi.org/10.31004/basicedu.v7i4.5965>

Garizing, S. (2017). Degradasi Moral Di Kalangan Peserta Didik Di Sma Negeri 1 Pinrang. *Jurnal Sosialisasi Pendidikan Sosiologi-FIS UNM*, 4(1).

Hagglund, K. J., & Clay, D. L. (2010). Psychoeducation. Encyclopedia of Psychology and Law, 1-3

Huda, S., Sarifudin, M., Munifah, M., Humaidi, A., Idris, S., & Mawardi, M. (2022). The Concept of Character Learning: A Comparative Study of Al-Ghazali and Thomas Lickona's Perspectives. *DAYAH: Journal of Islamic Education*, 5(1), 35. <https://doi.org/10.22373/jie.v5i1.11974>

Jalal, N. M., Gaffar, S. B., & Ansar, W. (T.T.). *Psikoedukasi Tumbuh Kembang Anak Sebagai Peningkatan Pemahaman Orang Tua Yang Memiliki Anak Usia Dini*.

Lubis, B. M. S., Mukhtar, D. Y., & Rola, F. (2022). Perbedaan Ketidakjujuran Akademik Berdasarkan Jenis Kelamin Dan Efikasi Diri Pada Siswa SMA Kota Medan. *Jurnal Psikologi Konseling*, 21(2).

Mueser, K. T., Corrigan, P. W., Hilton, D. W., Tanzman, B., Schaub, A., Gingerich, S., & Herz, M. I. (2002). Illness management and recovery: A review of the research. *Psychiatric Services*, 53(10), 1272-1284.

Mushthofa, Z., Rusilowati, A., Sulhadi, S., Marwoto, P., & Mindiyarto, B. N. (2021). Analisis Perilaku Kecurangan Akademik Siswa dalam Pelaksanaan Ujian di Sekolah. *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran*, 7(2), 446. <https://doi.org/10.33394/jk.v7i2.3302>

Nabavinejad, O. (2025). Academic Rigor and Pressures' Impact on Willingness to Lie About Academic Performance in Adolescents. *Journal of Student Research*, 14(1). www.JSR.org/hs

Nora, W. L. Y., & Zhang, K. C. (2010). Motives of cheating among secondary students: The role of self-efficacy and peer influence. *Asia Pacific Education Review*, 11(4), 573–584. <https://doi.org/10.1007/s12564-010-9104-2>

Notoatmodjo. 2018. Metode Penelitian kesehatan. Jakarta : Rineka Cipta

Orok, E., Adeniyi, F., Williams, T., Dosunmu, O., Ikpe, F., Orakwe, C., & Kukoyi, O. (2023). Causes and mitigation of academic dishonesty among healthcare students in a Nigerian university. *International Journal for Educational Integrity*, 19(1). <https://doi.org/10.1007/s40979-023-00135-2>

Perry, J. C., Bond, M., & Change, G. (2004). Handbook of psychotherapy and behavior change. *Quarterly Journal of Experimental Psychology*, 57(2), 411-437.

Potterton, R., Austin, A., Robinson, L., Webb, H., Allen, K. L., & Schmidt, U. (2022). Identity Development and Social-Emotional Disorders During Adolescence and Emerging Adulthood: A Systematic Review and Meta-Analysis. *Jurnal of Youth and Adolescence*, 51(1), 16–29. <https://doi.org/10.1007/s10964-021-01536-7>

Purwati, P., & Faiz, A. (2023). Peran Pendidikan Karakter dalam Membentuk Sumber Daya Manusia yang Berkualitas. *Jurnal Pendidikan Dan Konseling*, 5(2), 1032–1041.

Romansa, C., Ivanka, N. C., & Basaria, D. (2023). Penerapan Pelatihan Peningkatan Kejujuran, Percaya Diri dan Kepedulian Kepada Anak Panti Asuhan X. *Jurnal Serina Abdimas*, 1(3), 1045-1051. <https://doi.org/10.24912/jsa.v1i3.26139>

Saepudin, A. (2024). Holistic Islamic Education: Assessing the Impact of Integrative Curricula on Moral and Spiritual Development in Secondary Schools. *International Journal of Science and Society*, 6(1), 2024. <http://ijsoc.goacademica.com>

Silvianetri, S., Irman, I., Zulfikar, Z., Zubaidah, Z., & Gusria, W. (2022). *Penanaman Nilai kejujuran dan implikasinya pada konseling di Taman Kanak-Kanak*. Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini, 6(5), 4783–4793. <https://doi.org/10.31004/obsesi.v6i5.2685>

Sudaryanti, S. (2012). Pentingnya pendidikan karakter bagi anak usia dini. *Jurnal Pendidikan Anak*, 1(1). <https://doi.org/10.21831/jpa.v1i1.2902>

Yulia, D., & Muna, A. N. (2024). Pengembangan Pendidikan Karakter Jujur dan Adil: Analisis dari Perspektif Al-Qur'an. *Jurnal Pendidikan Indonesia*, 4(12), 1374–1386. <https://doi.org/10.59141/japendi.v5i1.2661>