INDONESIAN STUDENTS INTEGRITY IN REGULAR AND RELIGIOUS-BASED SENIOR HIGH SCHOOLS

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ABSTRACT

The integrity of a nation can be built through educational process both formally and informally, within family, school, and community. This article results from research that measures Indonesian students' integrity in regular and religious-based public senior high schools on dimensions of honesty, responsibility, tolerance, and love for the homeland. This study found two findings through quantitative descriptive research methods with cross-tab analysis of instrument with a Guttman and Likert scale. First, there are differences in student's integrity attending regular and religion-based public high schools in dimensions of honesty, responsibility, and tolerance. However, in the dimension of love for the homeland, integrity of the regular and religion-based senior high school students is same. Second, the integrity of high school students is influenced by supporting factors, both internal and external. At the same time, inhibiting factors for the formation of student integrity are influenced by the absence of public spaces in schools, rules and sanctions agreed upon by the community.

Keywords: Integrity, Students, Regular High School, Religion-Based High School, Honesty, Responsibility, Tolerance, Love For The Homeland

INTRODUCTION

The integrity of a nation is built through the national education system. It is a separate identity that distinguishes one nation from another. Countries around world build integrity to shape the national identity. Japan is an example of a technologically advanced country but still has integrity by maintaining agricultural, cultural values since the Meji restoration in 1907 (Reischauer 1978; Phillips 2014; Istiyani and Wibowo 2020). In other Asian countries such as South Korea, China, North Korea, integrity is built when a child reaches adulthood through a military service program to form love for the homeland integrity ("Military Service in Korea" 2020; *China's National Defense in the New Era* 2019; Minnich 2005).

Indonesia's national education system is regulated in Law No. 20 of 2003 concerning the National Education System. Indonesian national education system emphasizes national education function is to develop capabilities and shape integrity

character and civilization of a nation to educate the nation's life. The mission is to improve education quality process to optimize moral personality formation (Undang Undang Sistem Pendidikan Nasional Indonesia, 2003). Thus, education has an important role in developing nation's character and having high integrity in carrying out the educational process.

In the Law on the Indonesian National Education System, it is stated that the earliest effort to foster citizens integrity is through education in family, school, and community. Family plays an important role in the growth of integrity. If education in family and school environment able to fosters integrity, it will eventually create an integrity society.

This article is the result of research that aims to see Indonesian students' integrity from 4 dimensions, namely honesty, responsibility, tolerance, and love for the homeland. Students integrity is thought to be influenced by the family, school, and community environment. This research on the integrity of Indonesian students is very important in describing and analyzing Indonesian students' integrity condition considering that recently there have been cases of crimes involving students such as brawls between schools, drug use, and promiscuity.

Based on the honesty dimension, it has only been measured by the level of cheating during school exams. In 2017 it was revealed that as many as 58.9% of students were dishonest as it is difficult working on exam questions (Ungusari, 2017). Honest and dishonest behavior can arise because external factors influence it in the form of strict teacher supervision and environment situations. Honesty integrity is the acceptance of students' responsibilities amid strengths and limitations to make choices in act (Barnard & De Beer, 2008).

Students who have honest integrity will be responsible, which is expected to create a tolerant spirit and love for the homeland. A tolerant character in students is strongly influenced by internal and external factors. Internally the tolerant character is obtained by students through subjects at school. Externally the tolerant character is influenced by environmental factors. The results of a study by the Research and Development and Training Agency of the Ministry of Religion revealed a tendency for school-age students to become the basis for recruiting members of an exclusive group and tend to be intolerant of others outside the group (Habibulloh, 2012). Religious movements promoted in school organizations also tend to be exclusive and intolerant of students outside their religious groups (Wibowo, 2015; Wibowo, 2017; Salim, 2011). Intolerance towards other groups is feared to affect the integrity of students in terms of the dimension of love for the homeland, which is pluralist in Indonesia because many religions and multicultural because Indonesia consists of various tribes and different customs (Kusumohamidjojo, 2000; Wibowo, 2015b).

Based on those background, research on student integrity in Indonesia is very important and interesting to study. There are two objectives in this research article: first, to describe and analyze the integrity of Indonesian students in terms of responsibility, honesty, tolerance, and love for the homeland. Second, analyze the factors that influence strength and weakness of Indonesian students' integrity in terms of responsibility, honesty, tolerance, and love for the homeland.

Review The Literature and Theoretical Framework

Integrity is a concept that refers to the consistency between actions and values , and principles. In ethics, integrity is defined as honesty and correctness of one's actions. Integrity is generally defined as cohesiveness, unanimity, wholeness, honesty, and trustworthiness (Basri, 2019; Cloud, 2007). Humans are said to have high integrity if they become whole persons to be trusted. Humans with integrity have a unified aspect both cognitively, affectively, morally, spiritually, physically, socially, emotionally. There are still misconceptions and doubts that one's integrity can be formed through character education. Even more extreme character education is considered a myth, anti-democratic, old-fashioned, paternalistic, and conservative (Kristjánsson, 2013).

Several studies have proven oherwise that character education arranged in the school

curriculum can shape students' integrity and increase people satisfaction and well-being with a strong character, which is less prone to depression when they become adults (Proctor et al., 2011; Sin & Lyubomirsky, 2009). Cultivating integrity in shaping student character requires an educational model in the form of an exemplary teacher, and it turns out that exemplary is rarely used as a direct teaching method so that students still consider teachers not as role models to emulate (Sanderse, 2013; Lickona, 1992; Willemse, Lunenberg, & Korthagen, 2008).

There are various concepts of character education as forming students' integrity. Thomas Lickona (2004)   defines 10 essential dimensions of integrity-forming character values : wisdom, justice, fortitude, self-control, love, positive attitude, hard work, integrity, gratitude, and humility. Other integrity concepts include honesty, keeping promises, loyalty, responsibility, persistence, friendly and caring, respect, justice, and citizenship (Suryadi, Nisa, & Sumiati, 2016). Even Baxter, et al (2012) compiled the concept of integrity in four main dimensions, namely moral (Ethical Value), motive (Wholeness of character), commitment (Identity), quality and achievement (Standing for something).

In the Indonesian context, strengthening the integrity of students is instilled through character education as stipulated in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018 at the level of formal education starting from early childhood education to higher education. The dimensions of student integrity consist of 18 characters which include religious values, honest, tolerant, disciplined, hard working, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, communicative, peace-loving, fond of reading, caring for the environment, caring socially, and being responsible (MoEC, 2018).

Integrity in the values of tolerance of the Indonesian people, research on Islamic Conservatism and Religious Intolerance in Tasikmalaya (Mudzakkir, 2017) reveals that since the 1990s, there have been symptoms of cultural and religious conservatism which are feared to lead to religious intolerance in various regions.

Rober Hefner (2013) in a study of religious freedom in Indonesia also revealed that before President Soekarno's leadership retirement (old order) to suppress the movement of religious exclusivity that had the potential to cause inter-religious intolerance, Soekarno issued a Presidential Decree on blasphemy against religion. In fact, in an article entitled Creating a culture of religious tolerance in an Indonesian school, it is stated that since regional autonomy implementation in Indonesia, the seeds of intolerance between religions and ethnic groups have become more clearly visible (Raihani, 2014). Intolerance towards religious minorities becomes more evident when it is facilitated by state policies that tend to favor the majority group. Studies on the potential for intolerance due to religious conservatism have also been included in school religious organizations under the SHS students' coucil (*OSIS*) organization (Salim, 2011; Wibowo, 2017; Wibowo et al., 2018).

Intolerance will cause divisions between groups that are feared and will cause the disintegration of the nation related to love for the homeland. In The class of civilization (Huntington, 1993), Samuel Huntington states that cultural differences in a nation are vulnerable to causing the division of a nation. In the context of Indonesia as a republic country with a population of 280 million people from more than 300 ethnic groups with 1340 ethnic groups with different cultures (Portal, 2020) and inhabiting hundreds of islands, the issue of division that causes national disintegration must be anticipated. The problem of growing love for the homeland and minimizing the nation's disintegration needs to be done by the government, one of which is through education in schools.

From the literature review above in Indonesia, it is very important to research the integrity of Indonesian students. Objectively integrity is defined as a form of loyalty, in action, to rational principles (general truths) and rational, authentic, and emotional values of competence (Peikoff, 1991; Basri, 2019). Integrity is identified into ten aspects: self-motivation and encouragement, moral courage and firmness, honesty, consistency, commitment, diligence, self-discipline, responsibility, trust, and justice (Barnard & De

Beer, 2008; Covey, 2006; Basri, 2019). Research on student integrity in regular and religion-based senior high school students is limited to 4 dimensions of integrity, namely honesty and academic responsibility, tolerance, and love for the homeland based on integrity theory ((Basri, 2019; Cole, Hinman, Kiss, & Wilson, 2021).

The formation of student integrity which includes honesty and student academic responsibility, tolerance, and love for the homeland, can be influenced by internal and external factors. Internally, student integrity is influenced by the school environment, learning environment, school rules and sanctions, socialization of principles at school, interaction at school, openness with friends, availability of public space. Externally, the integrity of students can be influenced by the family and community environment. In family environment, student's integrity can be influenced by interactions between family members, inculcation of discipline in the family, and parental assistance. In the community, student's integrity is influenced by activities in community organizations, regulations and sanctions, and the inculcation of the principles of community organization. The dimensions and indicators of student integrity are visualized in a research instrument to measure the integrity of students in regular and religion-based senior high schools. This research instrument to measure the integrity of students in regular and religion-based senior high schools uses a valid and reliable instrument compiled by the Research and Development Agency and Training of the Ministry of Religion which was compiled in 2019 (Basri, 2019).

RESEARCH METHODS

The design of this research is descriptive quantitative, which aims to measure the integrity of students in public high schools and religion-based high schools. This study only measures one research variable, namely the integrity of senior high school students as seen from the dimensions of honesty, responsibility, tolerance, and love for the homeland. By using the survey method, the sample of this study was drawn from the population of Central Java Province. Using stratified random sampling from the population of Central Java province, two research locations were selected. Using stratified random sampling, three districts with 21 senior high schools were selected from these two careers as research units of analysis.

Respondents involved in this study were 212 of 21 regular schools and religious-based schools that became the research analysis unit. All respondents are considered to have the same capacity and characteristics as the overall sample principle (McKean & Sheather, 2003, Busk, 2010; Ramachandran & Tsokos, 2021). All respondents consisted of 105 male students and 107 female students. Based on the education majors taken by the respondents, 55 students took the Exacta (*IPA*) program, 44 respondents took the Social science program, and 4% of the Language Program students. The number of respondents in each department is based on the Slovin formula for sampling.
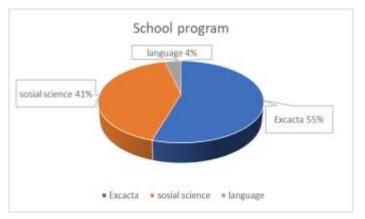

Figure 1. The description of research respondents seen from the majors in their schools (science, social studies, language)

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This research instrument was developed from an instrument prepared by the Research and Development Agency and Training of the Ministry of Religion in 2018 which was validated and reliable (Basri, 2018). Two scales are used to measure the integrity of high school students in regular and religion-based senior high schools, namely the Likert and Gutman scales. The Gutman scale is used to measure the integrity of high school students through the dimensions of honesty, responsibility, tolerance, and love for the homeland. This scale is a dichotomous scale that only provides two yes or no answer choices with 0 or 1(Domino, 2006; Abdi, 2010). The Likert scale is used to measure the factors that affect the integrity of regular and religious-based senior high school students. The Likert scale provides five answer choices in answer intervals from very low to very high with a value of 1-4 (Brace, 2018; Sugiyono, 2017).

The validation and reliability of the instrument in this study used a one-shot system model (Zhang & Shiue, 2001; Hall & Mosleh, 2008; Vintr & Valis, 2007; "Reliability Modeling and Analysis of One-Shot Systems," 2017; Wu, Hsu, & Huang, 2020; "One-Shot Device Testing Data," 2021). Based on the validation and reliability test of 100 questions that have been compiled, there are 90 valid and reliable questions, namely 44 questions using the Guttman scale and 46 questions using the Likert scale. The instrument lattice is presented in Table 1.

Table 1. Intrument Grid

	Dimention	Indicators
Student Integrity in regular and religion-based public High Schools	Honesty	Conformity between words and actions
		Courage to tell the truth
		Avoid cheating
	Responsibilities	Initiative in learning,
		Able to deal with problems on their own
		Comply with applicable regulations
		Implementing a mutual agreement
		Rist taking
	Tolerance	Respect for diversity
		Berinteraksi dalam keberagaman
	Love for the homeland	Love and be proud of the homeland and Indonesian
		Willing to defend the country even though it is difficult
		Caring to the environment problems
The factors influence integrity	School environment	Learning and supervision system

		Rules and sanctions
	Family environment	Interaction with family
		Discipline in the family
		Parental supervision
	Society environment	Activeness in community organizations
		Rules and sanctions
		Forming organizational principles

Data analysis was carried out descriptively quantitatively with the Cross-tab method. Cross tab analysis was used to see the trend of regular and religion-based senior high school students (Truscott & Stenhouse, 2018; Raman & Richardson, 2019; Brooks, Ly, & Brady, 2021). This tendency of student integrity is then associated with factors that affect senior high school student's integrity. Thus, senior high school student's integrity in Indonesia are generally concluded.

RESULTS AND DISCUSSION

Overview of the research sample

At the population level of Central Java Province, there are 865 public and private senior high schools spread across 34 cities/districts. At the sample level of City, Salatiga, Magelang, and Temanggung Regency, which became the sample of this study, the research sample can be seen in Table 2.

Table 2. Population and research sample

City/Regency	Regular Senior High School	Religion-Based Senior High School	Research Sample
Salatiga	3	6	5
Magelang	5	8	7
Temanggung	10	5	9

From the table above, it can be seen that as a population, there are 37 high schools in the 3 cities/districts which are divided into 18 public and private senior high schools, 19 Islamic, Christian, and Catholic religious-based high schools. Temanggung Regencies, Salatiga and Magelang do not have high schools based on Hinduism or Buddhism. A sample of 21 schools was taken to represent regular and religion-based senior high schools from the total high school population. The results of the school sampling were 10 regular and 11 religion-based senior high schools which were then used as research samples to collect student data. Each school sample taken

10 students as research respondents. A sampling of respondents using equal sampling method

Senior High School Student Integrity in Central Java Based on the Honesty dimension

The integrity of senior high school students on honesty dimension is measured through 3 indicators described in 10 statement items. The three indicators include consistency between students' words and actions, courage to convey the truth, and avoiding cheating. Found 8 positive things and 2 negative things on the honesty

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dimension. The eight positive things are 100% of respondents paid for what they bought, 92% of respondents admitted they were wrong when they were late for class even though they knew they would be punished, 87.3% of students were honest under any circumstances, 87.3% of students dared to reprimand their friends who bad behavior, 87.3% of respondents never cheated on exams, 97.6% of respondents never faked their parents' signatures, 98.1% of respondents never stole, and 88.7 high school students respondents never used their friends' belongings without permission first. While the two negative things found in the vocational dimension were 73.1% of students were not open to the guidance and counseling teacher about students' problems and 71.7% of high school students never mentioned the source of knowledge during exam.

Further analysis was conducted to see the difference in honesty between regular and religion based high school students. Cross-tab analysis was carried out by counting all "Yes" answers to the two Senior High Schools analysis units of research data and presenting them as a percentage in a table. The results can be seen in Table 3.

Table 3. Student Integrity based on Honesty Dimension

Students statement	Students response; Yes (%)	
	Regular SHS	Religion-Based SHS
Pay to what has been bought	100	100
Not open to Counseling Teachers for personal problems	66,6	80,3
Be honest under any circumstances	100	99,09
Admit the mistake when late for school with the consequences of a penalty	87,25	87,27
Reprimand a friend who behaved badly	95,09	89,09
Citing an article without citing the source	11,76	13,63
Do not cheat on the exam to get a high score	66,6	76, 36
Ever forged a parent's signature	1,9	2,7
Have ever taken money without permission	0,98	1,8
Have ever used a friend's stationery without permission	12,7	10

From the results of the analysis, it can be seen between students in regular and religion-based high schools, they are almost the same except for the statement items involving counseling teachers to discuss personal problems. Students in religion-based high schools consult more with counseling guidance teachers than students in public high schools. In addition, it can be seen from the statement that they did not cheat on the exam to get high scores. Students in religion-based high school were much better than regular high school students, 76.36 religion-based high school students never cheated, while regular high school students only had 66.6 students who did not.

Dimensions of responsibility for high school students

The integrity of high school students seen from the dimension of responsibility is measured through 5 indicators described in 10 statements. Indicators of responsibility include independent learning initiatives, addressing problems well, complying with applicable regulations, carrying out collective agreements, and taking risks for the actions taken. The results of the study revealed that in the responsibility dimension, eight positive dimensions of student responsibility were obtained, namely 86.3% of respondents doing homework without being asked, 81.6% of respondents collecting school assignments on time, 85.4% of respondents doing exam questions honestly, 53, 8% of students choose to study together if they encounter difficulties in doing schoolwork, 92.9% of students throw garbage in the trash, 92.9% of senior high school students

have never committed acts of vandalism in the school environment, 95.8% of students obey the results of class deliberation, 53.8% of students refused the invitation to play during study hours outside of school. Meanwhile, negatively, the integrity of senior high school students is seen from the dimension of responsibility. There are 2 things that concern education practitioners, namely 71.2% of students never repeat the lessons they have learned when they are at home, and 65.6% of students choose to study alone in class when the teacher is absent.

The dimensions of responsibility for senior high school students were analyzed further to see the differences in regular s and religion-based high school students. Using cross-tab analysis, the results are then tabulated in Table 4.

Table 4. Student integrity based on the responsibility dimension

Item statement	Student statement answered Yes (%)	
	Regular SHS	**Religion-based SHS**
Doing homework assignments without being asked	83.33	89.09
Repeat lessons at home every day	77,45	65,45
Studying in class when the teacher is absent	69,6	61.81
Dispose of garbage in its place	92,15	93,63
Not committing vandalism at school	97,05	93,63
Emphasis on learning over playing	48,03	59.09
Obey the results of deliberation in class	97,05	94,54
Collect assignments on time	81,37	81,88
Study together if homework is difficult	51,9	55,45

Based on table 4, it can be seen that, the integrity of students in the dimensions of responsibility between regular and religion-based high senior school students is almost the same and is in a good category. However, descriptively qualitatively,

something striking is seen wherein doing homework, religion-based high school students 89.09% of respondents do it without being asked, while students in general high school only 83.33% do homework without being asked. The choice

that is more concerned with learning than playing religion-based high school students is also better than regular high school students. This is shown from 59.09% of religion-based high school students who are more concerned with studying than regular high school students, who are only 48.03 percent of each unit of high school analysis. However, when viewed from honesty in doing the exams, regular high school students are better than religion-based high schools where from each unit of analysis for high school, 88.23% regular high school students are honest in doing exam even though they did not study. In comparison, students in religion-based high school are 82,72% who honestly took the exam even though they did not study.

Dimensions of tolerance for senior high school students

The integrity of high school students seen from the tolerance dimension is measured through 2 indicators described in 10 statements that students must fill out. Based on the cross-tab obtained 2 things, namely positive things and 2 negative things on the answers to statements of high school students. Positively 8 out of 10 statements answered "Yes" by 90% of students. Two negative things to the dimension of student tolerance were found in the item statements of objection to the use of religious symbols in schools led by principals of different religions. The percentage of "yes" answers was 72.4% for items objecting to the use of religious symbols or attributes in schools and 83% for statement items refusing to be led by principals of different religions.

Suppose it is analyzed partially by using a cross-tab on the tolerance dimension. In that case, the results of the integrity research for regular and religion-based high school students can be seen in Table 5.

Table 5. The integrity of students based on the dimension of tolerance

Item statement	Student statement answered Yes (%)	
	Regular SHS	Religion-based SHS
Dislike being taught by teachers of different religions	92,15	88,18
Respecting friends to worship based on their beliefs	100	100
Fanatic of one's religion but respect other religions followers	99,01	95,45
Helping friends of different religions when they have a problem	100	95,45
Dislikes holding religious events in schools	96,07	93,63
Dislike the use of religious symbols in schools	91,17	75,43
Enthusiast with different customs	98,18	98,18
Dislike being led by a school principal of a different religion	70,58	74,54
Willing to share a room with friends of different religions in school activities	93,13	93,63
I enjoy art from other tribes	97,05	92,72

Based on table 5, it can be seen that in general, almost all statement items on the tolerance dimension are answered "yes" by 90%, except for 2 statement items, namely first, the leadership of school principals with different religions who answered only 70.58% by regular high school respondents and 74, 54% of high school respondents based on religion. The second statement item, related to religious teachers who are different from the religion embraced by students, obtained as many as 92.15% of respondents at regular high schools stated that they were happy to be taught by teachers of different religions. In comparison, only 88.18% of students were willing to be taught by different teachers' religion in religion-based high schools.

Dimensions of love for the homeland

The integrity of high school students seen from the dimension of love for the homeland is measured through 3 indicators which are described in 10 statement items. The 3 indicators include love and pride for the Indonesian homeland, willingness to defend the country even though it is difficult, and indicators of concern for environmental problems. The results are very encouraging, namely the integrity of high school students seen from the dimension of love for the homeland 100% of high school students have strong integrity to love the homeland. This love for the homeland can be seen from visiting historical museums, singing the national anthem at every official event, enjoying regional songs, being happy with national songs, loving domestically made products, feeling proud of the flying of the state flag, being proud of the symbol of the Indonesian state, defending the homeland. , environmental work and break up friends who are in conflict.

Factors that affect senior high school students integrity

Internal and external factors qualitatively influence the integrity of regular and religious-based high school students. These factors are suspected to directly or indirectly affect the integrity of respondents, both those who attend public high schools and religion-based high schools. This study qualitatively tries to analyze the factors that affect the integrity of high school students both internally and externally. The analysis is based on respondents' statements about what they have experienced related to honesty, responsibility, tolerance, and love for the homeland.
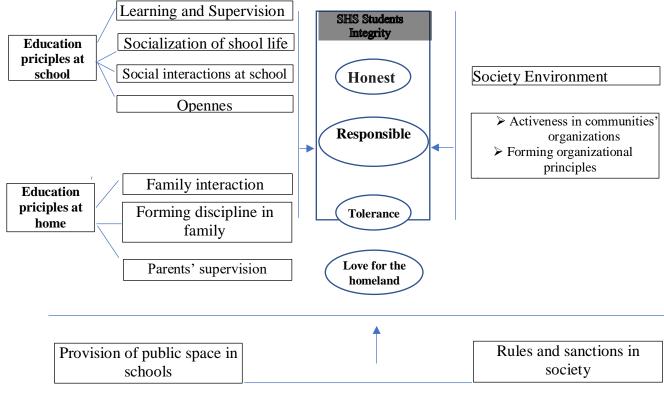
Internally, based on respondents' answers, high school student's integrity is influenced by the school and family environment. The school environment includes the school's learning and supervision system, rules and sanctions for socializing the principles of life for school students, social interaction in schools, openness to friends, and the availability of public spaces within schools that support the formation of student integrity. Family environmental factors include the intensity of interaction in the family, inculcation of discipline in the family, and education and parental supervision.

In the school environment, there are religious education subjects for all students, the interaction between students of different religions in one school, teachers of different religions in one school, strict sanctions for violators of school regulations, counseling rooms, and counseling teachers, religious activities in schools, and activities to commemorate national holidays also contribute to the formation of the integrity of high school students. The survey of 212 high school respondents revealed that 100% of respondents stated that their school had religious subjects, friends, and teachers of different religions that the respondents embraced. In religious education, comparative religions are also discussed and how to behave with adherents of different religions. Based on the questionnaire analysis, it was found that 73.1 percent of high school students had attended a study on religious differences. Of course, religious learning, which includes how to behave with followers of different religions, produces religious expressions for high school students. Regarding students' religious expressions, it was found that 86.4 percent of students found it easy and very easy to express their religious values both at school and in public places.

In the family environment, the interaction between family members, worshiping individually or in

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congregation in the family, the division of tasks in the family, the existence of rules and sanctions in the family are thought to influence in shaping the integrity of high school students. The results of the questionnaire analysis showed that 75.5% of respondents share or establish intensive communication with their families at least once a week, 76.4% of the respondents' neighborhoods have rules and division of tasks for each family member, but only 67.5 percent of respondent's home environment which has sanctions for violators. The condition of the family environment qualitatively affects the formation of the integrity of high school students.

Externally the integrity of high school students is qualitatively influenced by the community environment where the respondent lives. Activeness in organizations in the community, the existence of social regulations and sanctions in the community, as well as the inculcation of organizational principles in the community are thought to influence the formation of student integrity both from the dimensions of honesty, responsibility, tolerance, and love for the homeland. Based on the analysis of the statements answered by the respondents, it was obtained a description that more than 94.8% of students had worshiped at a house of worship around the student's residence. In addition, 92.9% of students celebrate national holidays in their neighborhood. In addition, 82.5% to 86.8% of students are involved in social service activities in the community and spiritual activities in the community.

Based on the analysis of the answers to respondents' statements, the integrity of high school students can be described as a system of internalizing the integrity values of honesty, responsibility, tolerance, and love for the homeland formed by internal factors and external factors as well as minimizing weaknesses in education both within the environment. Based on the research results on the system framework for forming the integrity of high school students, it can be described as follows.

Gb. Model of forming student integrity in Regular and Religion-based High Schools

CONSCLUSION

Based on the findings and analysis of high school student's integrity seen from the dimensions of honesty, responsibility, tolerance, and love for the homeland, it can be seen that from the honesty dimension, high school students who attend regular schools are better than students who attend religion-based high schools. Based on the dimensions of responsibility, religion-based high school students are better than regular high school students. Based on the tolerance dimension, religion-based and regular high school students relatively have the same positive tolerance attitude except for the issue of school class leadership who has different religious beliefs from students. Seen from the dimension of love for the homeland, regular and religious-based high school have a good attitude of patriotism. The integrity of high school students seen from the dimensions of honesty, responsibility, tolerance, and love for the homeland is influenced by supporting and inhibiting factors. Supporting factors are influenced by internal and external. The school and family environment are internal influence, and the community environment around the student's residence is an external factor that affects the integrity of high school students. Weaknesses or inhibiting factors forming the integrity of high school students are internally influenced by the absence of being influenced by the absence of public spaces in schools and the absence of regulations and sanctions agreed upon by the community.

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