



Integrating Islamic Politeness Values into Indonesian Language Learning: A Pedagogical Model for Strengthening Literacy in Elementary Education

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ABSTRACT

Elementary language education frequently prioritizes linguistic competence while giving insufficient attention to ethical communication and communicative character development. This study aimed to formulate and preliminarily evaluate an Islamic politeness-based pedagogical model for strengthening Indonesian language literacy and ethical communication among elementary school students. An exploratory sequential mixed-methods design was implemented through qualitative exploration, model development, and quantitative field evaluation. The qualitative phase involved 10 classroom/Indonesian language teachers, six Islamic Religious Education teachers, four principals, and 24 Grade IV–V students. The quantitative phase involved 80 students from five elementary schools, including the 24 qualitative participants. Thematic analysis identified five interconnected pedagogical needs: explicit integration of language politeness, incorporation of Islamic communication values, systematic value internalization, teacher modelling and supportive classroom interaction, and integrative assessment. These findings informed the development of the five-stage SPEAK model: Stimulate, Practice, Engage, Actualize, and Keep Reflecting. Wilcoxon signed-rank tests indicated significant pretest–posttest differences in Indonesian language literacy and Islamic language politeness (both $Z = -7.770$, $p < .001$). Mean individual N-Gain values were moderate for literacy ($g = .443$) and politeness ($g = .451$). The findings provide preliminary evidence of consistent within-group improvement and establish SPEAK as an integrative framework connecting literacy development, Islamic politeness, contextual practice, and reflective habituation. Its emphasis on literacy, respectful communication, and value-based learning also indicates potential relevance to the broader educational priorities reflected in SDG 4, particularly target 4.7. Further controlled studies are required to determine the model's causal effectiveness and broader applicability.

KEYWORDS

Communicative character; dialogic pedagogy; elementary language education; Islamic politeness; value internalization

INTRODUCTION

Globally, language education at the elementary school level continues to emphasize the mastery of linguistic competencies and technical skills, such as reading, writing, text comprehension, and language structures. Meanwhile, ethical, moral, and communicative-character dimensions have not received proportionate pedagogical attention (Arvianti et al., 2025; Kennedy et al., 2021). Language, however, functions not merely as an instrument of communication but also as a medium for social identity formation, value internalization, and moral-awareness development within increasingly complex multicultural and digital environments (Kim & Huh, 2025; Kuteva & Heine, 2021). This imbalance may produce instrumental literacy without corresponding ethical and reflective responsibility. It is reflected in students' limited sensitivity to social contexts, inappropriate word choices, and declining politeness in oral, written, and digital communication (Belamaric, 2025; Prawiyogi et al., 2025). Although Islamic Religious Education introduces speaking ethics (*adab al-kalām*) and respect for interlocutors, these values remain insufficiently integrated into language instruction (Huda et al., 2024; Sholeh et al., 2025; Supriyadi et al., 2026). Indonesian language literacy therefore needs to be systematically connected with Islamic communication ethics.

Within the Indonesian elementary education system, Indonesian language is a compulsory subject that provides a foundation for developing literacy, communication, and thinking skills across learning domains (Fatimah & Utami, 2025; Maritim, 2023). Under the phase-based Merdeka Curriculum, Indonesian language learning comprises four interconnected competencies: listening, reading and viewing, speaking and presenting, and writing. Upper-grade students are expected to comprehend increasingly complex texts, communicate ideas coherently, participate appropriately in classroom interactions, and adapt their language use to different communicative contexts. These competencies require sustained practice because linguistic proficiency and communicative awareness do not develop automatically (Maritim, 2023). Nevertheless, language politeness is frequently developed through routine habituation or incidental teacher correction rather than through explicit learning objectives, structured activities, and measurable assessment. Although classroom learning practices can strengthen students' politeness in oral and written communication (Prawiyogi et al., 2025; Riyanto et al., 2023), a gap remains between literacy-competency development and the internalization of Islamic communication ethics.

Previous studies have examined value integration in language and literacy education through various approaches. Humanistic literacy has been found to enhance language politeness through supportive learning environments and community engagement (Prawiyogi et al., 2025). Prophetic values represented in Indonesian language textbooks, including humanization, liberation, and transcendence, also contribute to students' communicative-character formation (Prayitno et al., 2020). Moreover, integrating Islamic behaviour into writing instruction can strengthen self-reflection and fairness in assessment (Sukenti & Fauzan, 2024), while prophetic-value-based media, multimodal literacy, and inclusive Islamic education may

support critical thinking, moral development, and socio-emotional competence (Fahma et al., 2025; Puspitasari et al., 2025). Nevertheless, this literature remains fragmented in three respects. First, literacy competence, Islamic values, and language politeness are generally treated as separate constructs. Second, Islamic communication values are commonly positioned as normative content, textbook representations, school culture, or correlational factors rather than operationalized through an explicit instructional sequence. Third, few pedagogical models connect learning objectives, materials, student activities, instructional interactions, reflection, and assessment within a unified framework. These limitations indicate the need for an integrative and contextually relevant pedagogical approach.

To address this gap, the present study proposes an elementary Indonesian language pedagogical model that integrates Islamic politeness explicitly, systematically, and contextually throughout the learning process. Indonesian language was selected because reading, writing, speaking, and listening provide authentic contexts for developing both literacy competence and students' communicative character. Within this framework, Indonesian language literacy encompasses reading, writing, speaking, and listening, while Islamic language politeness comprises *qawlan sadīda*—truthful and responsible speech; *qawlan ma'rūfa*—kind and appropriate speech; *qawlan layyina*—gentle and empathetic speech; and *qawlan karīma*—respectful and honourable speech (Saleh et al., 2025). These values are not positioned as supplementary doctrines but as ethical orientations that guide students in selecting, using, and reflecting on language across different communicative situations. This integration extends language learning beyond linguistic-skill acquisition toward the development of ethical, reflective, empathetic, and responsible communication in both direct interactions and digital spaces (Ben Maad, 2010; Rokhman et al., 2014).

Based on this rationale, the study aimed to formulate an Islamic politeness-based pedagogical model and conduct a preliminary evaluation of changes in students' Indonesian language literacy and Islamic language politeness following its implementation. Four research questions were addressed: (1) What pedagogical needs, instructional challenges, and Islamic politeness values should underpin Indonesian language learning at the elementary school level? (2) How can these needs be operationalized into a systematic and contextually relevant pedagogical model? (3) Is there a statistically significant difference between students' Indonesian language literacy scores before and after model implementation? and (4) Is there a statistically significant difference between students' Islamic language-politeness scores before and after model implementation? For Indonesian language literacy, H_{01} proposed no significant pretest–posttest difference, whereas H_{11} proposed a significant difference. For Islamic language politeness, H_{02} proposed no significant pretest–posttest difference, whereas H_{12} proposed a significant difference. These hypotheses were intended to provide preliminary evidence of within-group change rather than definitive causal conclusions.

THEORETICAL FRAMEWORK

Language Learning and Character-Based Literacy in Elementary Education

Language and literacy learning in elementary education are fundamentally directed not only toward the mastery of linguistic skills, such as reading, writing, speaking, and listening, but also toward students' character formation through meaningful learning experiences. From the perspective of contemporary pedagogy, literacy is understood as a social practice that contributes to identity formation, moral awareness, and students' communicative values; therefore, language learning should simultaneously integrate academic competency development and character formation (Oktavia et al., 2022). Such integration has become increasingly relevant in the context of 21st-century education, which demands contextual, technology-based, and socially responsive approaches to learners' socio-cultural diversity. Various studies indicate that genre-based instruction, digital literacy media, and socio-cultural learning modules effectively improve reading and writing skills while simultaneously strengthening students' character through reflective and meaningful learning experiences (Alwi et al., 2024; Jin et al., 2026; Rochmiyati & Tiasari, 2024). Nevertheless, linguistic competence alone does not ensure ethically responsible communication; therefore, language learning requires an explicit ethical foundation that guides how students use their literacy competencies in interactions with others.

Language Politeness and Islamic Politeness Values in Education

Language politeness constitutes a fundamental aspect of communication ethics that reflects not only linguistic competence but also sensitivity to social norms, respect for interlocutors, and moral responsibility in daily interactions (Dev et al., 2025; Umbar, 2019). From an Islamic perspective, politeness principles are normatively grounded in Qur'anic teachings that emphasize communicative forms such as *qawlan sadīda* (truthful speech), *qawlan ma'rūfa* (kind speech), *qawlan balīgha* (effective speech), *qawlan maysūra* (gentle speech), *qawlan layyina* (soft speech), and *qawlan karīma* (honorable speech) as ethical guidelines for communication that shape students' social and spiritual character (Saleh et al., 2025). Studies demonstrate that prophetic values, such as humanization, liberation, and transcendence, can be integrated into language instruction to strengthen positive politeness and character education (Kayıran, 2026; Prayitno et al., 2022). Likewise, religious school culture, teacher role modeling, and polite communication practices have been shown to minimize negative student behavior and improve the quality of social interaction (Kusmanto & Widodo, 2022; Pulungan et al., 2025; Riyanto et al., 2023; Sulaswari et al., 2026). However, Islamic politeness values cannot develop optimally if delivered merely through normative instruction; rather, they require pedagogical processes that enable students to understand, internalize, and practice these values through authentic language learning experiences. Within the present study, Islamic politeness therefore provides the ethical content of language learning, while literacy competencies provide the communicative domain in which these values are expressed. However, identifying ethical values

does not, by itself, explain how students move from knowing these principles to consistently applying them in communication. This process requires a theory of value internalization.

Value Internalization in Language Learning as a Pedagogical Process

Value internalization in language learning is understood as a pedagogical process that integrates moral, cultural, and social dimensions into learning experiences to foster students' holistic development. Consequently, language learning should not merely emphasize linguistic competence but also strengthen students' character and ethical awareness (Karimova et al., 2026; Shaules & McConachy, 2022). Within contemporary pedagogical perspectives, value internalization is considered more effective when implemented through reflective, dialogic, and student-centered approaches that allow learners to connect language with identity, lived experiences, and personal meaning constructed during the learning process (Manicio, 2025; Vansteenkiste et al., 2018). Furthermore, task-based learning strategies, social-contextual approaches, and cultural mediation have proven effective in enhancing students' social sensitivity, intrinsic motivation, and ability to relate language to relevant life values (Ambrosio, 2026; Pundziuvienė et al., 2023; Wei et al., 2024). Within this framework, teachers function as facilitators of reflection and cultural mediators who enable value internalization to occur contextually and sustainably (Gu et al., 2025). Therefore, value internalization requires instructional designs capable of systematically and operationally embedding values throughout the entire learning process. Accordingly, value internalization serves as the pedagogical bridge between Islamic politeness as ethical knowledge and students' actual use of polite language in reading, writing, speaking, and listening activities. Through contextual experience, dialogic practice, reflection, and habituation, ethical principles can be transformed from abstract knowledge into observable communicative behavior.

Theoretical Integration of Language Learning, Islamic Politeness, and Value Internalization

The three theoretical perspectives employed in this study perform distinct but complementary functions. Language learning theory defines the literacy competencies to be developed through reading, writing, speaking, and listening activities while positioning literacy as a social practice that contributes to students' identity and character formation (Oktavia et al., 2022; Sholeh et al., 2025). Islamic politeness provides the ethical content that guides how these competencies should be expressed through truthful, appropriate, gentle, and respectful communication (Prayitno et al., 2022; Saleh et al., 2025; Umbar, 2019). Value internalization explains the pedagogical process through which ethical principles are understood, practiced, reflected upon, and gradually habituated in students' communicative behavior (Shaules & McConachy, 2022; Vansteenkiste et al., 2018). Thus, language learning determines the competencies to be developed, Islamic politeness defines the ethical orientation of communication, and value internalization connects ethical knowledge with students' actual communicative practices.

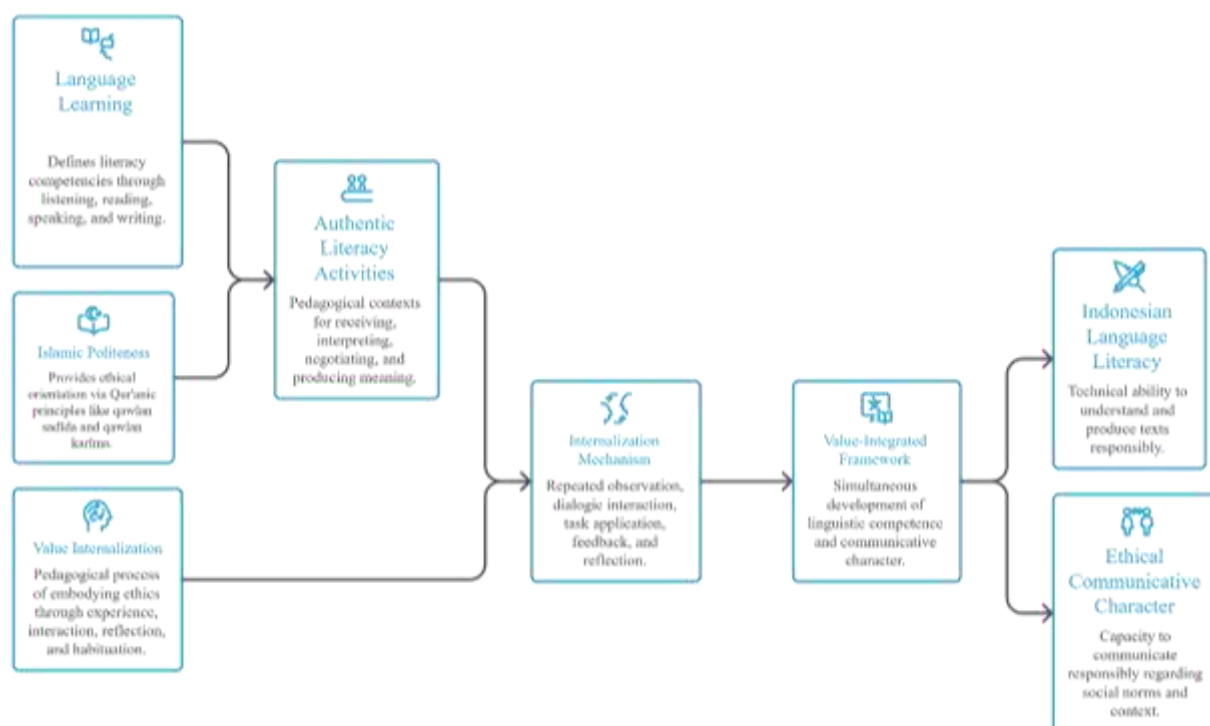
The interaction among these perspectives establishes a theoretical foundation that connects what students learn, which values guide their communication, and how those values

become embedded in language use. Literacy activities provide authentic contexts in which students encounter, interpret, and produce spoken and written language. Within these activities, Islamic politeness principles—particularly *qawlan sadīda* (truthful and responsible speech), *qawlan ma'rūfa* (kind and socially appropriate speech), *qawlan layyina* (gentle and empathetic speech), and *qawlan karīma* (respectful and honorable speech)—function as ethical criteria for students' communication (Saleh et al., 2025). These values cannot be internalized through normative explanation alone; they require dialogic interaction, contextual practice, teacher modeling, reflection, and sustained habituation (Gu et al., 2025; Riyanto et al., 2023). Accordingly, literacy development, Islamic politeness, and value internalization are understood as mutually reinforcing dimensions of value-integrated language learning rather than as separate theoretical domains.

From this integrated perspective, a pedagogical framework should align learning objectives, language materials, literacy activities, classroom interactions, reflective experiences, and assessment procedures. Such alignment allows students to develop linguistic competence while simultaneously learning to use language in ethically and socially responsible ways. Previous research indicates that contextual, genre-based, collaborative, and character-oriented literacy activities can improve reading and writing skills while fostering empathy, reflection, and social responsibility (Fajrie et al., 2025; Oktavia et al., 2022; Sholeh et al., 2025). The conceptual relationship among the three theoretical foundations and the expected learning outcomes is illustrated in Figure 1.

Figure 1.

Conceptual Relationships among Language Learning, Islamic Politeness, Value Internalization, and the Expected Learning Outcomes



This conceptual framework provides an integrative foundation for connecting literacy competence, Islamic communication ethics, and value internalization within contextual language-learning practices. Rather than prescribing a fixed instructional syntax, it identifies the principal pedagogical dimensions through which linguistic competence and ethical communicative character can be developed coherently. However, implementing a framework grounded in Islamic values cannot be separated from the religious, cultural, and institutional diversity characterizing different educational settings. Its broader relevance therefore depends on the capacity to interpret and adapt Islamic communication principles without diminishing their ethical substance or imposing particular theological commitments. This condition highlights the importance of critically examining potential pedagogical challenges, the principle of inclusivity in multicultural classrooms, and the framework's adaptability to the characteristics of secular education systems.

Multicultural and Secular Considerations in Value-Integrated Language Learning

Integrating Islamic politeness values into language education presents several pedagogical challenges. If these values are delivered merely as prescriptive doctrines, learning may become overly normative and provide limited opportunities for critical reflection, dialogue, and authentic communication. Rigid and exclusive interpretations of religious teachings may also reinforce distinctions between in-groups and out-groups, whereas inclusive educational approaches require openness toward religious and cultural diversity (Ardi & Budiarti, 2020). Islamic communication values should therefore be translated into age-appropriate, dialogic, and contextual language activities while maintaining the development of linguistic competence as the primary academic objective. Assessment should focus on observable communicative behavior rather than students' religious beliefs or levels of religiosity.

Although Islamic politeness is grounded in Qur'anic and prophetic communication ethics, values such as truthfulness, appropriateness, gentleness, empathy, dignity, and respect possess broader relevance across religious and cultural traditions (Prayitno et al., 2022). In multicultural classrooms, their implementation should acknowledge religious differences and avoid presenting one tradition as the exclusive source of ethical communication (Lundie & Conroy, 2015). In secular education systems, these principles may be pedagogically expressed through inclusive communication ethics and connected with both religious and nonreligious worldviews (Riegel & Delling, 2019). Such contextual adaptation enables the framework to retain its Islamic intellectual foundation while remaining inclusive, non-coercive, and responsive to culturally and religiously diverse educational environments.

In conclusion, the integration of language learning, Islamic politeness, and value internalization provides a coherent theoretical foundation for language education that promotes not only literacy competence but also ethical communicative character. Its implementation, however, requires pedagogical adaptation that is sensitive to religious,

cultural, and institutional diversity, enabling Islamic communication ethics to be applied inclusively, contextually, and appropriately across different educational settings.

METHOD

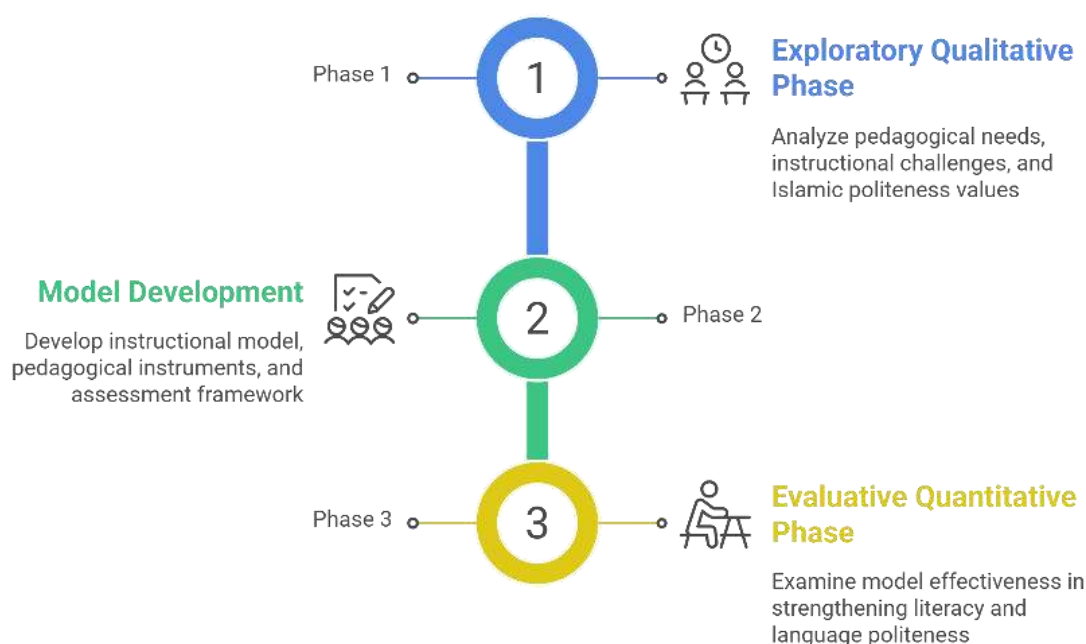
Research Design and Procedures

This study employed an exploratory sequential mixed-methods design to investigate pedagogical needs, formulate a contextually grounded pedagogical model, and conduct a preliminary evaluation of students' learning outcomes (Creswell & Clark, 2017). The research comprised three sequential phases: (1) qualitative exploration of pedagogical needs, instructional challenges, and Islamic politeness values; (2) model development by translating the qualitative themes into instructional principles, materials, classroom activities, and assessment procedures; and (3) quantitative evaluation of changes in students' Indonesian language literacy and language politeness following model implementation. The connections among these phases are illustrated in Figure 2.

The quantitative phase employed a pre-experimental one-group pretest–posttest design (O_1-X-O_2). Because no control group was included, alternative explanations related to history, maturation, repeated testing, and regular classroom instruction could not be excluded (Knapp, 2016). Therefore, the results were interpreted as preliminary evidence of within-group improvement rather than definitive evidence that the model alone caused the observed changes.

Figure 2.

*Exploratory Sequential Mixed-Methods Process for Pedagogical Model Development
Participants and Research Setting*



Participants and Research Setting

The study was conducted in five elementary schools in Sumedang Regency, West Java, Indonesia, comprising two urban schools, one transitional-area school, and two rural schools. Participants were selected purposively according to their involvement in Indonesian language learning, literacy instruction, character education, and language-politeness practices. The qualitative phase involved 10 classroom/Indonesian language teachers, six Islamic Religious Education teachers, four principals, and 24 Grade IV–V students. The quantitative phase involved 80 Grade IV–V students selected from the five participating schools, including the 24 students involved in the qualitative phase. Thus, the qualitative student participants were nested within the quantitative sample. As presented in Table 1, the quantitative sample represented different genders, grade levels, and school contexts, allowing the model to be examined across urban, transitional, and rural educational settings.

Table 1.

Demographic Distribution of Quantitative Participants

Characteristic	Category	n	%
Gender	Boys	43	53.8
	Girls	37	46.2
Grade	IV	38	47.5
	V	42	52.5
School location	Urban	32	40.0
	Transitional area	22	27.5
	Rural	26	32.5

Data Collection Techniques

Data were collected sequentially using qualitative and quantitative instruments. Semi-structured interview protocols and FGD guidelines contained open-ended questions concerning pedagogical needs, literacy activities, instructional challenges, classroom communication, and Islamic politeness integration. Interviews were used to obtain individual perspectives, whereas FGDs enabled participants to compare and clarify their experiences. Islamic politeness values—truthfulness, appropriateness, gentleness, and respect—were incorporated into the questions and follow-up prompts. The qualitative findings subsequently informed the development of the pedagogical model and its supporting instruments.

Quantitative instruments comprised reading-comprehension and writing tasks, a Likert-type student self-report language-politeness questionnaire, model-acceptance questionnaires, expert-validation sheets, and an implementation-fidelity observation sheet. The politeness questionnaire assessed truthful, appropriate, gentle, and respectful communication. Students were informed that their confidential responses would not affect their academic grades to reduce potential social-desirability bias.

Model Development and Field-Trial Procedures

Following the qualitative exploration, the identified themes were translated into instructional components, learning materials, classroom activities, and assessment procedures. The characteristics and complete instructional syntax of the resulting model are presented in the Results section. The field trial involved eight teachers, comprising four Grade IV teachers and four Grade V teachers. Before implementation, the teachers received an orientation covering the model's instructional objectives, use of the module, classroom procedures, learning activities, assessment instruments, and their roles during implementation.

The model was subsequently implemented over eight weeks through 16 classroom sessions conducted twice weekly, with each session lasting 90 minutes. The materials addressed polite communication in conversations and dialogues, discussions and expressions of opinion, interviews, and written messages or letters. The pretest was administered before the first session, whereas the posttest was administered after the sixteenth session. Researchers monitored adherence to the instructional procedures using an implementation-fidelity observation sheet.

Data Analysis Techniques

Qualitative data were analyzed using Braun and Clarke's (2006) six-stage thematic-analysis framework: familiarization, initial coding, theme identification, theme review, theme definition, and interpretation. The analysis examined pedagogical needs, literacy practices, instructional challenges, and Islamic politeness values. Initial coding was conducted by the principal researcher, while the resulting themes were reviewed against the original data and approved by the research team.

Quantitative data were summarized using means, standard deviations, medians, interquartile ranges, frequencies, and percentages. Shapiro–Wilk tests were used to examine the normality of the composite difference scores. Because the normality assumption was not satisfied, Wilcoxon signed-rank tests were conducted to examine pretest–posttest differences in Indonesian language literacy and Islamic language politeness. Individual N-Gain scores were calculated, averaged, and classified as low, moderate, or high. The results were interpreted as evidence of within-group change because the study did not include a control group.

Qualitative Trustworthiness

The trustworthiness of the qualitative findings was established through source and method triangulation. Evidence obtained from classroom/Indonesian language teachers, Islamic Religious Education teachers, school principals, and students was compared to identify convergent and divergent perspectives concerning pedagogical needs, language-politeness practices, and value integration. Data collected through semi-structured interviews and FGDs were also compared to strengthen the credibility of the resulting themes. The researchers systematically documented the processes of transcription, coding, category construction, theme development, and interpretation to provide a transparent analytical record. Themes

were continuously checked against the original data to ensure that the interpretations remained grounded in participants' statements. These procedures supported the credibility, dependability, and confirmability of the qualitative analysis and provided a reliable empirical foundation for developing the pedagogical model and its instructional components.

Instrument Validity and Reliability

Instrument validity and reliability were examined before the main field trial. Five experts in Indonesian language education, Islamic Religious Education, and elementary education reviewed the interview and FGD protocols, language-politeness questionnaire, Indonesian literacy test, model-acceptance questionnaire, instructional module, and implementation instruments. They evaluated the relevance, clarity, and alignment of each instrument with the study objectives and theoretical indicators. The expert-review process produced an overall feasibility score of 84.7%, indicating that the instruments were suitable for use after minor revisions to item wording and indicator alignment. The quantitative instruments were subsequently pilot-tested with 25 elementary school students who were not included in the primary sample. Pearson product-moment correlations ranged from 0.421 to 0.734, exceeding the critical value of 0.396. Cronbach's alpha coefficients were 0.771 for politeness, 0.758 for model acceptance, and 0.764 for literacy, indicating acceptable internal consistency.

Ethical Considerations

Permission was obtained from the participating schools and relevant educational authorities. Parents or legal guardians provided informed consent, while students received age-appropriate information and provided assent. Participation was voluntary, and participants could withdraw without consequences. All identities were anonymized, and the collected data were stored securely and used solely for research purposes. Students were informed that their confidential responses would not affect their academic grades, thereby reducing potential social-desirability bias.

RESULTS

Qualitative Findings and Theme Development

The qualitative dataset comprised 719 relevant statements obtained from semi-structured interviews and FGDs with 10 classroom/Indonesian language teachers, six Islamic Religious Education teachers, four school principals, and 24 Grade IV–V students. Following Braun and Clarke's (2006) thematic-analysis procedures, the statements were coded, compared, and organized into conceptually related categories. The categories were reviewed against the original data and consolidated into five themes: (1) limitations of the existing pedagogical orientation; (2) the need to integrate Islamic politeness values; (3) the need for systematic and contextual internalization strategies; (4) the mediating roles of teachers and classroom interaction; and (5) the need for integrative literacy and communicative-character assessment.

Table 2 illustrates the analytical progression from participant statements to initial codes, categories, and final themes.

Table 2.

Development of Codes, Categories, and Qualitative Themes

Illustrative evidence	Initial code	Category	Final theme
Language instruction primarily emphasizes reading, writing, and sentence structure	Linguistic emphasis	Limited ethical orientation	Limitations of the existing pedagogical orientation
Polite communication becomes more meaningful when connected with Islamic values	Religious relevance	Islamic ethical foundation	Integration of Islamic politeness values
Students require practice rather than normative explanation alone	Practice-based learning	Contextual internalization	Systematic and contextual pedagogical strategies
Teachers should model polite communication	Teacher role modelling	Pedagogical mediation	Teacher roles and classroom interaction
Politeness requires observable assessment indicators	Behavioural assessment	Integrative evaluation	Literacy and communicative-character assessment

The initial coding and thematic interpretation were conducted by the principal researcher. To enhance analytical credibility and reduce individual interpretive bias, the resulting codes, categories, and themes were subsequently reviewed by the other members of the research team. The review examined the consistency of the thematic interpretations with the original interview and FGD transcripts and the relevance of the supporting participant statements. Any differences in interpretation were discussed through repeated reference to the original data until consensus was reached. The final thematic structure was approved by the research team and documented through an analytical audit trail linking participant statements, initial codes, categories, and themes. Because the initial coding was conducted by a single researcher, formal inter-coder reliability was not calculated; instead, interpretive review, team consensus, and data-based verification were used to strengthen the credibility, dependability, and transparency of the qualitative findings.

Theme 1. Limited Integration of Language Politeness in Indonesian Language Learning

The first theme revealed that Indonesian language learning remained predominantly oriented toward linguistic competence and academic achievement, while language politeness had not been established as an explicit instructional objective. Communicative character was generally addressed through spontaneous correction and informal habituation rather than systematically

designed learning activities. One teacher explained that language instruction “has focused more on reading, writing texts, or understanding sentence structures, whereas polite speaking has not been specifically designed as part of instruction” (Indonesian Language Teacher 02). Another teacher reported that impolite speech was usually corrected incidentally rather than addressed through planned classroom activities (Indonesian Language Teacher 07). Students’ communication was also perceived as increasingly influenced by informal interactions and social media. This theme identified the need to explicitly align literacy objectives with ethical communication objectives in Indonesian language learning.

Theme 2. Islamic Politeness as an Ethical Foundation

The second theme demonstrated participants’ support for positioning Islamic politeness values as an ethical foundation for language learning. Participants considered these values relevant to students’ daily communication and capable of making politeness more concrete and meaningful. An Islamic Religious Education teacher stated that students understood polite communication more easily when language learning was connected with Islamic speaking etiquette (IRE Teacher 03). Similarly, an Indonesian language teacher considered kind and gentle communication appropriate for integration into speaking and writing activities (Indonesian Language Teacher 04). The qualitative evidence identified *qawlan sadīda* as truthful and responsible communication, *qawlan ma’rūfa* as kind and contextually appropriate communication, *qawlan layyina* as gentle and empathetic communication, and *qawlan karīma* as respectful and dignified communication. This theme established the ethical values subsequently incorporated into the learning materials, questionnaire indicators, and qualitative coding categories.

Theme 3. The Need for Systematic and Contextual Internalization

The third theme indicated that Islamic politeness values had not been supported by systematic instructional procedures. Participants emphasized that normative explanations alone were insufficient to develop students’ communicative behaviour. One teacher stated that “teachers need clear instructional steps so that character education is not merely delivered through lectures” (Indonesian Language Teacher 08). An Islamic Religious Education teacher similarly observed that students understood politeness more effectively through direct practice rather than theoretical explanation (IRE Teacher 05). Participants recommended structured activities that moved from value recognition and guided practice to contextual application and reflection. Accordingly, this theme identified the need for an operational instructional sequence through which students could encounter communication problems, select appropriate language, practise spoken and written communication, receive feedback, and reflect on their communicative choices in academic, social, and digital contexts.

Theme 4. Teacher Roles and Classroom Interaction

The fourth theme concerned the importance of teacher role modelling and supportive classroom interaction in facilitating value internalization. Participants emphasized that

students' communicative behaviour was influenced not only by instructional materials but also by the language used by teachers and the interaction patterns established in the classroom. An Islamic Religious Education teacher stated that "teachers must become examples of how to speak politely" (IRE Teacher 02). A student similarly explained that students generally followed teachers who consistently communicated politely (Student 22). School principals also highlighted the importance of a supportive school culture in sustaining polite communication practices. This theme indicated that the pedagogical model should position teachers as communicative role models, facilitators of reflection, and mediators of Islamic politeness values while promoting dialogic interaction, constructive feedback, and consistent habituation.

Theme 5. Integrative Assessment of Literacy and Language Politeness

The fifth theme revealed limitations in existing assessment practices, which primarily measured reading and writing achievement without explicitly evaluating language-politeness development. One teacher reported that "what is usually assessed is writing or reading performance, not communication behaviour" (Indonesian Language Teacher 09). A principal added that clear indicators would enable teachers to observe students' communicative development more systematically (School Principal 03). Participants therefore considered literacy achievement and ethical communication to be interconnected learning outcomes requiring complementary assessment procedures. This theme identified the need for performance tasks, classroom observation, reflective activities, portfolios, and self-assessment that could capture both linguistic competence and communicative character. Accordingly, the resulting assessment framework incorporated indicators of reading, writing, speaking, and listening alongside truthful, appropriate, gentle, and respectful communication.

Collectively, the five themes established the empirical requirements for developing a value-integrated Indonesian language pedagogical model. The first theme identified the need to explicitly connect literacy with ethical communication; the second defined the Islamic politeness values to be integrated; the third established the need for systematic and contextual instructional stages; the fourth clarified the roles of teachers and classroom interaction; and the fifth identified the need for integrative assessment. These themes subsequently informed the formulation of the model's instructional objectives, learning materials, classroom activities, teacher roles, assessment procedures, and instructional syntax. The transformation of the qualitative themes into the components of the resulting pedagogical model is presented in the following section.

Translation of Qualitative Themes into the Pedagogical Model

The qualitative themes were translated into pedagogical requirements and instructional components through a systematic process of comparing the identified classroom problems, participants' proposed solutions, and the expected learning outcomes. Rather than predetermining the instructional syntax, the model components were formulated from the recurring needs identified across teachers, principals, and students. The relationship between

the qualitative themes and the resulting components of the SPEAK model is presented in Table 3.

Table 3.

Translation of Qualitative Themes into SPEAK Model Components

Qualitative theme	Identified pedagogical requirement	Resulting model component
Limited integration of language politeness	Development of ethical awareness alongside literacy learning	Stimulate
Islamic politeness as an ethical foundation	Explicit introduction of Islamic communication values	Stimulate and Practice
Need for systematic and contextual internalization	Guided practice, collaborative interaction, authentic application, and reflection	Practice, Engage, Actualize, and Keep Reflecting
Teacher roles and classroom interaction	Teacher modelling, dialogic facilitation, and constructive feedback	Engage and Actualize
Integrative literacy and politeness assessment	Performance assessment, observation, reflection, and self-evaluation	Practice, Actualize, and Keep Reflecting

Based on these empirically derived requirements, the resulting pedagogical model was organized into five interconnected instructional stages: Stimulate, Practice, Engage, Actualize, and Keep Reflecting (SPEAK). The characteristics and instructional procedures of the model are presented in the following subsection.

The Resulting SPEAK Pedagogical Model

Based on the pedagogical requirements derived from the qualitative findings, the resulting model was organized into five interconnected instructional stages represented by the acronym SPEAK: Stimulate, Practice, Engage, Actualize, and Keep Reflecting. These stages constitute a progressive learning sequence that moves students from ethical awareness to guided language practice, collaborative engagement, authentic application, and continuous reflection. The model integrates reading, writing, speaking, and listening activities with four Islamic politeness values: *qawlan sadīda* (truthful and responsible communication), *qawlan ma'rūfa* (kind and contextually appropriate communication), *qawlan layyina* (gentle and empathetic communication), and *qawlan karīma* (respectful and dignified communication). The complete instructional syntax, learning activities, expected outcomes, and assessment procedures are presented in Table 4 (see appendix).

Within the SPEAK model, teachers serve as communicative role models, reflective facilitators, and mediators of Islamic politeness values. Students examine communication problems, practise appropriate language choices, apply them in contextual tasks, and reflect on

their ethical implications. Supported by multimodal resources and integrative assessment, the model aligns literacy development with communicative character formation. The following subsection presents the quantitative field evaluation of the resulting model.

Quantitative Evaluation of Outcomes Following SPEAK Implementation

The quantitative phase examined changes in Indonesian language literacy and Islamic language politeness among 80 students following the implementation of the SPEAK model. Literacy was represented by reading, writing, speaking, and listening, whereas Islamic language politeness comprised *qawlan sadīda*, *qawlan ma'rūfa*, *qawlan layyina*, and *qawlan karīma*. Table 5 presents the descriptive statistics for each dimension.

As presented in Table 5 (see appendix), posttest means were higher than pretest means across all dimensions. Within Indonesian language literacy, the largest mean increase occurred in speaking skills ($\Delta M = 15.27$), followed by writing ($\Delta M = 14.18$), reading comprehension ($\Delta M = 13.55$), and listening ($\Delta M = 12.67$). For Islamic language politeness, the largest increase was observed in *qawlan ma'rūfa* ($\Delta M = 14.16$), followed by *qawlan karīma* ($\Delta M = 13.96$), *qawlan layyina* ($\Delta M = 13.74$), and *qawlan sadīda* ($\Delta M = 13.62$).

To provide an overall representation of the two primary research variables, the dimension-level scores were aggregated into composite scores for Indonesian language literacy and Islamic language politeness. Because the subsequent analysis employed a nonparametric procedure, both mean and standard deviation and median and interquartile range were reported. The composite descriptive statistics for the pretest and posttest measurements are presented in Table 6.

Table 4.

Composite Descriptive Statistics

Variable	Test	Mean	SD	Median	IQR
Indonesian Language Literacy	Pretest	67.11	8.00	67.14	15.22
	Posttest	81.03	7.16	81.07	13.67
Islamic Language Politeness	Pretest	67.89	7.72	67.91	14.68
	Posttest	81.76	6.82	81.81	12.99

As presented in Table 6, Indonesian language literacy scores increased from a pretest mean of 67.11 ($SD = 8.00$) to a posttest mean of 81.03 ($SD = 7.16$), while the median increased from 67.14 ($IQR = 15.22$) to 81.07 ($IQR = 13.67$). Islamic language politeness showed a similar pattern, with the mean increasing from 67.89 ($SD = 7.72$) to 81.76 ($SD = 6.82$) and the median rising from 67.91 ($IQR = 14.68$) to 81.81 ($IQR = 12.99$). The lower posttest SD and IQR values indicate less dispersed scores following implementation. Overall, both variables demonstrated higher and more consistent posttest performance, although inferential analysis was required to determine the statistical significance of these differences.

Assumption Testing

Before hypothesis testing, the normality of the composite pretest–posttest difference scores was examined using the Shapiro–Wilk test. The test was conducted at the variable level for Indonesian language literacy and Islamic language politeness. The results are presented in Table 7.

Table 5.

Shapiro–Wilk Normality Test of Composite Difference Scores

Difference Score	Shapiro–Wilk Statistic	df	<i>p</i>
Indonesian Language Literacy	0.924	80	< .001
Islamic Language Politeness	0.919	80	< .001

As shown in Table 7, the difference scores for Indonesian language literacy ($W = .924$, $p < .001$) and Islamic language politeness ($W = .919$, $p < .001$) significantly deviated from normality. Therefore, the normality assumption was not satisfied, and Wilcoxon signed-rank tests were employed for the subsequent pretest–posttest comparisons. Levene’s test was not required because the measurements were obtained from the same participants and constituted paired observations.

Wilcoxon Signed-Rank Test

Because the composite difference scores did not meet the normality assumption, Wilcoxon signed-rank tests were conducted to examine pretest–posttest differences in Indonesian language literacy and Islamic language politeness. Negative ranks represent students whose posttest scores were lower than their pretest scores, positive ranks represent students whose posttest scores were higher, and ties indicate unchanged scores. The results are presented in Table 8.

Table 6.

Wilcoxon Signed-Rank Test Results

Variable	Negative Ranks	Positive Ranks	Ties	<i>Z</i>	<i>p</i>
Indonesian Language Literacy	0	80	0	–7.770	< .001
Islamic Language Politeness	0	80	0	–7.770	< .001

As shown in Table 8, all 80 students demonstrated higher posttest scores for Indonesian language literacy and Islamic language politeness, with no negative ranks or ties. A statistically significant pretest–posttest difference was found for Indonesian language literacy, $Z = -7.770$, $p < .001$. Therefore, H_{01} was rejected, while H_{11} was supported. A statistically significant difference was also found for Islamic language politeness, $Z = -7.770$, $p < .001$. Accordingly, H_{02} was rejected, while H_{12} was supported. These findings indicate consistent within-group improvement following SPEAK implementation; however, the absence of a control group prevents the observed changes from being attributed exclusively to the model.

N-Gain Analysis

N-Gain analysis was conducted to describe the magnitude of students' improvement relative to the maximum attainable score. N-Gain scores were calculated individually for each student and subsequently averaged at the variable level. Scores were classified as low ($g < .30$), moderate ($.30 \leq g < .70$), or high ($g \geq .70$). The results are presented in Table 9.

Table 7.

N-Gain Results

Variable	Mean N-Gain	SD	Category
Indonesian Language Literacy	.443	0.087	Moderate
Islamic Language Politeness	.451	0.085	Moderate

As shown in Table 9, Indonesian language literacy yielded a mean N-Gain of .443 (SD = .087), while Islamic language politeness produced a mean N-Gain of .451 (SD = .085). Both values were classified in the moderate category. These results indicate meaningful within-group improvement in literacy and language politeness relative to the available score range following SPEAK implementation. However, N-Gain describes the magnitude of score improvement and should not be interpreted as definitive evidence that the model alone caused the observed changes.

Collectively, the descriptive statistics, Wilcoxon results, and moderate N-Gain scores provide evidence of consistent within-group improvements in Indonesian language literacy and Islamic language politeness following SPEAK implementation. However, because the study did not include a control group, these changes cannot be attributed exclusively to the model.

Integration of Qualitative and Quantitative Findings

The qualitative and quantitative findings were integrated by connecting the pedagogical needs identified through thematic analysis with the corresponding components and measured outcomes of the SPEAK model. The qualitative phase established the need to explicitly integrate literacy development, Islamic politeness values, contextual practice, teacher modelling, reflection, and assessment. These findings informed the formulation of the SPEAK instructional stages and the indicators subsequently examined during the quantitative phase. The integrated findings are presented in Table 10.

Table 8.

Integration of Qualitative and Quantitative Findings

Qualitative finding	Model response	Quantitative evidence	Integrated interpretation
Language politeness was not explicitly integrated into literacy instruction	Literacy and politeness were aligned across the SPEAK stages	Literacy scores increased significantly, $Z = -7.770$, $p < .001$, ($r=.869$)	Value-integrated activities corresponded with higher posttest literacy scores

Qualitative finding	Model response	Quantitative evidence	Integrated interpretation
Students required truthful and responsible communication	Integration of <i>qawlan sadīda</i>	Mean increased from 69.13 to 82.75	Higher posttest scores were observed for truthful communication
Students required kind and contextually appropriate language	Integration of <i>qawlan ma'rūfa</i>	Mean increased from 67.48 to 81.64	Higher posttest scores were observed for appropriate language use
Students required gentle and empathetic interaction	Integration of <i>qawlan layyina</i>	Mean increased from 66.82 to 80.56	Higher posttest scores were observed for gentle and empathetic communication
Students required respectful and dignified communication	Integration of <i>qawlan karīma</i>	Mean increased from 68.11 to 82.07	Higher posttest scores were observed for respectful communication
Values required practice, modelling, and reflection	Practice, Engage, Actualize, and Keep Reflecting stages	Politeness scores increased significantly, $Z = -7.770$, $p < .001$, ($r=.869$)	The quantitative results converged with the qualitative need for contextual value internalization

As shown in Table 10, the quantitative findings were consistent with the pedagogical needs identified during the qualitative phase. The qualitative findings established the relevance of truthful, appropriate, gentle, and respectful communication, while the quantitative results showed higher posttest scores across the corresponding Islamic politeness indicators. Significant within-group differences were also observed for the composite literacy and politeness outcomes. This convergence indicates that the qualitative themes remained connected to the model components, measurement indicators, and quantitative outcomes. Nevertheless, the integrated findings provide complementary evidence rather than definitive causal confirmation because the quantitative phase did not include a control group.

Overall, the findings establish a coherent empirical progression from qualitative needs identification to pedagogical model formulation and quantitative field evaluation. The qualitative themes provided the foundation for the components and instructional syntax of the SPEAK model, while the quantitative results indicated significant within-group improvements in Indonesian language literacy and Islamic language politeness. Collectively, these findings demonstrate alignment among the identified pedagogical needs, the resulting instructional model, and the observed learning outcomes, while remaining subject to the causal limitations of the one-group pretest–posttest design.

DISCUSSION

The qualitative findings indicate that the principal limitation of Indonesian language instruction is not the absence of character education, but the lack of systematic alignment among literacy objectives, ethical communication, classroom interaction, and assessment. Language politeness was generally reinforced through incidental correction and informal habituation rather than intentionally designed learning experiences. This finding supports socially situated perspectives that conceptualize language learning as involving linguistic development, identity formation, interpersonal relationships, and participation in communicative communities (Galloway & Uccelli, 2024; Kumpulainen & Rajala, 2017). It also corresponds with dialogic perspectives that position classroom discourse as a productive context for developing knowledge and communicative competence (van der Veen & van Oers, 2017). Politeness should therefore be treated as an integral dimension of literacy that shapes how students interpret messages, formulate responses, negotiate meaning, and consider the interpersonal consequences of language use.

The SPEAK model addresses this limitation by transforming ethical communication from abstract knowledge into a pedagogical progression involving awareness, guided practice, dialogic engagement, contextual application, and sustained reflection. Its contribution lies in the systematic relationship established among language practice, ethical criteria, social interaction, and reflective habituation. Dialogically organized interaction enables students to articulate ideas, listen to others, negotiate perspectives, and construct meaning collectively (Kumpulainen & Rajala, 2017; van der Veen & van Oers, 2017). Productive classroom talk can also support children's oral communicative competence when teachers deliberately facilitate participation and metacommunication (van der Veen et al., 2017). By combining spoken, written, dialogic, and multimodal experiences, SPEAK positions modelling, contextual practice, feedback, and reflection as interdependent mechanisms connecting language performance with ethical self-regulation (Björk, 2025; Huang, 2010).

The principles of *qawlan sadīda*, *qawlan ma'rūfa*, *qawlan layyina*, and *qawlan karīma* provide the model with an explicit ethical orientation. Rather than presenting them solely as prescriptive doctrines, SPEAK translates them into observable qualities of truthful, socially appropriate, gentle, empathetic, and respectful communication. This operationalization connects ethical values with concrete language choices, authentic interaction, reflection, and assessment while positioning teachers as communicative models and facilitators (Muhonen et al., 2018; van der Veen & van Oers, 2017). In multicultural or secular settings, however, these principles require inclusive and context-sensitive adaptation. Their Islamic foundations may be acknowledged while their pedagogical expressions are connected with ethical principles shared across religious and nonreligious worldviews. Assessment should consequently focus on observable communication rather than students' personal beliefs or religiosity (Franken, 2017; Jackson, 2018). In this respect, SPEAK's emphasis on literacy, respectful communication, dialogue, and value-based learning has potential relevance to the broader educational priorities

reflected in SDG 4, particularly target 4.7. This relevance is conceptual rather than evidence of a direct contribution, as the present study did not specifically assess sustainability-related outcomes.

The quantitative findings complement this conceptual interpretation by providing preliminary evidence of consistent improvement following SPEAK implementation. The statistically significant Wilcoxon results and moderate N-Gain scores provide complementary evidence of within-group improvement. The Wilcoxon results demonstrate that posttest scores were consistently higher than pretest scores, whereas the N-Gain scores describe the proportion of possible improvement achieved relative to students' initial scores. This pattern is pedagogically plausible because SPEAK provides repeated opportunities for dialogue, discussion, role-play, contextual language selection, and reflection. Previous research has similarly associated productive educational dialogue with communicative competence, academic performance, collaborative meaning-making, and learner participation (Muhonen et al., 2018; van der Veen & van Oers, 2017). Nevertheless, these findings indicate within-group development and should not be interpreted as confirmation that the model alone caused the observed improvement.

The integration of the qualitative and quantitative phases demonstrates conceptual coherence among the identified pedagogical needs, model syntax, learning activities, and assessment indicators. However, the one-group design cannot exclude alternative explanations involving maturation, history, repeated testing, teacher effects, or regular classroom instruction. Language-politeness measurement through self-report may also remain susceptible to social-desirability bias, while variations in implementation fidelity may influence outcomes across teachers and settings (Hill & Erickson, 2019). Future studies should therefore employ control or comparison groups, combine self-report with systematic behavioural observation, evaluate implementation fidelity, and conduct delayed follow-up assessments. Such research is necessary before broader conclusions concerning the model's causal effectiveness, sustainability, and applicability across different linguistic, cultural, and religious contexts can be established.

CONCLUSION

This study developed the SPEAK pedagogical model (*Stimulate–Practice–Engage–Actualize–Keep Reflecting*) by integrating Indonesian language literacy, Islamic politeness values, and value internalization into a systematic and contextual learning sequence. The qualitative findings identified the need for explicit ethical objectives, contextual communication practice, teacher modelling, reflective habituation, and integrative assessment. These findings informed the formulation of the model's instructional stages, materials, activities, teacher roles, and assessment procedures. The quantitative findings provided preliminary evidence of significant within-group improvements in Indonesian language literacy and Islamic language politeness, although the moderate N-Gain results indicate that further development remains possible.

Conceptually, SPEAK extends language learning beyond linguistic competence by positioning ethical communication as an integral dimension of literacy. This orientation also indicates potential conceptual relevance to SDG 4, particularly target 4.7, through its emphasis on literacy, respectful communication, and value-based learning, although sustainability-related outcomes were not directly assessed. However, because the study employed a one-group pretest–posttest design, the observed improvements cannot be attributed exclusively to the model. Further comparative research is required to establish its causal effectiveness, sustainability, and applicability across different linguistic, cultural, and educational contexts.

Recommendation

This study was conducted in five elementary schools within one Indonesian regency using purposive sampling and a one-group pretest–posttest design. Consequently, the findings have limited generalizability and cannot establish that the observed improvements were caused exclusively by the SPEAK model. The short implementation period also did not permit assessment of outcome sustainability. In addition, the self-report politeness measure may have been affected by social-desirability bias despite confidentiality safeguards.

Limitations

Future studies should evaluate SPEAK using control or comparison groups, broader and more diverse samples, behavioural observations, implementation-fidelity measures, and delayed follow-up assessments. Its applicability to English, Arabic, multilingual, multicultural, and secular educational contexts should also be examined through appropriate cultural adaptation. Digital learning resources and authentic communication-based assessments may be further developed to strengthen the model's relevance to ethical literacy in digital environments and its contribution to inclusive quality education under SDG 4.

Declaration of Generative AI Use

The authors declare that artificial intelligence (AI)-assisted tools, including Grammarly, QuillBot, and Claude, were used solely to support language checking, grammar refinement, and readability improvement during manuscript preparation. These tools were not used for data analysis, interpretation of findings, or generation of substantive scientific content. All conceptualization, methodological decisions, data interpretation, and final manuscript revisions remain the sole responsibility of the authors.

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APPENDIX

Table 9.

*Syntax of the **SPEAK** Pedagogical Model (Stimulate–Practice–Engage–Actualize–Keep Reflecting)*

Syntax	Objective	Learning Activities	Target Outcome	Evaluation Form
S – Stimulate	To develop students' initial awareness of the importance of language politeness and Islamic communication values	Teachers provide stimuli through stories, videos, dialogue texts, or illustrations of polite and impolite communication, followed by discussions on the values of <i>qawlan</i>	Students understand the importance of polite communication and are able to identify appropriate language behaviors	Diagnostic questions, initial reflection, and observation of student responses

Syntax	Objective	Learning Activities	Target Outcome	Evaluation Form
		<i>sadīda, qawlan ma'rūfa, and qawlan layyina</i>		
P – Practice	To develop literacy skills and the practice of polite communication	Students engage in reading, writing, speaking, and listening activities based on polite communication scenarios, including dialogue simulations and diction selection exercises	Students are able to apply Islamic politeness principles in language use practices	Worksheets, performance observation, and communication practice assessment
E – Engage	To foster social sensitivity, empathy, and dialogic competence	Students participate in group discussions, role-play, communication problem-solving, and case-based collaborative activities	The development of empathy, social sensitivity, and reflective communication skills	Social interaction rubrics and discussion observation
A – Actualize	To habituate the implementation of polite communication in authentic contexts	Students apply polite communication in literacy projects, presentations, classroom interactions, and simulations of social and digital communication	The internalization of polite communication behaviors in learning contexts	Authentic assessment and communication behavior observation
K – Keep Reflecting	To strengthen the sustainability of politeness value internalization	Teachers facilitate reflection on learning experiences, self-evaluation, feedback, and discussions reinforcing communicative character	The development of moral awareness, self-regulation, and communicative responsibility	Reflective journals, portfolios, and self-assessment

Table 10.*Descriptive Statistics of Pretest and Posttest Scores (N = 80)*

Variable	Dimension	Test	N	Min	Max	Mean	Std. Deviation
Indonesian Language Literacy	Reading Comprehension	Pretest	80	50	82	67.82	8.14
		Posttest	80	66	94	81.37	7.26
	Writing Ability	Pretest	80	48	81	65.44	7.98
		Posttest	80	63	93	79.62	7.41
	Speaking Skills	Pretest	80	49	84	66.91	8.25
		Posttest	80	67	95	82.18	6.88
	Listening Skills	Pretest	80	52	83	68.27	7.64
		Posttest	80	65	92	80.94	7.10
Islamic Language Politeness	<i>Qawlan Sadīda</i>	Pretest	80	53	84	69.13	7.45
		Posttest	80	68	95	82.75	6.53
	<i>Qawlan Ma'rūfa</i>	Pretest	80	50	82	67.48	7.82
		Posttest	80	65	93	81.64	6.94
	<i>Qawlan Layyina</i>	Pretest	80	49	81	66.82	8.04
		Posttest	80	64	92	80.56	7.15
	<i>Qawlan Karīma</i>	Pretest	80	52	83	68.11	7.56
		Posttest	80	67	94	82.07	6.67