

Implementation of the Speaking Etiquette Program in Islamic Religious Education Learning for Phase B Elementary School Students

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Abstract: This study aims to analyze the implementation of the speaking etiquette (adab al-kalam) program for Phase B primary school students (grades 3-4) from an Islamic educational perspective, as well as its impact on students' communication behavior. The research employed a qualitative descriptive method, with data collected through observation, interviews, and documentation at SD Muhammadiyah 02 Cileungsi, Bogor. The results indicated that the speaking etiquette program was implemented by integrating Quranic and Hadith values with pedagogical methods such as modeling, role-playing, and positive reinforcement. This program had a significant impact on improving students' communication behavior, characterized by increased use of polite language, active listening skills, and interpersonal empathy. The primary challenges identified were the consistency of application outside the school environment and the varying levels of parental involvement. This study concludes that optimal development of speaking etiquette in Phase B is highly dependent on the synergy between teacher role-modeling and continuous reinforcement from the family environment. The implication is that this program can serve as a systematic character education curriculum model for Islamic elementary schools to mitigate the negative impacts of communication in the digital era.

Keywords: Speaking Etiquette; Elementary School; Phase B; Islamic Education; Character Building

Penelitian ini bertujuan untuk menganalisis implementasi program adab berbicara (adab al-kalam) pada peserta didik sekolah dasar Fase B (kelas 3–4) dalam perspektif pendidikan Islam, serta dampaknya terhadap perilaku komunikasi siswa. Penelitian ini menggunakan metode

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deskriptif kualitatif dengan pengumpulan data melalui observasi, wawancara, dan dokumentasi di SD Muhammadiyah 02 Cileungsi, Bogor. Hasil penelitian menunjukkan bahwa program adab berbicara dilaksanakan dengan mengintegrasikan nilai-nilai Al-Qur'an dan Hadis melalui metode pedagogis seperti keteladanan (modeling), bermain peran (role-playing), dan penguatan positif (positive reinforcement). Program ini memberikan dampak yang signifikan dalam meningkatkan perilaku komunikasi siswa, yang ditandai dengan meningkatnya penggunaan bahasa yang sopan, keterampilan mendengarkan secara aktif, serta empati dalam berinteraksi. Adapun tantangan utama yang ditemukan adalah konsistensi penerapan adab berbicara di luar lingkungan sekolah serta variasi tingkat keterlibatan orang tua. Penelitian ini menyimpulkan bahwa pengembangan adab berbicara pada Fase B sangat bergantung pada sinergi antara keteladanan guru dan penguatan yang berkelanjutan dari lingkungan keluarga. Implikasinya, program ini dapat dijadikan model kurikulum pendidikan karakter yang sistematis di sekolah dasar Islam untuk meminimalisir dampak negatif komunikasi di era digital.

Kata kunci: Adab berbicara; Sekolah Dasar; Fase B; Pendidikan Islam; Pembentukan Karakter.

A. Introduction

Education from an Islamic perspective places the formation of character (akhlak) as a fundamental goal that precedes the mastery of knowledge. In the current era of information disruption, the greatest challenge for character education is no longer merely cognitive transfer, but the internalization of speaking etiquette (adab al-kalam), which is increasingly degraded by the influence of aggressive digital culture. As a message that perfects human morality, Islam has established holistic communication standards—covering spiritual, emotional, and social dimensions—as emphasized in the hadith of Prophet Muhammad SAW, stating that the essence of his prophetic mission was the perfection of noble character. Therefore, instilling speaking ethics is not just a matter of linguistic politeness, but a manifestation of one's faith that must be systematically integrated from an early age within the formal education system.

In the context of primary education, especially in the early phases of child

development, the formation of adab or manners receives special attention in both classical and contemporary Islamic educational literature. Imam Al-Ghazali, in his book *Ihya Ulumuddin*, states that a child's education begins with the cultivation of adab before knowledge, because adab is the foundation that determines how that knowledge is practiced. This principle aligns with the scholars' expression: "al-adab qabla al-'ilm" (etiquette precedes knowledge) (Al-Ghazali, 2015). This statement indicates that no matter how high a person's knowledge is, without good adab, that knowledge will not provide optimal benefits for themselves or society.

One important dimension of adab education is speaking etiquette or communication ethics (adab al-hadith or adab al-kalam). The Quran pays significant attention to communication ethics, as mentioned in various verses. In Surah Al-Isra verse 53, Allah SWT says: "And tell My servants to say that which is best (ahsan). Indeed, Satan induces [dissension] among them." This verse emphasizes the importance of choosing the best words in communication to maintain social harmony. Similarly, in Surah Luqman verse 19, Allah teaches humans to lower their voices and speak gently: "And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys." Meanwhile, Surah Al-Hujurat verse 2 commands not to raise one's voice in the presence of the Prophet, which is then expanded in meaning to become the ethics of speaking with anyone, especially to those who are older or hold an honorable position.

Phase B in the Kurikulum Merdeka, which covers the 3rd and 4th grades of elementary school, is a critical period in the development of children aged 8-10 years. According to Jean Piaget's theory of cognitive development, children at this age are in the concrete operational stage, where they begin to think logically about concrete situations and understand the perspectives of others. This cognitive ability is an important asset for understanding abstract concepts such as empathy, politeness, and the impact of words on others' feelings. From Erik Erikson's psychosocial development perspective, elementary school-aged children are at the stage of "industry versus inferiority," where they strongly need social recognition and strive hard to be accepted in their peer groups. This period becomes a strategic momentum to instill good

communication values, as children have strong intrinsic motivation to behave in accordance with the social norms taught to them.

Language development in Phase B also experiences significant progress. According to Vygotsky's language development theory, children at this age are in a transition phase from private speech (speaking to oneself) to more mature social speech. They begin to understand the pragmatic function of language—how language is used in various social contexts. Their vocabulary grows rapidly from around 5,000 words at age 6 to about 10,000 words by age 10. However, this quantitative vocabulary growth must be balanced with the qualitative development of language use, namely how to choose words that are appropriate, polite, and context-sensitive. This is where the importance of systematic speaking etiquette education lies.

From a moral development perspective, Lawrence Kohlberg identified that children aged 8-10 are in the conventional stage, specifically stage 3, known as "good interpersonal relationships." At this stage, children begin to judge behavior based on intent and the desire to be seen as a "good child" by their environment. They begin to develop empathy and an awareness of how their actions affect others. These moral development characteristics are highly conducive to learning speaking etiquette because children have an increased sensitivity to social norms and a desire to align their behavior with the positive expectations of their environment.

However, the reality in the field shows a worrying phenomenon. Initial observations conducted by researchers in several elementary schools in Bogor indicate a decline in the quality of speaking politeness among elementary school children. Some communication behaviors that are inconsistent with Islamic values and good social norms include: (1) speaking without permission or interrupting others, (2) using harsh, impolite, or even profane words in daily interactions, (3) speaking in a high tone or shouting regardless of the situation, (4) a lack of active listening when others are speaking, characterized by not looking at the interlocutor or performing other activities while being spoken to, (5) not using respectful words or polite greetings toward older people, (6) lying or using misleading language, and (7) speaking with the intent to hurt, mock, or belittle others.

This phenomenon does not stand alone but is a reflection of various complex factors affecting child development in the digital and globalization era. First, the influence of social media and digital content that does not always model polite communication. Today's children are exposed to various video content, games, and social media that often portray harsh language, verbal bullying, and aggressive communication as normal or even "cool." Research conducted by the Indonesian Child Protection Commission (KPAI) in 2023 showed that 68% of elementary school-aged children have access to the internet and spend an average of 4-6 hours per day watching digital content. Of that number, about 45% admitted to imitating language or behavior from the content they watched, including impolite ways of speaking.

Second, changes in parenting styles in modern families. Many parents have limited time for intensive interaction with their children due to work demands. In this condition, the quality of communication within the family declines, and children lose good communication models from their parents. A survey by the Indonesian Family Research Institute in 2022 found that 72% of parents admitted to communicating with their children for less than 1 hour per day with meaningful conversation quality. Consequently, children do not receive informal learning about speaking etiquette in the family environment, which should be the primary place for character education.

Third, the weak implementation of character education in schools. Although the national curriculum has included character education as an integral part of learning, its implementation remains partial and unsystematic. Many schools emphasize cognitive academic achievement, while affective and psychomotor aspects, including adab and akhlak, receive disproportionate attention. Teachers often lack clear guidance on how to integrate speaking etiquette education into daily learning.

Fourth, the influence of the social environment. Children in Phase B are highly influenced by their peer group. If the peer group has a culture of impolite communication, children tend to follow that pattern to be accepted. Verbal bullying in schools is also a serious problem. Data from the 2022 PISA (Programme for International Student Assessment) showed that Indonesia ranks high for bullying cases in schools, with 41% of students reporting having experienced various forms of

bullying, including verbal bullying such as being mocked, insulted, or humiliated in public.

The impact of poor speaking etiquette on children is vast and alarming. Psychologically, impolite communication can damage a child's self-esteem and confidence, both as the perpetrator and the victim. Children accustomed to speaking harshly tend to face difficulties in building healthy social relationships and frequently get involved in conflicts. Academically, research shows that good communication skills correlate positively with learning achievement, as effective communication facilitates collaborative learning and productive interaction with teachers. Socially, impoliteness can damage social cohesion, cause conflict, and create an environment non-conducive to positive child development. Spiritually and morally, failing to instill speaking etiquette means failing to form the Islamic character that is the fundamental goal of Islamic education.

The importance of a systematic speaking etiquette program in elementary school is also supported by various studies. A study by Durlak et al. (2011) in a meta-analysis of 213 Social and Emotional Learning (SEL) programs showed that programs teaching social and emotional skills, including effective communication, have a significant positive impact on students' prosocial behavior (with an effect size of 0.57), a decrease in behavioral problems (effect size of 0.22), and an increase in academic achievement (effect size of 0.27). Similar research in the Indonesian context by Mustofa (2019) showed that integrated character education programs, including speaking etiquette, effectively increased students' linguistic politeness by 73% after one semester of implementation.

An ideal speaking etiquette program for Phase B must be designed by considering children's holistic developmental characteristics. The program must include cognitive components (understanding concepts and principles of speaking etiquette), affective components (appreciation of the values underlying speaking etiquette), and psychomotor components (actual practice in daily life). Learning methods should be varied and suited to children's learning styles, utilizing modeling, storytelling, role-playing, games, and positive reinforcement. The program should also involve various

parties: teachers as models and facilitators, parents as educational partners at home, and the school community as a whole to create a culture of polite communication.

The integration of Islamic values into the speaking etiquette program must also be done authentically, not just as indoctrination. Children need to understand that speaking etiquette is not merely a formal rule, but a manifestation of faith, noble character, and love for fellow humans. They need to understand that every word spoken is an amanah (trust) for which they will be held accountable, as the Prophet Muhammad SAW said: "Whoever believes in Allah and the Last Day, let him speak good or remain silent" (Narrated by Bukhari and Muslim). This spiritual understanding will provide strong intrinsic motivation for children to guard their tongues.

This research was conducted with an awareness of the urgency of these issues and the need for a comprehensive, evidence-based model for a speaking etiquette program. SD Muhammadiyah 02 Cileungsi, Bogor, was chosen as the research site because the school has shown initial results indicating a need for adab programs, particularly speaking etiquette, as bullying cases have still occurred in recent years. This study seeks to document, analyze, and evaluate the program in depth, thereby contributing to the development of character education, particularly speaking etiquette, in Islamic schools in Indonesia.

Etiquette education is a fundamental aspect of the Islamic education system that is inseparable from the teaching of knowledge. In the context of primary education, the formation of adab or noble character is a top priority that is essentially the main goal from the beginning to the end of the educational process, as affirmed in the Prophet Muhammad SAW's hadith stating that he was sent to perfect human character. One important dimension of character education is speaking etiquette or communication ethics that reflects politeness, honor, and wisdom in interaction. This interaction happens bi-directionally, and in this context, elementary school students in Phase B are at the primary stage to be taught speaking etiquette toward friends, parents, teachers, and society in the future.

Phase B in the Kurikulum Merdeka, which includes grades 3 and 4 of elementary school, is a critical period in children's social and communication development. This

phase is part of the learning periodization system that divides education levels into several phases based on the students' developmental levels. At ages 8-10, children are in the concrete operational cognitive development stage according to Piaget's theory, where they begin to understand abstract concepts such as empathy, others' perspectives, and social norms. This period becomes a strategic momentum to instill speaking etiquette values that will shape their communication patterns into adulthood.

The problem underlying this research is the phenomenon of declining speaking politeness among elementary school-aged children. Preliminary observations show several communication behaviors that are inconsistent with Islamic values, such as speaking without permission, interrupting others, using harsh words, speaking in a high tone, and a lack of good listening skills. This condition is exacerbated by the influence of social media and digital content that does not always present polite communication models.

Based on this background, this research aims to: (1) analyze the implementation of the speaking etiquette program for Phase B elementary school students, (2) describe the learning methods used in the speaking etiquette program, (3) identify the impact of the program on students' communication behavior, and (4) formulate recommendations for the development of more effective speaking etiquette programs.

B. Research Method

This study employs a qualitative approach with a descriptive method. The research was conducted at SD Muhammadiyah 02 Cileungsi, Bogor, focusing on 3rd and 4th-grade students within Phase B. The selection of this location was based on the school's specific request and identification that, among various existing programs, a speaking etiquette (adab al-kalam) program is currently the most urgently needed.

The research subjects consisted of 8 classroom teachers, 60 Phase B students, and 20 parents, all selected through purposive sampling. Data collection techniques included: (1) participant observation of the learning process and student interactions, (2) in-depth interviews with teachers and parents, (3) focus group discussions (FGD) with

students, and (4) documentation studies of the syllabus, lesson plans (RPP), and student progress records.

Data analysis followed the Miles and Huberman interactive model, which comprises three stages: (1) data reduction to identify relevant information, (2) data display in narrative and tabular forms, and (3) conclusion drawing and verification. Data validity was ensured through source triangulation, technique triangulation, and member checking with key informants. Furthermore, the author performed an extensive literature review to explore various concepts related to speaking etiquette.

Several previous studies have extensively explored the themes of character education and communication ethics in Islam. For instance, a study by Hafianti (2025) examined the application of speaking etiquette at the upper secondary level, focusing on family environment factors and social media. Meanwhile, Awalia (2026) described the implementation of a general adab curriculum in shaping student discipline within integrated Islamic elementary schools. Additionally, studies regarding the degradation of communication ethics in the digital era have begun to emerge, such as the research by Saman & Sutiono (2025), which highlighted the correlation between gadget use and the decline of self-control in early childhood.

However, although the theme of adab has been widely discussed, a research gap remains in several specific aspects. First, most research on speaking etiquette still focuses on secondary education or the pesantren (Islamic boarding school) environment, while in-depth studies targeting Phase B students (ages 8-10) within the context of the Kurikulum Merdeka remain very limited. Second, previous studies have tended to view speaking etiquette from a theoretical-normative perspective, with few analyzing the integration of modern pedagogical methodologies—such as modeling and role-playing—with the spiritual values of the Quran and Hadith in an applicative manner at the elementary school level.

This study aims to fill that gap by focusing on the effectiveness of a systematic speaking etiquette program for Phase B students at SD Muhammadiyah 02 Cileungsi. The novelty of this research lies in the effort to formulate a synergistic model between schools and parents to mitigate the negative impacts of communication in the digital era

through an approach aligned with the psychosocial developmental characteristics of children in the concrete operational stage..

C. Results and Discussion

1. Speaking Etiquette Program Planning

The planning of the speaking etiquette program at SD Muhammadiyah 02 Cileungsi, Bogor, began with a need assessment activity conducted through surveys distributed to teachers and preliminary observations of students' communication behavior. The results of the needs analysis indicated a high urgency for developing a speaking etiquette program, particularly for Phase B students aged 8–10 years. This finding aligns with developmental theory, which states that at this age, children begin to develop higher social awareness and the ability to understand social interaction norms (Santrock, 2007).

Conceptually, the planning of this program is rooted in Islamic educational principles that place *adab* as the primary foundation before knowledge. This is consistent with Al-Ghazali's thought, which emphasizes the importance of early character building as the basis for educational success (Al-Ghazali, 2015). Consequently, the speaking etiquette program is positioned not merely as an extracurricular activity, but as an integral part of the educational process (Nata, 2016).

The program structure was systematically designed by integrating five main components: theoretical learning, direct practice, habituation, monitoring and evaluation, and parental involvement. This approach demonstrates that the program focuses not only on cognitive aspects but also covers affective and psychomotor dimensions in character formation (Lickona, 2013). From a curricular perspective, the integration of the program into subjects such as the Qur'an, Aqidah Akhlak, and Islamic Religious Education indicates an effort to internalize etiquette values contextually. This aligns with the concept of the hidden curriculum, where values are taught not only explicitly but also through daily practices at school (Hidayat, 2019). Furthermore, the reward system in the program reflects the application of behaviorist theory, specifically the concept of reinforcement, aimed at strengthening good habits and forming sustainable behavior patterns.

The learning methods utilized diverse strategies tailored to the developmental characteristics of Phase B students. A primary method was modeling. In this context, teachers acted as central figures who became living examples of speaking etiquette. This is in accordance with social learning theory, which posits that children learn through observation and imitation of significant models. The second method was role-playing, providing students with direct opportunities to experience various social communication situations, aligned with constructivist theory (Piaget, 1972). Furthermore, the use of storytelling based on the stories of the Prophets and Islamic figures provided a strong affective dimension, facilitating value internalization (Mulyasa, 2017). Positive reinforcement through points and awards effectively increased the frequency of positive behavior (Hidayat & Abdillah, 2019), while periodic self-reflection activities encouraged students to develop metacognitive awareness (Durlak et al., 2011).

Table 1. Relationship between Learning Strategies and Results

Element	Placement	Function
Table 4.1	Program Impact (c)	Change data
Graph	After Table 4.1	Data visualization
Table 4.2	Methods (b)	Relationship between strategies

Based on Table 1, it is evident that each learning strategy implemented in the speaking etiquette program provides a specific contribution to the changes in students' communication behavior. This indicates that the program's success is not determined by a single method alone, but by a combination of various complementary strategies (Lickona, 1996). The modeling strategy serves as the primary foundation in forming speaking etiquette. As figures who are constantly observed by students, teachers exert a significant influence on shaping their communication patterns. Students tend to imitate their teacher's behavior; therefore, the teacher's consistency in speaking politely is crucial to the program's success. This aligns with social learning theory, which states that observing a model is one of the primary ways children learn (Santrock, 2007).

Furthermore, the role-playing strategy provides students with direct experience in practicing polite communication. Through simulation, students not only understand the concept but also learn to apply it in various social situations. This approach is effective

as it aligns with the child's cognitive development stage, which is currently at the concrete operational stage (Piaget, 2014). The use of storytelling based on Islamic narratives provides an affective dimension that strengthens students' understanding of the importance of speaking etiquette. These stories do not merely convey moral values but also build an emotional connection that facilitates value internalization (Ulwan, 2015).

The positive reinforcement strategy has proven effective in increasing the consistency of student behavior. Providing rewards for good behavior encourages students to repeat those actions. This is in accordance with behaviorist principles, which emphasize the importance of reinforcement in behavior formation (Hidayat, 2019). Meanwhile, self-reflection serves as a strategy that plays a role in developing the students' internal awareness. By evaluating their own behavior, students learn to recognize mistakes and strive to correct them. This process is vital for long-term character building as it involves the aspect of self-awareness. Overall, the combination of strategies used in this program demonstrates a comprehensive approach covering cognitive, affective, and psychomotor aspects. This reinforces the finding that a systematically designed and theory-based speaking etiquette program can have a significant impact on the development of students' communication skills.

2. The Impact of the Program on Students' Communication Behavior

The research results indicate that the implementation of the speaking etiquette program has provided a significant positive impact on students' communication behavior. Improvements are evident across various aspects, including language, attitude, and social skills, demonstrating the program's success in fostering prosocial behavior. This outcome aligns with research showing that social and emotional learning programs can significantly enhance students' prosocial behavior (Durlak et al., 2011).

First, regarding the aspect of linguistic politeness, there was an increase in the use of polite words such as "please," "sorry," "thank you," and "excuse me." The decrease in the use of harsh language indicates that the program successfully transformed students' communication habits through a consistent process of habituation.

Second, active listening skills improved significantly. Students began to demonstrate behaviors such as not interrupting and providing full attention to the interlocutor. This skill is a crucial part of social development for children in elementary school. Third, in terms of empathy and respect, students showed progress in valuing the opinions of others. This indicates moral development at the conventional stage, where children begin to understand the importance of positive interpersonal relationships.

Fourth, the ability for emotional management in communication also improved. Students became more capable of controlling their tone of voice and facial expressions, reflecting the development of emotional intelligence within social interactions. Fifth, the increase in positive communication initiatives shows that students have begun to actively build constructive interactions. This is in line with the objectives of Islamic education in forming individuals with noble character who are capable of contributing positively to society (Nata, 2016).

These findings are further reinforced by the results of interviews with parents, which indicate changes in the children's behavior at home. This demonstrates that the learning conducted at school can be successfully transferred to the family environment (Daradjat, 2016).

Table 2. Relationship between Learning Strategies and Behavioral Change Results

No	Communication Aspect	Before Program	After Program	Change Indicator
1	Linguistic Politeness	Frequently used harsh and impolite words	Uses polite words (please, sorry, thank you)	Increased awareness of polite language
2	Active Listening	Frequently interrupted others' conversations	Listens until the speaker finishes	Decrease in interruptions during discussions
3	Empathy Attitude	Lacked respect for others' opinions	Begins to respect and respond appropriately	Emergence of respectful attitude
4	Emotional Control	Easily angered and spoke in a high tone	Calmer and more controlled	Increased emotional stability
5	Positive Communication Initiative	Passive or tended to be negative	Actively initiates positive communication	Increase in positive social interaction

Based on Table 2, a significant change is observed across various aspects of students' communication behavior following the implementation of the speaking etiquette program. This transformation indicates that the designed program impact not only the students' knowledge but also results in tangible behavioral changes in their daily lives.

Regarding linguistic politeness, students who previously tended to use harsh words began to show progress by employing more polite language. This demonstrates that consistent habituation is capable of forming new communication habits. This change aligns with the concept of character education in Islam, which emphasizes the importance of repetitive practice (*riyadhah*) in character building.

Furthermore, in the aspect of active listening skills, there was a decrease in the frequency of interruptions during class discussions. Students began to demonstrate the ability to give full attention to the speaker. This is a crucial indicator of a child's social development, as listening skills form the foundation of effective communication.

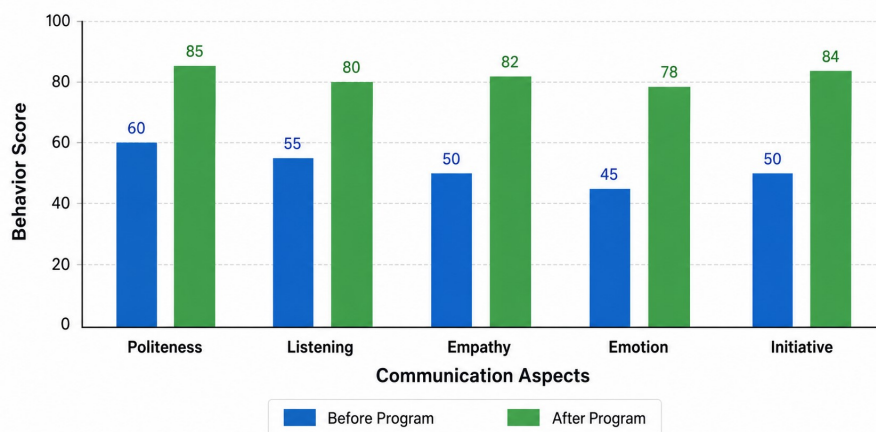
In terms of empathy, students showed development in respecting others' opinions. They began using more polite expressions when conveying disagreement. This indicates moral development at the conventional stage, where children start to consider the feelings and perspectives of others.

Regarding emotional control, students showed changes in how they expressed their opinions, particularly in conflict situations. They were no longer easily provoked by emotions and were able to control their tone of voice. This indicates that the program impacted not only linguistic aspects but also the students' emotional intelligence. The ability to control emotions during communication is closely related to emotional intelligence, which plays a vital role in social interaction (Goleman, 1998).

Additionally, the improvement in positive communication initiative shows that students have become active in building healthy social interactions. They no longer simply wait to be spoken to but have begun initiating constructive conversations. This demonstrates the program's success in forming prosocial behavior, which is the primary goal of character education (Nata, 2016).

Overall, the data in the table reinforces the finding that the speaking etiquette program is highly effective in improving the quality of students' communication. The changes observed are not merely temporary but show a trend toward better character formation. Thus, the use of an integrated approach combining learning, habituation, and positive reinforcement is proven to yield optimal results in speaking etiquette education (Muhaimin, 2018). To further clarify these results, the following graph presents a comparison of student communication behavior before and after the program:

Figure 1. Comparison Graph of Student Communication Behavior
Comparison of Students' Communication Behavior



The comparison graph of student communication behavior above shows a significant increase across all aspects following the implementation of the speaking etiquette program. Every indicator—linguistic politeness, listening skills, empathy, emotional control, and communication initiative—experienced consistent improvement. This indicates that the implemented program has an even impact across various dimensions of students' communication skills.

Prior to the program, students' communication behavior scores were in the low-to-moderate category, characterized by a tendency to use impolite language, a lack of listening skills, and low empathy in social interactions. However, after the program was implemented, all aspects showed an improvement to a better category. This demonstrates that the approaches used in the program, such as modeling, role-playing, and positive reinforcement, are effective in shaping more polite communication behavior (Lickona, 2013).

The consistent increase across all aspects also shows that the program does not only impact one specific dimension but is capable of developing communication skills holistically. This aligns with the concept of character education, which emphasizes the importance of integrating cognitive, affective, and behavioral aspects in the learning process (Muhaimin, 2018). Thus, this graph reinforces previous findings that the speaking etiquette program possesses high effectiveness in improving the quality of student communication. Data visualization in the form of a graph also helps clarify that the changes occurring are significant and systematic.

1). Theoretical Analysis and Educational Implications

The success of this program can be explained theoretically through the integration of various educational approaches, from both Islamic education and developmental psychology perspectives. This integration shows that character education can be conducted systematically and measurably (Muhaimin, 2018).

From the perspective of Islamic education, this program successfully internalized the values of the Qur'an and Hadith into daily practice. This indicates that moral education (akhlak) is not merely normative but can be implemented concretely (Tafsir, 2017). From the perspective of developmental psychology, the program aligns with the characteristics of Phase B children who are in the concrete operational stage. The use of practical methods such as role-playing and habituation is highly effective as it suits the child's cognitive development level (Piaget, 2014). The implications of this research are broad, particularly in the development of character education in elementary schools, where the speaking etiquette program can serve as a model for similar programs in various educational institutions.

2). Challenges and Resolution Strategies

Despite the positive results, several challenges require attention. A primary challenge is the consistency of implementation across various contexts, both within and outside the school. To address this, synergy between the school and the family is essential. Involving parents through parenting programs is a strategic step to ensure the continuity of etiquette education at home. Another challenge is the influence of digital media, which often portrays impolite communication. Therefore, it is crucial to integrate

media literacy into the educational program. Additionally, differences in individual student characteristics present their own challenges; teachers need to apply differentiated approaches to ensure every student receives learning that meets their needs.

3). **Integration of Islamic Values in Implementation**

A key strength of the implemented speaking etiquette program is the direct integration of Islamic values into the students' daily communication practices. These values are not only taught theoretically but are applied in real interactions within the school environment. This is evident in the habituation of using good phrases (*kalimat thayyibah*), such as giving greetings (*salam*), speaking gently, and avoiding words that hurt others. This approach aligns with Islamic educational principles emphasizing that *akhlak* must be manifested in actual behavior (Tafsir, 2017). Furthermore, the integration of Quranic verses such as QS. Al-Isra: 53 and QS. Luqman: 19 provides a strong spiritual foundation. Students understand that polite speech is not just a social norm but a religious command with moral and spiritual consequences.

4). **The Teacher's Role as the Primary Agent**

In the implementation of this program, teachers hold a strategic role as the primary agents in shaping students' speaking etiquette. Teachers function not only as instructors but also as role models (*uswah hasanah*) who directly influence student behavior (Daradjat, 2016). Observation results show that success is heavily influenced by the teacher's consistency in applying speaking etiquette in every interaction. Furthermore, teachers act as facilitators who create a learning environment conducive to developing communication skills, providing space for students to practice speaking, expressing opinions, and engaging in healthy discussions (Lickona, 2013).

5). **The Role of Parents and the Family Environment**

Beyond the school, the family plays a vital role. Parents are the first environment where a child learns to communicate. This research indicates that students who receive support from their parents tend to show more significant development in speaking etiquette (Daradjat, 2016). Therefore, parenting programs conducted by the school are an effective strategy to increase parental awareness and involvement, providing

practical guidance on how to habituate polite communication at home (Hidayat & Abdillah, 2019).

6). Program Relevance to Digital Era Challenges

In the current digital era, the speaking etiquette program has become increasingly relevant. Children interact through digital media that often displays impolite communication. Exposure to uncontrolled digital content can affect how children speak and interact. This program serves as a "fortress" against these negative influences. By equipping students with good communication values, they are expected to be able to filter and choose behaviors that align with norms and religious teachings (Muhaimin, 2018). Additionally, integrating digital literacy into the program is a strategic development step, teaching students how to communicate politely in the digital world.

D. Conclusion

The implementation of the speaking etiquette program for Phase B elementary school students is effective in enhancing communication quality and fostering Islamic speaking etiquette. By involving all school stakeholders and parents, and implementing a program that integrates Quranic and Hadith values with modern pedagogical approaches—supported by various learning methods tailored to the developmental characteristics of children aged 8–10 years—positive and measurable behavioral changes can be achieved.

The success of the program relies heavily on the consistency of application, the teacher's role-modeling (*uswah hasanah*), and the synergy between the school and the family. The challenges encountered can be addressed through a comprehensive strategy that includes increasing teacher capacity, active parental involvement, and creating an environment that supports the practice of speaking etiquette across all contexts of a student's life.

This research recommends that the speaking etiquette program be systematically integrated into the Islamic primary education curriculum, supported by strong policies, adequate resource allocation, and a sustainable monitoring and evaluation system. Further development could include the formulation of more structured learning modules, the use of digital technology to monitor student progress, and expanding

research to measure the long-term impact of the program on students' character and social success

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