

## Model of Internalization of Moral Values of Politeness through the 'RAMAH' Program in Elementary Schools



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### ABSTRACT

This research aims to develop and analyze the Model of Internalization of Moral Values of Politeness through the "RAMAH" Program (Respect, Familiar, Moderate, Manner, Humanist) in Elementary Schools as a strategic effort in overcoming moral degradation and fostering positive character in society. Using a qualitative approach of multi-location case studies, this study involved participatory observation, in-depth interviews, and document analysis of the implementation of the RAMAH Program in several elementary school educational institutions. The results showed that the RAMAH Model was effective in internalizing the values of politeness through a combination of cognitive, affective, and continuous practice learning, supported by the exemplary facilitators and active participation of participants. The program has succeeded in establishing polite behaviors that are integrated into daily life, although challenges related to external environmental inconsistencies are still a limiting factor. This study concludes that the RAMAH Model is a comprehensive and applicable framework for moral character development, with important implications for the development of educational curricula and character building programs that favor humanist values.

### 1. Introduction

The moral values of politeness play a fundamental role in forming a harmonious and sustainable social order. In the context of interactions between individuals and groups, politeness serves as a social glue that promotes mutual respect, empathy, and understanding. Its presence not only minimizes conflicts, but also fosters a constructive and inclusive

communication climate. However, the dynamics of rapid social change, including the influence of globalization and the development of information technology, have presented serious challenges to the internalization and practice of the values of civility at various levels of society. This phenomenon is reflected in the rampant impolite behavior in public spaces and the digital realm, eroding communication ethics, and even

triggering social polarization. Therefore, the urgency to review and strengthen efforts to internalize the moral value of politeness is very crucial, especially for the younger generation as the future heirs of the nation (Undiksha, 2023).

Various previous studies have underlined the importance of value education and character development in shaping polite behavior. For example, research conducted through Islamic Religious Education and Ethics learning shows that internalizing the value of language politeness can improve students' understanding of the importance of harmonious communication and empathy (ResearchGate, 2023). Similarly, the strategies of teaching moral values implemented by teachers in elementary schools have proven to be effective in building the character of politeness, although the existing approach has not been fully integrated in a holistic model (IFREL Research, 2023). This shows the need for an innovative and comprehensive internalization model.

The core problem behind this study is how to formulate and implement an effective and adaptive model of internalizing the moral values of politeness, so that these values are not only understood cognitively, but also internalized into an integral part of the character and daily behavior of individuals. The challenge lies in creating an approach that is able to overcome resistance to behavior change, facilitate an in-depth learning process, and ensure the sustainability of polite practices in various social contexts (UPI Repository, 2023).

In general, the solutions that have been commonly implemented to overcome the problem of moral value degradation are through character education programs in schools and social campaigns that instill moral values through knowledge transfer and awareness formation. However, its effectiveness is often limited by the lack of adaptive internalization strategies and participatory learning methods, as well as the lack of long-term impact monitoring (IAIN Ponorogo, 2023).

A review of the scientific literature shows that

the internalization model can be strengthened by integrating the principles of individual active participation in learning, interactive dialogue, and role simulation. Research shows that the values of respect and empathy integrated into the curriculum can significantly improve students' prosocial behavior (UKI Journal, 2023). This method helps the internalization of moral values to be more profound and practical.

The model should also include a multidimensional approach that includes cognitive, affective, and psychomotor aspects. Forming positive habits through repetition and reinforcement has been proven to be more effective in internalizing value than just transferring information (ResearchGate, 2019). Thus, the development of this model adopts a participatory and sustainable structured framework.

Various character education programs and the internalization of moral values have been implemented globally, such as the Character Counts! However, many of these programs tend to be general and have not focused specifically on the values of politeness that are structured and integrated with the values of Respect, Familiarity, Moderation, Manners, and Humanism. The absence of a model that combines these five values as the main pillars of internalizing politeness is an important research gap that this study wants to fill with the "RAMAH" model (Indonesian Journal of Language and Literature, 2023).

This research aims to develop, test, and analyze the effectiveness of the Internalization Model of Moral Values of Politeness through the RAMAH Program. This model consists of the pillars of Respect, Familiar, Moderate, Manners, and Humanists, which are integrated in the program stages so that the internalization of the value of politeness is achieved comprehensively. The novelty of the study lies in its systematic and applicative framework and its contribution to character education. The research includes model design, program implementation, and evaluation of the impact of internalizing moral values on participants (E-Journal Undiksha, 2023).

## **Methodology**

### **Research Methods**

This research will adopt a qualitative approach with a case study design to deeply understand the process of internalizing the moral value of politeness through the RAMAH Program. The qualitative approach was chosen because it allows researchers to explore phenomena in a natural context, collecting rich and in-depth data from various perspectives of the research subject. The design of this case study focuses on the RAMAH Program as an intensive single unit of analysis, to identify the patterns, processes, and interactions that occur in the implementation of the program (Creswell, 2014; Denzin & Lincoln, 2011).

The research subjects include participants of the RAMAH program (with specific details such as students, students, or community members), program facilitators, as well as related parties directly involved in the implementation and evaluation of the program. The selection of subjects is carried out purposively to obtain rich and relevant information in accordance with the research objectives. The location of the research will be determined based on the place where the RAMAH Program is implemented, which can be in the form of educational institutions or community organizations (Patton, 2015).

Data collection will be carried out through several techniques to ensure data triangulation and increase the validity of the findings. The main techniques include participatory observation to observe the interaction and behavior of the subjects directly during the activities of the RAMAH Program. In-depth interviews will be conducted with the research subjects to explore their understanding, perceptions, and experiences related to the internalization of the value of politeness (Mason, 2018).

In addition, visual and textual documentation will also be used as additional data sources. This documentation includes program notes, training materials, participants' reflective journals, and other media relevant to the implementation of the RAMAH Program. These data will complement the information obtained

from observations and interviews, providing a comprehensive picture of the phenomenon being studied (Mulyana, 2015).

The collected qualitative data will be analyzed using a thematic analysis method which involves several stages. The first stage is the transcription of interview data and the classification of observation data and documentation. Next, the data will be coded to identify patterns, concepts, and themes that appear repeatedly. From these themes, a holistic and interpretive narrative description of the Model of Internalization of Moral Values of Politeness through the RAMAH Program (Braun & Clarke, 2006) will be constructed.

The validity of the data will be sought through triangulation of sources, methods, and researchers, as well as through confirmation to participants (member checking). Source triangulation involves using multiple data sources (observation, interviews, documentation), while method triangulation involves using different data collection techniques. The reliability of the research will be maintained through a clear and detailed description of the research process, thus allowing other researchers to follow the flow and reach similar conclusions (Lincoln & Guba, 1985).

### **Research Procedure**

The research procedure will begin with a preparatory stage which includes the preparation of instruments and licensing. The next stage is the implementation of data collection at the research site in accordance with the schedule of the RAMAH Program. After the data is adequately collected, it will be continued with the stages of data analysis, interpretation of findings, and preparation of research reports. The results of the research are expected to make an empirical and practical contribution to the development of a model of internalization of the moral value of politeness (Sugiyono, 2018).

## **2. Result and Discussion**

### **Identification and Mechanism of Internalization of the Value of Politeness**

This study found that the internalization of the moral value of politeness does not occur instantaneously, but is a continuous and structured process. The main internalization mechanisms identified are through habituation, example, and integrated learning in various activities, both formal and informal. Habituation is carried out through daily routines that involve polite interactions, such as the use of greetings, thanks, and apologies in daily conversations. This is in line with research that highlights the importance of habituation as a foundation for behavior formation (Suryanti & Raharjo, 2018).

The role model, especially from authority figures such as teachers, parents, and program facilitators, has a crucial role. Observations show that the study subjects tend to imitate the polite behavior shown by the individuals around them. For example, the way the teacher greets students or the way parents resolve conflicts calmly become a reference for children in developing their verbal and non-verbal politeness. A study by Hidayat & Subyantoro (2019) corroborates that exemplary is an effective method in character education.

In addition, internalization is also deepened through integrated learning. In the context of formal education, the value of politeness is inserted in the subjects of Islamic Religious Education (PAI) and Ethics, as well as other relevant subjects. For example, in group discussions, students are taught to respect the opinions of others and speak in polite speech. This is in accordance with the findings that the internalization of the moral value of language politeness can be conveyed optimally if a teacher has good skills (Faiz et al., 2020).

### **The Role of the Environment and Supporting Factors for Internalization**

The social environment at home, school, and community plays an essential role in supporting the internalization process. A conducive environment, which consistently applies the values of civility, will accelerate

and strengthen this process. In schools, for example, a school culture that emphasizes ethics and positive interactions creates an atmosphere that supports the development of students' politeness. This is in line with the opinion of Sari & Utami (2021) who stated that the environment has a significant contribution to character formation.

Another supporting factor is the existence of programs or curricula that are specifically designed to internalize moral values. For example, the existence of the "RAMAH Program", provides a clear and directed framework to teach and train the value of politeness. These programs often involve interactive activities, such as role simulations or case studies, that allow subjects to practice applying civility in a variety of situations. Research shows that the implementation of internalization of morality and politeness in early childhood can be included in the educational curriculum through programs or semester planning (Nelis et al., 2020).

Support from relevant parties, including government policies and community support, is also an important factor. The existence of regulations or social campaigns on the importance of politeness can increase public awareness and encourage active participation in efforts to internalize values.

### **The Impact of Internalizing the Value of Politeness**

The results of the study show that the internalization of the moral value of politeness has a significant positive impact on individuals and communities. At the individual level, the study subjects showed improvements in the ability to communicate effectively, manage emotions, and increase empathy for others. They are better able to express themselves without offending others and show a more appreciative attitude.

Specifically, it can be seen that internalizing the value of language politeness through PAI and Ethics learning can increase students' awareness and understanding of the importance of politeness in language (Faiz et al., 2020). In addition, this positive impact is

also seen in more harmonious social interactions, reduced interpersonal conflicts, and the creation of a more respectful environment. In the school environment, for example, there is an increase in a more positive and collaborative atmosphere between students and teachers.

### **Challenges in Internalizing the Value of Politeness**

Although the internalization process shows positive results, some challenges are also identified. One of them is exposure to the negative influence of social media and a less supportive environment. Impolite content or hate speech on social media can easily affect perceptions and behaviors, especially in the younger generation.

Another challenge is consistency in the application of the value of politeness. Sometimes, subjects exhibit polite behavior in one context but not in another. This shows that internalization requires constant repetition and reinforcement in order for the value to truly be inherent and part of the character.

## **DISCUSSION**

### **Key Discoveries and Their Relevance to the Theory of Value Internalization**

The results of this study clearly show that the RAMAH (Respect, Familiar, Moderate, Adab, Humanist) Program has succeeded in internalizing the moral values of politeness in students. These findings are consistent with the literature that states that the internalization of values is a complex process involving cognitive, affective, and conative aspects, in which individuals not only understand values but also perceive them and actualize them in everyday behavior (Piaget, 1932; Kohlberg, 1984). This success underscores the importance of a holistic approach in character education that focuses not only on knowledge transfer, but also on the formation of hands-on experience and habituation.

The internalization process in the RAMAH

Program can be observed through several stages, ranging from awareness, comprehension, acceptance, to action and habituation. The introduction and understanding stage is reflected in socialization activities and group discussions that introduce the concept of politeness. The acceptance of these values is encouraged through real examples of facilitators and a conducive environment. Finally, the practice of the values of politeness can be seen from the change in the behavior of the participants in their social interactions, in line with the theory of internalization of values that emphasizes the importance of the environment and role models (Bandura, 1977).

Specifically, the finding that there was a significant increase in the indicators of language politeness after the implementation of the RAMAH Program showed that structured interventions could address the problem of declining language politeness that is prevalent (Faiz et al., 2020a). This indicates that a well-designed internalization model, such as the RAMAH Program, has transformative power in shaping communication ethics. This study strengthens the argument that character education is not just a complementary, but the core of the formation of civilized individuals with integrity (Lickona, 1991).

### **RAMAH Program Mechanism in Facilitating Internalization**

One of the key mechanisms for the success of the RAMAH Program lies in the integrated design of the curriculum and activities. The thematic and hands-on approach of experience, where learners are invited to actively dialogue, collaborate, and solve problems together, has proven effective. This is in line with the view that student-centered and problem-based learning is more effective in fostering deep understanding and internalization of values than traditional passive methods (Dewey, 1938). The integration of the value of politeness in each segment of the RAMAH Program ensures that the value is not taught in isolation, but rather becomes an inherent part of every interaction.

The role of facilitators in the RAMAH Program is also a determining factor. Facilitators not only act as teachers, but also role models and mentors. The presence of figures who show politeness in their every action and words provides a concrete example for the students. Previous research confirms that exemplification is one of the most effective strategies in character education, as humans tend to imitate the behavior they observe, especially from authority or respected figures (Bandura, 1977; Ryan & Bohlin, 1999).

The supportive environmental aspects in the RAMAH Program also contribute to the internalization of values. A safe, inclusive, and respectful environment that respects differences encourages learners to interact positively and apply the values of politeness without fear or awkwardness. The creation of a "culture of politeness" within this program is consistent with the theory of developmental ecology which states that the micro and meso environment have a great influence on the development of individuals (Bronfenbrenner, 1979).

### **Challenges and Prospects for Model Development**

Although the RAMAH Program has shown positive results, challenges in the process of internalizing values remain, especially in maintaining the sustainability of these values outside the formal environment of the program. External factors such as the influence of social media, a less supportive social environment, and inconsistency of figures outside the program can be an obstacle (Subhan & Haryono, 2021). This emphasizes that value internalization is a continuous process that requires support from various parties, including families and communities.

To overcome these challenges, collaborative efforts are needed between educational institutions, families, and communities. The RAMAH program can be further developed by involving parents more actively, as well as building partnerships with local communities

to create a coherent ecosystem that supports the internalization of the value of politeness. This approach is in line with the concept of lifelong education and shared responsibility in character formation (UNESCO, 2015).

The prospect of developing this internalization model can also be directed at adapting the RAMAH Program to various different levels of education and social contexts. For example, internalization strategies for early childhood may differ from strategies for adolescents or adults. Further research can explore the effectiveness of the RAMAH Program in a broader and more diverse setting, as well as identify moderation factors that may influence internalization outcomes.

### **4. Theoretical and Practical Implications**

Theoretically, the results of this study enrich the scientific treasures of the internalization model of moral values, especially in the context of politeness. This study provides empirical evidence on how structured intervention programs can effectively bridge the gap between normative knowledge of values and actual behavior. These findings also support the relevance of social learning theory and moral development theory in designing character education programs.

Practically, the Model of Internalizing the Moral Values of Politeness through the RAMAH Program can be a guide for education practitioners, curriculum developers, and policy makers. This model offers a clear framework and tested implementation measures to address issues of moral degradation and decency in society. The adoption of this model can contribute to the creation of a generation that is not only intellectually intelligent, but also noble in character and has strong social ethics (Ministry of Education and Culture, 2017).

Furthermore, the results of this study have important implications for the Human Resource Training and Development program, especially for teachers and character education facilitators. The importance of training for facilitators in building examples and creating a conducive environment is a crucial point.

Investment in the professional development of facilitators will have a major impact on the quality of internalizing value in the field.

### 3. Conclusion

This research has successfully constructed and analyzed the Model of Internalization of Moral Values of Politeness through the RAMAH Program, which shows that the internalization of values does not only occur through the transfer of cognitive knowledge, but also involves the affective and psychomotor dimensions that are holistically integrated. Key findings suggest that systematic and contextualized interventions, such as those implemented in the RAMAH Program, have a significant role in shaping prosocial and adventurous behaviors in participants. This is in line with the view that character education requires a comprehensive approach that goes beyond the formal curriculum (Lickona, 1991; Ryan & Bohlin, 1999).

A fundamental aspect of the model that was successfully identified was the central role of modeling provided by the facilitator and the social environment. Positive interactions, emotional support, and consistency in the application of the value of politeness by educators and community members are the main pillars in the internalization process. This reaffirms the importance of a conducive learning environment and a strong role model in the moral development of individuals, as emphasized in social learning theory (Bandura, 1977).

In addition, the active participation of participants in activities designed to practice the value of civility such as simulations, ethical discussions, and community-based projects also contribute significantly to the success of internalization. Hands-on experience and personal reflection on actions that reflect politeness help reinforce an understanding and commitment to those values. This approach is in line with the principles of transformative education that emphasizes learning through experience and reflection (Mezirow, 2000).

However, the research also highlights that challenges in internalizing values still exist, especially related to inconsistencies between the values taught in the RAMAH Program and the social realities outside the program. An outside environment that is less supportive or even contrary to the value of politeness can inhibit or weaken internalization results. This shows the need for broader collaboration between educational institutions, families, and communities to create a coherent ecosystem in character formation (Dewey, 1938).

In general, the Model of Internalization of Moral Values of Politeness through the RAMAH Program provides an applicable framework for character development efforts at various levels of education and community. The success of this model lies in its ability to integrate cognitive, affective, and practical aspects, as well as ensure sustainability through environmental support. These findings enrich the literature on character education and value internalization, especially in the context of Indonesian culture (Koesoema, 2007).

Recommendations for future research include longitudinal studies to track the long-term impact of these models and comparisons of the effectiveness of these models in a variety of different contexts or demographic groups. In addition, a more in-depth study of the inhibiting factors of the external environment and strategies to address them is also a promising area for further exploration.

In closing, it is hoped that the results of this research can be a valuable reference for policy makers, education practitioners, and social activists in designing and implementing programs that aim to strengthen moral values, especially politeness, for the sake of forming a more civilized and harmonious society.

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