



Development of Sociodrama Guide with *Serat Sasana Sunu* Values to Improve Muslim Students' Polite Behavior

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ABSTRACT

The decline in manners has become an increasingly concerning issue impacting student development, which, if left unaddressed, may adversely affect their future prospects. This developmental study aims to produce a sociodrama guidebook incorporating the values of *Serat Sasana Sunu* to enhance students' polite behavior, ensuring its acceptability through expert evaluations and feedback from prospective users. The research employed the Borg and Gall development model, proceeding through the first five stages tailored to the study's requirements. Results indicate that the guidebook received an average rating of 3.2 from material experts, categorized as feasible; 3.58 from media experts, deemed very feasible; and 3.98 from prospective users, also classified as very feasible. Based on these assessments, the guidebook is concluded to be highly suitable for implementation (mean score = 3.58). This development contributes by enriching service materials aligned with student needs and offers an innovative intervention by integrating local cultural elements. Nevertheless, the study's limitations include its confinement to initial trials and product revisions. Future research is recommended to evaluate the guidebook's effectiveness comprehensively.

Keywords: Guide Book; Sociodrama; *Serat Sasana Sunu*; Politeness

ABSTRAK

Luntarnya sopan santun menjadi permasalahan yang semakin mengkhawatirkan yang berpengaruh terhadap perkembangan siswa, sehingga apabila tidak segera diatasi akan mempengaruhi kehidupannya di masa mendatang. Penelitian pengembangan ini bertujuan untuk menghasilkan produk berupa buku panduan sosiodrama bermuatan nilai-nilai *Serat*

Sasana Sunu untuk meningkatkan perilaku sopan santun siswa yang berterima berdasarkan uji ahli dan calon pengguna produk. Metode penelitian menggunakan model pengembangan *Borg and Gall*. Langkah-langkah penelitian yang digunakan sampai tahap kelima berdasarkan kebutuhan penelitian. Hasil penelitian menunjukkan buku panduan sosiodrama bermuatan nilai-nilai *Serat Sasana Sunu* memperoleh skor dari ahli materi sebesar 3,2 yang berarti layak, ahli media sebesar 3,58 yang berarti sangat layak, dan calon pengguna produk sebesar 3,98 yang berarti sangat layak. Berdasarkan penilaian ahli dan calon pengguna, disimpulkan bahwa buku panduan ini sangat layak digunakan (skor rata-rata = 3,58). Penelitian pengembangan ini berkontribusi menambah bahan layanan sesuai dengan kebutuhan siswa dan menjadi alternatif layanan yang inovatif karena dipadukan dengan budaya lokal. Penelitian pengembangan ini memiliki keterbatasan yakni hanya dilakukan sampai tahap uji coba awal dan merevisi produk. Saran bagi peneliti selanjutnya adalah melakukan uji efektivitas dari buku panduan ini.

Kata kunci: Buku Panduan; Sosiodrama; *Serat Sasana Sunu*; Sopan Santun

INTRODUCTION

The increasing occurrence of moral decline and lifestyle shifts among the younger generation has become a pressing concern, potentially jeopardizing their developmental trajectory. The erosion of good manners is increasingly evident across various societal strata. Polite behavior is conceptualized as the unwritten norms governing respect and appreciation toward others.

Scholars such as Lakoff (1973), Geyer (2008), and Dewi et al. (2022) define politeness as actions characterized by kindness, patience, respect, and the highest regard for others. Although specific statistics on the rate of decline in manners are scarce, empirical studies by Hamid et al. (2020), Susi et al. (2023), and Wiyati and Sutanto (2024) indicate a downward trend in manners among youth. Additionally, research from Saputro et al. (2020), Marlina (2022), Ellysa et al. (2022), and Damayanti (2023) reveals behavioral issues in students, such as disrespecting teachers, verbal aggression, and the use of profane language.

The degradation of manners is attributed to multiple factors, including parental influence, environmental context, and school settings (Nasution et al., 2023). Good manners facilitate interpersonal harmony and reflect the cultural ethos of society. According to

Mokracek and Ali (2022) and Raya and Prabowo (2023), cultivating polite behavior is essential for character formation, fostering positive interpersonal relationships, and enabling individuals to acquire and apply beneficial knowledge.

Tulungagung, a region rich in local culture and traditions, notably emphasizes values of politeness in daily life. However, interviews with guidance and counseling educators in local high schools indicate that over 50% of students exhibit diminished manners, such as neglecting *unggah-ungguh* language in interactions with teachers, employing harsh speech, and engaging in conflicts with educators. Existing interventions primarily involve expository methods, bibliotherapy, and advisory approaches, lacking integration with local cultural elements.

Consequently, these efforts have yielded limited success, underscoring the need for alternative strategies. Students are expected to demonstrate respect commensurate with their developmental stage. The Competency Standards for Student Independence (Depdiknas, 2007) stipulate that high school students must master ethical behavior foundations aligned with developmental milestones.

Rahmawati (2023) explains that adolescents adhere to norms and ethics in daily life while developing social relationships, necessitating guidance to foster polite conduct as a manifestation of prevailing ethical standards. Efforts to enhance politeness have utilized group guidance employing lectures and discussions (Suryani, 2017). Despite efficacy, student engagement wanes when the service lacks engaging multimedia.

Additionally, modeling techniques have been applied to improve manners (Saputro et al., 2020). However, symbolic or indirect modeling through video or recordings limits students' capacity to observe and internalize the behavior's impact and responses. Thus, employing appealing service strategies and media is vital for effectively cultivating polite behavior.

Manners typically emerge as culturally inherited norms. Scholars such as Andarwati (2019), Daniah (2019), Putrihapsari and Dimyati (2021), and Chandra et al. (2023) emphasize that integrating local cultural wisdom is pivotal in shaping polite behavior. In Java, *Serat Sasana Sunu* represents a local cultural text encapsulating ethical teachings expressed through *tembang macapat*—traditional poetic songs conveying moral values serving as life guidelines (Marie, 2018; Santosa & Ummami, 2021; Hermawan et al., 2024).

This manuscript promotes values such as respectful speech, reverence for elders, and proper conduct (Rumidjah, 2008), forming the foundation of polite behavior. Consequently, *Serat Sasana Sunu* can be employed by guidance and counseling teachers as a pedagogical tool to instill noble character and deepen students' moral understanding.

Optimizing polite behavior enhancement necessitates effective service strategies. Saputro et al. (2020) and Arumugam et al. (2021) assert that guidance services facilitate personal development through individual, group, or classroom formats tailored to students' needs, potentials, and circumstances. Among various techniques, classical guidance employing sociodrama has proven effective.

Sociodrama, defined by Borgatta (1950), Scarcella (1978), Tsergas et al. (2021), and Romlah (2022), involves role-playing aimed at addressing social issues emerging in interpersonal interactions. The method emphasizes guidance and training over therapeutic cure. Sociodrama was selected for its capacity to provide meaningful learning experiences through role-play, effectively nurturing social values.

Research by Mutiara and Nurroffifah (2022) confirms that sociodrama is effective in improving student discipline. Additional studies by Ulfa et al. (2019), Saputra and Suwarjo (2020), and Kusumaningrum et al. (2020) further demonstrate its positive impact on prosocial behaviors. These findings substantiate sociodrama's utility in enhancing polite conduct.

The sociodrama guidebook plays a critical role in supporting guidance and counseling teachers by offering structured, interactive, and culturally contextualized role-playing instructions. However, prior evaluations reveal limitations in existing guidebooks, which are often criticized for lacking creativity and engagement (Fujiyanti et al., 2024). Therefore, developing a more innovative and culturally integrated sociodrama guidebook is imperative to effectively foster polite behavior.

Incorporating local culture into sociodrama techniques enhances learners' connection to the material, promoting engaging, comprehensible, and culturally congruent learning experiences. This research and development project aims to produce a sociodrama guidebook that achieves acceptability based on assessments by material experts, media experts, and prospective users. The guidebook supports the implementation of sociodrama

infused with *Serat Sasana Sunu* values in classical guidance, targeting the improvement of polite behavior among Muslim students.

METHODS

This study employed the development research methodology, commonly referred to as *Research and Development (R&D)* as proposed by Borg and Gall (1989). The method was selected to create a sociodrama guidebook incorporating the values of *Serat Sasana Sunu*, aimed at enhancing polite behavior among Muslim students and designed for use by guidance and counseling teachers in classical guidance services. Although the original Borg and Gall model comprises ten stages, this research streamlined the process into five stages. The simplification was necessary to accommodate constraints related to time, resources, and costs while maintaining an effective and focused development process centered on producing a valid and feasible product. The research steps comprised: (1) initial data collection, (2) development planning, (3) product design development, (4) product validation, and (5) product revision. The procedural flow of these stages is illustrated in the figure 1.

The purpose of evaluating the product by experts and prospective users is to assess its feasibility (Waruwu, 2024). The demographic profiles of these experts and potential users are presented in Table 1. This table details the qualifications and professional backgrounds of the selected research subjects, including material experts, media experts, and prospective product users. All participants have substantial experience and academic credentials relevant to guidance and counseling, ensuring a comprehensive and credible evaluation process.

The instrument employed to evaluate the acceptability of the guidebook addressed dimensions such as accuracy, usability, appeal, and utility (Fournier, 1994). Assessments were carried out by subject matter experts and potential product users utilizing a *Likert* scale. This instrument yielded both quantitative data and descriptive qualitative feedback.

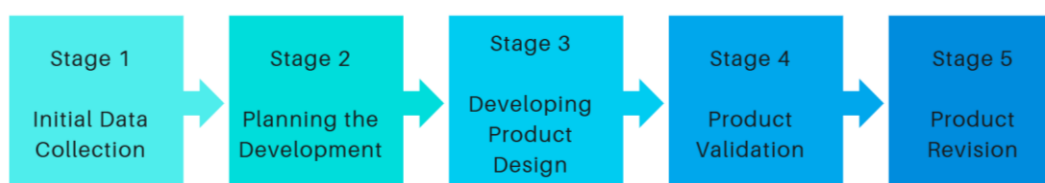


Figure 1. Research Stages

Table 1.

Demographics of Experts and Product Prospective User

Research Subject	Who	Specifications
Material Expert	Guidance and counseling lecturer, State University of Malang	<ul style="list-style-type: none"> • Teaching experience in the field of Guidance and Counseling for at least five years. • Minimum educational experience has taken a doctoral degree in Guidance and Counseling. • Expert in the field of multicultural guidance and counseling.
Media Expert	Guidance and counseling lecturer, State University of Malang	<ul style="list-style-type: none"> • Minimum of five years of teaching experience. • Minimum educational background of master's degree of Guidance and Counseling. • Expert in guidance and counseling media.
Product Prospective User	Guidance and counseling teachers	<ul style="list-style-type: none"> • Minimum educational background specification of undergraduate degree of Guidance and Counseling. • Minimum teaching experience of five years.

Table 2.

Categorization of Feasibility Results

Number	Score Range	Category
1.	3.25 – 4.00	Very Feasible
2.	2.50 – 3.24	Feasible
3.	1.75 – 2.49	Less Feasible
4.	1.00 – 1.74	Not Feasible

Quantitative data were processed using mean score calculations to analyze the evaluations provided by material experts, media experts, and prospective users. Concurrently, descriptive qualitative data, derived from participant suggestions and comments, were utilized to inform subsequent product enhancements. The categorization of mean scores is detailed in Table 2.

RESULTS AND DISCUSSION

This research and development project resulted in the creation of a guidebook employing a classical guidance strategy through sociodrama techniques integrated with the values of *Serat Sasana Sunu*, aimed at enhancing polite behavior among Muslim high school

students. The guidebook comprises several sections: (1) preface; (2) table of contents; (3) Chapter I—introduction including rationale, objectives, target users, and participant profiles; (4) Chapter II—conceptual framework covering definitions of polite behavior, sociodrama, and the values embedded in *Serat Sasana Sunu*; (5) Chapter III—implementation guidelines outlining general and specific instructions, roles of counseling teachers and students, and detailed scheduling; (6) Chapter IV—sociodrama session procedures including pre-meeting, three main sessions, and post-meeting activities; (7) Chapter V—evaluation protocols describing the evaluation process, instruments, scoring, and interpretation; (8) bibliography; and (9) author biography.

Following the guidebook development, product validation was conducted by soliciting assessments from material experts, media experts, and prospective users. The evaluation encompassed four key aspects, with mean scores presented in Table 3. Results indicated that material experts deemed the guidebook feasible (Mean Score = 3.2), media experts rated it very feasible (Mean Score = 3.58), and prospective users also considered it very feasible (Mean Score = 3.98). Overall, the product was assessed as highly feasible for implementation (Mean Score = 3.58). In addition to quantitative evaluations, qualitative data comprising expert suggestions and feedback were collected. Table 4 compares the initial version of the product, the recommendations received, and the subsequent revisions made. Key improvements include the addition of evaluation guidelines, pretest and posttest instruments, and expanded media resources. Furthermore, the cover design was refined to reduce clutter and enhance visual coherence.

Table 3.
Expert and Prospective User Test Results

Aspect	Material Expert		Media Expert		Product Prospective User	
	Mean	Category	Mean	Category	Mean	Category
Accuracy	3.46	Very	3.6	Very	3.94	Very precise
Ease	3.37	precise	3.75	precise	4.0	Very Easy
Attractiveness	3.0	Very Easy	3.0	Very Easy	4.0	Very Interesting
Usability	3.0	Interesting	4.0	Interesting	4.0	Very Useful
		Useful		Very Useful		
Average Total	3.2	Feasible	3.58	Very Feasible	3.98	Very Feasible

Table 4.

Revision Results from Material Expert and Media Expert Assessments

Research Subject	Initial Product	Suggestion and Feedback	Revision Result
Material Expert	<ul style="list-style-type: none"> • There is no chapter on evaluation guidelines. • There is no pretest and posttest for manners measurement. • The observation aspect in the process evaluation is only general. 	<ul style="list-style-type: none"> • A new chapter on evaluation guidelines was added. • Pretest and posttest instruments for measuring manners should be added. • The observation aspect of the sociodrama should be added. 	<ul style="list-style-type: none"> • Evaluation guidelines have been added in chapter V. • Pretest instrument has been added in the pre-meeting and posttest in the post-meeting. • Process evaluation of the sociodrama has been added.
Media Expert	<ul style="list-style-type: none"> • The front cover has an Indonesian island map ornament, gunung ornament, and Javanese batik. • There is no material description that students can access. • Power point media has not been made for each meeting. • There is no video example of the <i>tembang macapat</i> to be practiced. • The back cover is dominated by blue color #004F5D. 	<ul style="list-style-type: none"> • The lower front cover is too crowded if it is overlapped with the identity of the institution. • There should be a description of the material that can be accessed by students. • Power point media should be made for every meeting. • There should be a video example of the <i>tembang macapat</i> to be practiced. • The blue color #004F5D on the back cover does not match the front cover. 	<ul style="list-style-type: none"> • The Indonesian map ornament on the front cover has been removed to make the design less crowded. • Material descriptions have been made for students which are included in the barcode in appendix 8 of the RPLBK for each meeting. • Power point media has been made which is included in the barcode in attachment 8 of the RPLBK for each meeting. • Video examples of <i>tembang macapat</i> have been made which are included in the barcode in attachment 8 of RPLBK meeting 2. • The dominant color on the back cover was replaced with blue #0097B2 which is more in line with the front cover.



Figure 2. Final Product

In addition to qualitative feedback from material and media experts, further qualitative data were collected from prospective product users. These users generally evaluated the guidebook positively, noting that the topics addressed were relevant to contemporary student issues and that the instructions were presented with clarity. Based on participant feedback, several revisions were proposed. The initial round of revisions was implemented following expert validation. Although a second revision was planned after evaluation by prospective users, it was deemed unnecessary due to their favorable assessment. All modifications were informed by expert critiques, suggestions, and recommendations. Following the completion of the validation process, the researchers finalized the product, which is presented in Figure 2.

The culmination of this research and development is a sociodrama guidebook infused with the values of *Serat Sasana Sunu*, designed to enhance polite behavior among Muslim high school students. The product underwent rigorous validity testing involving material experts, media experts, and prospective users. Subsequent revisions were made based on their constructive feedback to optimize the guidebook's quality. Material experts rated the guidebook as very appropriate, easy to use, engaging, and useful. Similarly, media experts and prospective users concurred, assigning very favorable evaluations, thereby confirming the guidebook's compliance with eligibility standards for classical guidance services aimed at improving students' polite conduct.

Specifically, the accuracy domain received mean scores of 3.46 from material experts, 3.6 from media experts, and 3.94 from prospective users, reflecting a strong alignment

between content and the developmental objectives. This congruence is evident in the relevance of materials and service procedures tailored to student needs, which facilitates effective guidance delivery (Fitriani et al., 2021; Noviyani & Maryati, 2022). Additionally, the visual and structural design elements—such as font selection, cover aesthetics, layout, and pagination—were evaluated as appropriate, supporting the guide’s informative function. This aligns with findings by Dwiqi et al. (2020) and Geni et al. (2020), who highlight that design congruent with learner characteristics enhances educational efficacy.

Regarding ease of use, the guidebook earned average scores of 3.37, 3.75, and 4.0 from material experts, media experts, and prospective users, respectively. The clarity of language, suitable font size, and comprehensible presentation facilitate ease of understanding by guidance and counseling practitioners. Pahrn (2021) emphasizes that adapting language to users’ characteristics is vital for comprehension. Furthermore, the choice of cover design and color is instrumental in fostering user recognition and establishing guidebook identity, as supported by Salsabilah et al. (2024).

The attractiveness aspect garnered scores of 3.0 from material and media experts and 4.0 from prospective users. The guide’s appeal is attributed to carefully curated titles, topics, and sociodrama scenarios—namely “Beauty in Every Speech,” “Embroidering Words, Maintaining Manners,” and “Mirror of Kindness.” The interactive nature of sociodrama engages students by allowing them to enact roles inspired by real-life events, thereby fostering motivation and interest in the guidance process (Zen et al., 2020; Hayuni & Flurentin, 2016; Rikmasari et al., 2021). Visual elements such as cover design, layout, and typography further contribute to the guide’s attractiveness, enhancing reader engagement and readability (Sutopo, 2023).

In terms of usability, the guide received scores of 3.0 from material experts and 4.0 from both media experts and prospective users. The high usability rating indicates the guide’s practicality and applicability within classical guidance settings. Usability is reflected in the guide’s capability to assist users in achieving intended outcomes, supported by well-structured contents such as a comprehensive table of contents and logical pagination (Okra & Novera, 2019). These features collectively facilitate user navigation and content accessibility.

Overall, the guidebook's feasibility was rated highly, consistent with prior research underscoring the necessity for developmental products to meet criteria of accuracy, ease, attractiveness, and usefulness (Hayuni & Flurentin, 2016; Wati et al., 2021; Pratiwi et al., 2024). Fournier (1994) stipulates that accuracy pertains to valid content, ease and attractiveness relate to clarity and engagement, while usability focuses on relevance and practical application. The guidebook's achievement across these dimensions confirms its adherence to established development standards.

Feedback from material experts prompted the inclusion of an additional chapter on evaluation guidelines, encompassing the evaluation process, instruments, and scoring interpretations. Such evaluation mechanisms are vital for assessing the success of counseling programs and guiding their continuous improvement (Musyofah et al., 2021). Moreover, integrating pretest and posttest measures of politeness behavior is recommended to enable counselors to assess student progress.

Media experts suggested enhancements to the cover design to bolster reader appeal, including harmonizing front and back cover colors and simplifying visual elements to avoid clutter (Prayoga et al., 2024). Additionally, supplementary media—such as *PowerPoint* presentations, detailed material descriptions, and video examples of *tembang macapat*—are advised to support the guidance process.

The sociodrama guidebook embedding *Serat Sasana Sunu* values holds significant promise for cultivating polite behavior among students. *Serat Sasana Sunu*, a classic Javanese literary work by Kyai Yasadipura II, conveys profound moral, ethical, and spiritual teachings encompassing humility, respect toward parents and teachers, and courteous speech (Marie, 2018). Enacting these teachings through sociodrama enables students to actively embody the values, creating meaningful and culturally contextualized learning experiences (Sinta, 2020). This approach fosters empathy, communication skills, positive feedback, cooperation, and social norm awareness, all foundational to good manners (Mubarok et al., 2019; Kharismaylinda & Harahap, 2023).

Nonetheless, challenges exist. The archaic language and cultural nuances of *Serat Sasana Sunu* may pose comprehension difficulties, especially for students lacking exposure to *tembang macapat* or Javanese cultural contexts, necessitating careful adaptation to preserve philosophical meaning. Furthermore, sociodrama implementation requires

sufficient time, trained facilitators, and effective classroom management to avoid superficial role-playing devoid of reflection (Ariska et al., 2021). There is also the risk of rote memorization without genuine internalization of moral values if discussions are not appropriately facilitated.

Compared to prior interventions, this product offers distinct advantages by integrating local cultural variables often overlooked in previous research. For example, Raya et al. (2024) successfully enhanced manners using sociodrama but did not incorporate school cultural factors that influence student behavior. Fujiyanti et al. (2024) noted that existing sociodrama guides lack engagement, advocating for more creative and appealing materials to stimulate user interest. The present guidebook's strengths lie in its detailed structure, accessible language, and visually attractive design. By embedding *Serat Sasana Sunu* values, the guidebook contextualizes sociodrama within the students' cultural environment, enhancing creativity and appeal. Furthermore, the guide includes a barcode linking to videos of *tembang macapat* to facilitate practice.

Through barcode scanning, guidance and counseling teachers can collaborate with Javanese language instructors to teach *tembang* practices. Students also gain access to culturally rich videos conveying moral themes aligned with sociodrama scenarios, such as respectful speech and honoring parents. This cultural integration not only strengthens the narrative context but also deepens student engagement by fostering a personal connection to the material. Such an approach enriches the sociodrama experience, making it more dynamic, contextual, and emotionally resonant. Correspondingly, Suhartono et al. (2023) demonstrated that QR code systems enhance independent student access to guidance resources, increasing efficiency and participation.

Serat Sasana Sunu effectively promotes polite behavior through its emphasis on morals and ethics, highlighting patience, humility, and respect in daily interactions (Marie, 2018). Appreciation and understanding of these values encourage attitude improvement, empathy cultivation, and harmonious social interactions. The ethical counsel embedded within *tembang macapat* fosters character development by encouraging respect, avoidance of harsh language and behaviors, and nurturing social harmony (Santosa, 2016). Consequently, *Serat Sasana Sunu* functions as a powerful medium for character building aimed at enhancing polite behavior.

For instance, the chapter on speech ethics in *Serat Sasana Sunu*, particularly in *pupuh* Nine *Dhandhanggula* stanzas 1, 12, and 16, advocates avoidance of arrogance, refraining from idle or offensive language, maintaining conversational decorum, and showing respect for elders. The following excerpt illustrates these principles within the *tembang*.

**“... Kang dhingin singgahana,
pangucap takabur, ...”**

**“... The first one you avoid,
arrogant speech, ...”**

**“... Kaping nemé reksananen lésanta,
angucap kang tanpa gawé,
geguyon amimisuh, ...”**

**“... The sixth is to guard your tongue,
dari mengatakan hal yang tanpa guna,
joking swearing, ...”**

**“... endi kang kaprenah tuwa,
hiya aja sira wani adhingini, ...”**

**“... which is the older fall,
Yes, don't you dare to match, ...”**

In alignment with this perspective, Raden Ngabehi Yasadipura II emphasized the importance of *manners* in speech. The use of courteous language, refraining from interrupting conversations, and showing respect to elders are critical behaviors that significantly enhance communication quality and foster an inclusive, respectful social environment (Rahman & Dwiyantri, 2024). Furthermore, within the chapter addressing worldly changes in *Serat Sasana Sunu*, *pupuh* 14 *Mijil* stanza 24 conveys the ethical teaching of performing benevolent acts toward others, as illustrated in the following *tembang* excerpt.

**“Abot lakuning janma utami,
angel yén ginayoh,
para padhita wali lakuné,
tyasira wus pindha jalanindhi, ...”**

**“The weight of the main human action,
difficult to achieve,
the guardian priests of his deeds,
his heart is like an ocean, ...”**

The *tembang* teaches the importance of kindness toward others, illustrating that a person of exemplary character might say, “Even though he was unkind to me, I still did him a favor.” This aligns with the conceptualization of good manners by Imas and Berlin (2014) as “treating others as one would like to be treated,” encouraging empathy and reciprocal respect. Hamid et al. (2020) argue that without fostering empathy, students are prone to develop egocentric behaviors. Thus, despite potential inequities in treatment, maintaining

kindness positively influences interpersonal relationships and contributes to the cultivation of more tolerant and inclusive individuals.

For Muslim students, good manners are essential, rooted in Islamic teachings that emphasize noble ethics in daily life. Islamic principles advocate for restraint in speech, respect for elders, and the practice of friendliness and politeness. The Prophet Muhammad SAW stated, “Whoever believes in Allah and the Last Day, let him speak good or remain silent” (HR. Bukhari and Muslim). From an Islamic legal perspective, speech should only be employed to promote benefit or prevent harm to oneself and others (Puniman, 2018). Respect for elders is not only a religious injunction but also embodies universal human values (Warasto, 2018). Moreover, Islam teaches that believers should embody friendliness and kindness, as the Prophet Muhammad SAW said, “The believer is friendly, and there is no good in one who is not friendly. The best of mankind is the most beneficial to others” (HR. Thabrani & Daruquthni). These values are further reinforced in Q.S. Lukman, verse 15 (Fanhas & Mukhlis, 2017), underscoring the imperative for Muslim students to cultivate polite behavior as an integral aspect of their faith.

This research and development project contributes meaningfully to school guidance and counseling services by delivering a sociodrama guidebook enriched with the moral and ethical teachings from *Serat Sasana Sunu*, a classic Javanese literary work. Designed as a practical resource for guidance and counseling teachers, the guide aims to improve Muslim students’ polite behavior through a creative and culturally contextualized approach tailored to student needs. By integrating local wisdom with classical guidance methods and sociodrama techniques, the service becomes more relevant and effective in addressing contemporary challenges in character development amid globalization. Consequently, this guidebook offers an innovative alternative for implementing guidance services focused on enhancing Muslim students’ polite behavior.

Despite its strengths, this research has limitations that warrant attention. First, the guidebook’s scope is confined to polite behavior indicators and *Serat Sasana Sunu* values specific to the context of SMAN 1 Tulungagung, limiting its generalizability across diverse cultural and student backgrounds. Second, the study only reached the initial trial and revision phases. Based on these constraints, further research is recommended to rigorously test the effectiveness of the sociodrama guidebook in broader settings.

CONCLUSION

The research and development process for a sociodrama guidebook incorporating the values of *Serat Sasana Sunu* to enhance polite behavior among Muslim students has undergone validation and satisfactorily met the four key acceptability criteria: accuracy, ease of use, attractiveness, and usefulness. This study contributes to the enrichment of counseling service materials by providing an innovative sociodrama guide integrated with *Serat Sasana Sunu* values, serving as a novel alternative in guidance and counseling services aimed at fostering students' polite conduct. The development process reached the initial trial and revision phases, with implementation limited to SMAN 1 Tulungagung. Future research is recommended to evaluate the guidebook's effectiveness across broader contexts.

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