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Educator Dignity for SDG 4: Recontextualizing Javanese Ethical Wisdom of Ajining Diri Saka Lathi in Humanizing Pedagogy

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ABSTRACT

Objective: To analyze the crisis of pedagogical communication and the need to strengthen educator dignity through the recontextualization of Javanese ethical wisdom, Ajining Diri Saka Lathi, into a Humanizing Pedagogical Communication Framework for elementary education. The study contributes to Sustainable Development Goal (SDG) 4 by promoting inclusive, ethical, and human-centered quality education. **Method:** To employ an Educational Design Inquiry (EDI) approach comprising three iterative phases: Analysis and Exploration, Design-Oriented Inquiry, and Enactment and Reflective Inquiry. Data were collected through a Systematic Literature Review (SLR), classroom observations, and Focus Group Discussions (FGDs). The enactment involved two pre-service elementary school teachers from Universitas Negeri Surabaya and two Grade V classroom teachers. Data were analyzed using thematic synthesis and reflective analysis to identify design requirements, evaluate the framework, and refine the design artifact. **Results:** The study developed the Humanizing Pedagogical Communication Framework by transforming five ethical values of Ajining Diri Saka Lathi, namely unggah-ungguh, tepa selira, andhap asor, angon rasa, and kamanungsan, into four pedagogical communication constructs: Ethical Identity, Relational Respect, Reflective Moral Self-Regulation, and Humanizing Pedagogical Dialogue. The enactment demonstrated the emergence of dignity-centered practices through Respectful Interaction, Dialogic Engagement, and Learner Empowerment, supporting SDG 4 and strengthening ethical relationships in educational institutions. **Novelty:** The study introduces a novel recontextualization of Ajining Diri Saka Lathi as the conceptual foundation of educator dignity, operationalized through the Humanizing Pedagogical Communication Framework as Educational Design Knowledge for promoting contextualized and humanizing pedagogical communication in elementary education.

INTRODUCTION

Twenty-first-century education is expected not only to develop students' academic excellence but also to foster learning relationships grounded in humanity through high-quality pedagogical communication. Contemporary educational paradigms increasingly recognize social-emotional development, character education, student well-being, and inclusive learning environments as integral dimensions of educational quality. Consequently, dialogic and respectful teacher-student interactions have become central concerns in educational practice (Laird et al., 2023). However, these expectations have yet to be fully realized, as classroom communication remains predominantly teacher-centered, limiting meaningful dialogue and prioritizing knowledge transmission over the development of pedagogical relationships (Barak, 2024; Boyd, 2023; Vrikki & Evagorou, 2023). This challenge is reflected in the continued prevalence of degrading communication, negative labeling, shouting, verbal abuse, and aggressive student responses, all of which indicate the erosion of mutual respect within school environments (Yusri et al., 2025). As a result, educational quality is determined not only by what is

taught but also by how human relationships are cultivated through everyday classroom communication.

Rebuilding the quality of pedagogical communication requires a perspective that positions educator dignity as the foundation of learning relationships. Humanizing Pedagogy conceptualizes learning not merely as the transmission of knowledge but as an ethical practice grounded in dialogue, respect for human dignity, and meaningful engagement between teachers and students (Martin et al., 2023; Peercy et al., 2022). Within this perspective, educator dignity extends beyond professional competence and subject-matter expertise; it is reflected in how teachers communicate, listen, appreciate differences, cultivate dialogue, and demonstrate moral integrity throughout the learning process (Furman et al., 2024; Law, 2024; Stikholmen et al., 2024). Social learning theory further suggests that teachers' language, attitudes, and behaviors serve as models that students observe, interpret, and internalize, shaping their understanding of respect, empathy, and interpersonal relationships (Donker et al., 2021; Swan, 2021). Thus, educator dignity is enacted through pedagogical communication, whereby every classroom interaction becomes a space in which human values are embodied and transmitted.

Growing recognition of educator dignity as the foundation of pedagogical communication has stimulated increasing scholarly interest in Humanizing Pedagogy, positioning communication at the core of educational practice. Rather than viewing communication solely as a vehicle for knowledge delivery, recent studies emphasize its role in fostering dialogue, empathy, care, respect for human dignity, and equitable relationships between teachers and students (Martin et al., 2023; Peercy et al., 2022). Correspondingly, greater attention has been directed toward teacher professionalism, professional identity, agency, and reflective practice, as the quality of pedagogical dialogue is increasingly regarded as fundamental to both teachers' professional development and students' humanizing learning experiences (Boyd, 2023; Renwick, 2023). Nevertheless, existing conceptualizations of Humanizing Pedagogical Communication remain largely grounded in Western pedagogical traditions and universal humanistic values, with limited efforts to recontextualize local ethical wisdom as a conceptual foundation for pedagogical communication. This gap highlights the need to develop a Humanizing Pedagogical Communication framework rooted in local epistemic traditions, enabling teacher-student communication to be not only universally humanizing but also culturally contextualized within the values of the communities in which education takes place.

The limited integration of local ethical wisdom into the development of Humanizing Pedagogy suggests that culturally embedded values have yet to be fully recognized as conceptual resources for pedagogical communication. Indonesia, however, possesses a rich cultural heritage that encompasses not only social norms but also ethical perspectives on how individuals establish relationships, uphold mutual respect, and preserve human dignity in communal life (Gawise et al., 2022; Sukma et al., 2022). One such tradition is the Javanese philosophy of *Ajining Diri Saka Lathi*, which holds that a person's dignity is reflected in their speech, courtesy, moral responsibility, and respect for others. From this perspective, language is understood not merely as a means of communication but as an expression of personal character and moral integrity (Parinussa & Fridawati, 2022). This philosophy frames communication as an ethical practice that cultivates interpersonal relationships through respect, trust, and moral responsibility, values that closely align with the relational principles of Humanizing Pedagogy (Utomo, 2022). Accordingly, *Ajining Diri Saka Lathi* can be conceptualized as a form of Javanese Ethical Wisdom, not only because of its cultural origins but also because it offers an epistemic

foundation for reconstructing more humanizing pedagogical communication within the Indonesian educational context.

Despite its conceptual potential, *Ajining Diri Saka Lathi* remains underexplored in educational research. Existing studies have predominantly examined it from the perspectives of cultural studies (Parinussa & Fridawati, 2022; Putri Karina, 2024; Soehadha, 2014), language and communication (Aulia & Venus, 2021; Utomo, 2022), and social ethics, focusing primarily on its philosophical meanings, moral values, and social functions. These studies consistently portray *Ajining Diri Saka Lathi* as a cultural tradition rich in values of respect, moral responsibility, and civility in interpersonal relationships. However, these ethical values have rarely been recontextualized as a conceptual foundation for designing pedagogical communication in schools. Consequently, no systematic pedagogical framework currently translates the principles of *Ajining Diri Saka Lathi* into humanizing educational practice. This conceptual gap highlights the need to reconstruct *Ajining Diri Saka Lathi* from a cultural philosophy into a pedagogical framework capable of bridging local ethical wisdom and contemporary pedagogical communication.

Addressing this gap, the present study proposes a conceptual recontextualization of *Ajining Diri Saka Lathi* as Javanese Ethical Wisdom within the Humanizing Pedagogical Communication Framework. In doing so, the philosophy is positioned not merely as a source of moral values but as an epistemic foundation for developing humanizing pedagogical communication. Specifically, the study aims to (1) analyze the crisis of pedagogical communication and the need for educator dignity (Analysis and Exploration), (2) recontextualize *Ajining Diri Saka Lathi* into the Humanizing Pedagogical Communication Framework (Design-Oriented Inquiry), and (3) examine the enactment and reflective implementation of educator dignity in pedagogical communication within elementary schools (Enactment and Reflective Inquiry). Theoretically, this study extends the scholarship on Humanizing Pedagogy by integrating Javanese Ethical Wisdom as a conceptual resource for pedagogical communication. Practically, it produces the Humanizing Pedagogical Communication Framework as a form of Educational Design Knowledge that can guide educators in fostering pedagogical communication that is more humanizing, culturally contextualized, and grounded in Indonesian ethical values.

RESEARCH METHOD

Research design

This study employed Educational Design Inquiry (EDI) as the primary methodological framework to recontextualize *Ajining Diri Saka Lathi* as Javanese Ethical Wisdom in developing the Humanizing Pedagogical Communication Framework for elementary education. EDI was selected because it provides a research approach that integrates theory development, design processes, and reflective practice to generate Educational Design Knowledge grounded in authentic educational contexts. Following the EDI framework proposed by McKenney and Reeves (2013), the study was conducted through three interconnected phases: Analysis and Exploration, Design and Construction, and Evaluation and Reflection. These phases were used to identify the crisis of pedagogical communication and the need for educator dignity, develop the Humanizing Pedagogical Communication Framework through the recontextualization of *Ajining Diri Saka Lathi*, and reflect on the conceptual relevance of the framework within elementary school learning. Rather than positioning the framework as a product intended for effectiveness testing, this study conceptualized it as a design intervention that facilitates the translation of cultural values into educational practice, thereby generating Educational Design

Knowledge that advances the development of the Humanizing Pedagogical Communication Framework.

The first phase, Analysis and Exploration, aimed to identify pedagogical needs and examine the conceptual issues underlying the development of the Humanizing Pedagogical Communication Framework. A Systematic Literature Review (SLR) was employed to map the development of scholarship on Humanizing Pedagogy, pedagogical communication, educator dignity, and Ajining Diri Saka Lathi as Javanese Ethical Wisdom. Literature was retrieved from three major academic databases—Scopus, Web of Science, and Google Scholar—to ensure comprehensive coverage of both international and Indonesian scholarly publications with high academic credibility (Falagas et al., 2008; Mongeon & Paul-Hus, 2016). Google Scholar was included to capture national publications, grey literature, and studies addressing local cultural values that are underrepresented in international indexing databases (Martín-Martín et al., 2018). The literature selection process followed four stages: identification, screening, eligibility assessment, and inclusion. Eligible studies addressed Humanizing Pedagogy, pedagogical communication, educator dignity, or Ajining Diri Saka Lathi from ethical, cultural, or educational perspectives. In this study, the SLR served not merely as a descriptive literature review but as a process of conceptual exploration to identify knowledge gaps and establish the theoretical foundation for recontextualizing Ajining Diri Saka Lathi within the Humanizing Pedagogical Communication Framework.

The second phase, Design and Construction, focused on developing the Humanizing Pedagogical Communication Framework as a conceptual response to the pedagogical needs and knowledge gaps identified during the Analysis and Exploration phase. Rather than functioning as a prescriptive instructional model, the framework was conceived as a pedagogical proposition that recontextualizes Ajining Diri Saka Lathi into the principles of humanizing pedagogical communication. The framework was developed by interpreting the core ethical values embedded in Ajining Diri Saka Lathi—including respect, civility, moral responsibility, and integrity in speech—and integrating them with the principles of Humanizing Pedagogy to formulate pedagogical communication constructs relevant to elementary education. The resulting framework comprises key dimensions of pedagogical communication, principles of teacher–student interaction, ethical orientations of communication, and communicative behavioral indicators that represent educator dignity in classroom practice. Within the Design and Construction phase, the Humanizing Pedagogical Communication Framework was not regarded as a finalized instructional model but as a design intervention that conceptually bridges Javanese Ethical Wisdom and contemporary pedagogical communication while providing the foundation for reflective inquiry in the subsequent phase.

The third phase, Evaluation and Reflection, focused on the enactment of the Humanizing Pedagogical Communication Framework through microteaching practices conducted in authentic elementary school classrooms. Rather than evaluating the effectiveness of the framework, this phase sought to reflect on how the principles of pedagogical communication derived from Ajining Diri Saka Lathi were enacted in classroom interactions and how the framework was perceived within educational practice. The enactment involved four pre-service teachers from the Elementary School Teacher Education Program (PGSD), who were purposively selected because they had completed coursework in instructional strategies and were prepared to undertake teaching practice. The microteaching sessions were implemented in two Grade V (Phase C) elementary school classrooms, providing opportunities to apply the framework in authentic learning contexts. Data were collected through classroom observations of pedagogical communication and Focus Group Discussions (FGDs) involving the four

pre-service teachers and two homeroom teachers. Classroom observations examined how the pre-service teachers established interactions with students, enacted the principles of educator dignity in pedagogical communication, and responded to emerging classroom dynamics. The FGDs explored participants' experiences, perceptions, challenges, and reflections regarding the implementation of the Humanizing Pedagogical Communication Framework. Findings from the observations and FGDs were integrated to reflect on the framework's acceptability, feasibility, and conceptual relevance, thereby generating Educational Design Knowledge grounded in pedagogical communication practices and Javanese Ethical Wisdom.

To deepen the interpretive inquiry, this study employed interpretive analysis to examine the meanings embedded in pedagogical communication and participants' experiences during the implementation of the Humanizing Pedagogical Communication Framework. Accordingly, the analysis extended beyond describing classroom practices to interpreting how educator dignity was constructed and enacted through teacher-student interactions. Humanizing Pedagogy served as the primary theoretical lens, while Ajining Diri Saka Lathi provided the ethical foundation for interpreting communicative practices observed during the enactment phase. From this perspective, pedagogical communication is understood as a relational process grounded in respect, civility, empathy, moral responsibility, and recognition of students' dignity as active participants in learning. The analysis focused on how pre-service teachers established dialogic relationships with students, translated the ethical values of Ajining Diri Saka Lathi into classroom communication, and reflected on the challenges and learning experiences that emerged throughout the teaching process. This interpretive approach positions the Humanizing Pedagogical Communication Framework as Educational Design Knowledge that bridges Javanese Ethical Wisdom with contemporary pedagogical communication practices in elementary education.

RESULTS AND DISCUSSION

Results

Analysis and exploration: The crisis of pedagogical communication and the need for educator dignity

The Analysis and Exploration phase of the Educational Design Inquiry (EDI) framework was conducted through a Systematic Literature Review (SLR) to examine the conceptual development of pedagogical communication, Humanizing Pedagogy, educator dignity, and Ajining Diri Saka Lathi as Javanese Ethical Wisdom prior to the development of the Humanizing Pedagogical Communication Framework. At this stage, the SLR was employed not as a descriptive review but as an analytical approach to identify pedagogical challenges, conceptual patterns, and knowledge gaps underlying the need for more humanizing pedagogical communication. The analysis focused on shifts in pedagogical relationships that have influenced the quality of teacher-student interactions, including the persistence of instruction-centered communication, limited opportunities for meaningful dialogue, and the underutilization of Javanese Ethical Wisdom as a conceptual foundation for pedagogical communication. The synthesized findings were subsequently organized into four interrelated conceptual themes that informed the development of the Humanizing Pedagogical Communication Framework before being translated into Design Requirements at the conclusion of the Analysis and Exploration phase.

Table 1. Contemporary issues in pedagogical communication

Aspect	Conceptual Phenomenon	Supporting References
Instruction-Centered Pedagogical Communication	Pedagogical communication remains predominantly teacher-centered and oriented toward instructional effectiveness and cognitive achievement, limiting students' agency, active participation, collaborative knowledge construction, and holistic learning experiences.	Cui & Teo (2024); Laird-Gentle et al. (2023); Barak (2024); Biesta (2022); Dicke et al. (2021)
Weakening Dialogic and Relational Communication	Classroom communication provides limited opportunities for reciprocal dialogue and collaborative reasoning, contributing to weakened teacher-student relationships characterized by declining trust, connectedness, and mutual respect.	Hennessy et al. (2023); Reznitskaya & Wilkinson (2021); Roorda et al. (2011); Aldrup et al. (2022); Eid (2025).
Ethical Deficit in Pedagogical Communication	Ethical responsibility, empathy, care, and respect are increasingly marginalized in pedagogical communication, reducing opportunities to cultivate meaningful and human-centered learning relationships.	Biesta (2024); Zembylas (2022).
Need for Educator Dignity	Addressing ethical deficits requires educators to enact professional dignity through moral integrity, ethical responsibility, respectful dialogue, and relational leadership as the foundation of humanizing pedagogical communication.	Peercy et al. (2022); Furman et al. (2024); Clarke (2023).

Table 1 illustrates that pedagogical communication is increasingly challenged by instructional practices that continue to position teachers as the primary source of knowledge transmission. Such an orientation restricts students' opportunities to participate actively in knowledge construction, resulting in communication that is predominantly unidirectional rather than grounded in collaborative meaning-making (Cui & Teo, 2024). The strong emphasis on instructional efficiency and academic achievement further directs classroom communication toward content delivery, while the relational and holistic dimensions of learning receive comparatively less attention (Biesta, 2022; Dicke et al., 2021). Consequently, students have fewer opportunities to express their ideas, engage in dialogic reasoning, and co-construct understanding as part of the learning process (Hennessy et al., 2023; Reznitskaya & Wilkinson, 2021). Although contemporary pedagogical approaches increasingly advocate active student participation, classroom communication continues to be characterized by teacher control over interaction, limiting the development of genuinely collaborative learning environments (Barak, 2024; Laird-Gentle et al., 2023). These findings suggest that the challenge of pedagogical communication extends beyond the transmission of knowledge to encompass the ways in which learning is constructed through meaningful student engagement.

The consequences of limited dialogic communication extend beyond learning outcomes to the quality of relationships established between teachers and students. Reduced opportunities for reciprocal dialogue weaken trust, connectedness, and mutual respect, all of which constitute essential foundations of meaningful pedagogical relationships (Roorda et al., 2011). The quality of these relationships depends largely on

teachers' ability to engage responsively with students' needs, experiences, and voices in everyday classroom interactions (Aldrup et al., 2022). When communication prioritizes content delivery over relationship building, students are more likely to experience diminished belonging, emotional engagement, and participation in learning activities (Eid, 2025). This shift underscores the need to restore the ethical dimension of pedagogical communication by strengthening empathy, care, respect, and moral responsibility as the foundations of humanizing educational relationships (Zembylas, 2022). Fundamentally, pedagogical communication is an ethical practice that recognizes students as persons with inherent dignity rather than as passive recipients of knowledge (Biesta, 2022). Accordingly, reinforcing educator dignity has become an essential prerequisite for pedagogical communication grounded in professional integrity, moral leadership, respect for students, and ethical responsibility in every educational interaction (Clarke, 2023; Furman et al., 2024; Peercy et al., 2022). These findings indicate that reconstructing pedagogical communication requires a conceptual foundation that places human dignity at the center of educational practice.

Table 2. Educator dignity as the foundation of humanizing pedagogy

Aspect	Conceptual Proposition	Supporting References
Educator Dignity as an Ethical Identity	Educator dignity is grounded in teachers' ethical identity rather than institutional authority, positioning educators as moral subjects whose professional identity is shaped by ethical purpose and responsibility.	Clarke (2023); Carswell & Conway (2023); Jiang (2022)
Professional Identity Grounded in Ethics of Care	Educator dignity is enacted through an ethics of care that shapes teachers' professional identity, relational commitment, empathy, and responsibility toward learners.	Diamond & Bulfin (2025); Zajac (2023); Noddings (2012)
Moral Agency in Educational Practice	Educator dignity is expressed through teachers' moral agency, enabling ethical judgement, practical wisdom, and responsible decision-making in complex educational contexts.	Campbell (2022); Hansen (2021); Stikholmen et al. (2024)
Recognition of Students as Persons	Educator dignity requires teachers to recognize students as persons with voice, agency, and inherent dignity, fostering pedagogical relationships grounded in mutual recognition, respect, and human flourishing.	Berenpas (2021); Kajee (2021); Furman et al. (2024)

Table 2 conceptualizes educator dignity as the ethical foundation that shapes how teachers understand their profession as a moral responsibility to cultivate humanizing learning environments. Such dignity is grounded in an ethical identity that positions educators not merely as implementers of the curriculum but as moral agents responsible for the purpose and meaning of every pedagogical practice (Clarke, 2023). This identity is continuously formed through reflection on professional values, educational purposes, and ethical commitments, indicating that professionalism extends beyond technical competence to encompass the ethical orientation that guides educational practice (Carswell & Conway, 2023). Professional identity is therefore understood as an ongoing process of construction through ethical awareness in response to the complexities of educational practice (Jiang, 2022). This ethical orientation is further embodied through

an ethics of care, which positions care, empathy, and relational responsibility as the core dimensions of teacher professionalism (Diamond & Bulfin, 2025; Zajac, 2023). Within this perspective, care is not viewed merely as a personal disposition but as an ethical commitment demonstrated through sustained attention to students' needs, well-being, and development (Noddings, 2012). The integration of ethical identity and moral care thus establishes the foundation for humanizing pedagogical communication.

Building upon this ethical foundation, educator dignity is enacted through moral agency, defined as the capacity to exercise ethical judgment and professional wisdom in responding to the complexities of teaching and learning (Campbell, 2022). This capacity enables pedagogical decisions to remain grounded in the moral purposes of education rather than being driven solely by procedural compliance or administrative demands (Hansen, 2021). Such practice requires educators to respond reflectively to ethical dilemmas while balancing professional responsibilities with students' diverse needs (Stikholmen et al., 2024). This moral orientation encourages teachers to recognize students as individuals with voices, lived experiences, and agency in the learning process (Berenpas, 2022). Recognizing students' dignity fosters dialogic, participatory, and respectful pedagogical relationships that value the diversity of learning experiences (Kajee, 2021). Such recognition strengthens Humanizing Pedagogy by positioning the dignity of both educators and students as mutually reinforcing values within educational practice (Furman et al., 2024). Despite providing a robust ethical foundation, these conceptualizations remain largely rooted in universal perspectives and therefore require recontextualization through local ethical wisdom capable of translating the values of dignity, respect, and moral responsibility into culturally grounded pedagogical communication practices.

Table 3. Javanese ethical wisdom as an ethical foundation for pedagogical communication

Aspect	Conceptual Proposition	Supporting References
Ajining Diri Saka Lathi as the Ethical Basis of Educator Dignity	<i>Ajining Diri Saka Lathi</i> positions speech as the primary expression of personal dignity, emphasizing that educators' moral character is reflected through ethical language, integrity, and responsible communication.	Aulia & Venus (2021); Parinussa & Fridawati (2022); Soehadha (2014); Utomo (2022)
Respectful Speech as Relational Ethics	Javanese ethical communication is grounded in <i>unggah-ungguh, tepa selira, andhap asor</i> , and harmonious interaction, positioning respectful speech as a relational ethical practice rather than merely a linguistic convention.	Jauhari et al. (2020); Jauhari (2023); Smith-Hefner (1988); Kurdiati (2026); Ajani (2025); Jacob et al. (2025); Ajayi (2025).
Self-Regulation and Moral Responsibility in Pedagogical Communication	Ethical speech requires self-restraint, emotional regulation, and moral responsibility, ensuring that communication reflects wisdom, empathy, accountability, and sensitivity toward others.	Rahmawanto & Rahyono (2019); Mirmanto et al. (2021); Assefa (2021); Nugraheni et al. (2025).
Humanizing Pedagogical Communication through Javanese Ethical Wisdom	Recontextualizing <i>Ajining Diri Saka Lathi</i> into pedagogy positions communication as a moral practice that nurtures dignity, mutual respect,	Ashari et al. (2026); Sakti et al. (2024); Mambu et al. (2026); Ilham & Rahman (2024).

Aspect	Conceptual Proposition	Supporting References
	dialogue, and human flourishing within teacher–student relationships.	

Based on Table 3, humanizing pedagogical communication can be understood as being fundamentally rooted in educators' moral qualities, which are reflected in the ways they use language to establish relationships with students. In Javanese philosophy, *Ajining Diri Saka Lathi* regards speech as the embodiment of human dignity, whereby the quality of one's words reflects personal integrity, moral responsibility, and ethical character. The concept of *ajining diri* further represents the value of *kamanungsan* (humanity), emphasizing respect for others as the foundation of social life (Parinussa & Fridawati, 2022; Soehadha, 2014). This philosophy is expressed through the principles of *unggah-ungguh* (courtesy), *tepa selira* (empathy and consideration for others), and *andhap asor* (humility), which guide individuals to communicate with respect, awareness of social relationships, and a commitment to interpersonal harmony (Aulia & Venus, 2021; Utomo, 2022). Within Javanese culture, linguistic politeness is understood not merely as a communicative convention but as an ethical practice for preserving dignity, maintaining social harmony, and nurturing interpersonal relationships through contextually appropriate speech (Jauhari, 2024; Jauhari et al., 2020; Smith-Hefner, 1988). This perspective resonates with contemporary scholarship recognizing local knowledge as a source of educators' moral identity, relational ethics, and educational practices that uphold human dignity through responsible, inclusive, and equitable communication (Ajani, 2025; Ajayi, 2025; Jacob et al., 2025; Kurdiati, 2026). Accordingly, *Ajining Diri Saka Lathi* conceptualizes communication as an ethical practice that integrates personal dignity, the value of *kamanungsan*, and moral responsibility in fostering humanizing pedagogical relationships.

Communication that genuinely respects human dignity also depends on educators' capacity for self-regulation before engaging with students. Within the Javanese tradition, harmonious social relationships are shaped not only by careful word choice but also by the ability to regulate emotions, anticipate the consequences of one's speech, and prioritize collective well-being over personal interests as expressions of moral responsibility in communication (Rahmawanto & Rahyono, 2019). These ethical orientations are reinforced through the cultivation of *angon rasa* (emotional sensitivity), *andhap asor* (humility), and *tepa selira* (empathetic consideration), which nurture sensitivity to others' feelings while encouraging respectful communicative behavior in educational settings (Mirmanto et al., 2021). Local knowledge is likewise recognized as a medium for transmitting values that shape moral judgment, practical wisdom, and educators' ethical responsibility in responding to diverse teaching situations (Assefa, 2021). When these ethical principles are recontextualized within educational practice, communication is no longer viewed merely as the transmission of knowledge but as a dialogic space that cultivates respect, trust, and character development through interactions grounded in local cultural values (Ashari et al., 2026; Ilham & Rahman, 2024; Mambu et al., 2026; Sakti et al., 2024). The integration of these ethical principles demonstrates that pedagogical communication requires a coherent set of characteristics and operational principles capable of systematically translating the values of *Ajining Diri Saka Lathi* into educational practice. These characteristics subsequently informed the formulation of the design requirements for developing the Humanizing Pedagogical Communication Framework.

Table 4. Design requirements derived from the analysis and exploration phase

Design Requirement	Analytical Foundation	Design Principle
Ethical Identity in Communication	The analysis identified <i>Ajining Diri Saka Lathi</i> as the overarching ethical philosophy that positions speech as the manifestation of educator dignity. Within this ethical orientation, <i>kamanungsan</i> reinforces integrity, moral responsibility, and respect for learners' humanity as the ethical foundation of pedagogical communication.	Pedagogical communication should consistently embody integrity, dignity, and ethical responsibility in every teacher-student interaction.
Relational Respect	The analysis highlighted <i>unggah-ungguh</i> , <i>tepa selira</i> , and <i>andhap asor</i> as interconnected ethical values that emphasize respectful conduct, empathy, reciprocity, humility, and harmonious interpersonal relationships in educational settings.	Learning interactions should cultivate respectful dialogue, reciprocal recognition, empathy, and appreciation of every learner's dignity.
Reflective Moral Self-Regulation	The analysis identified <i>angon rasa</i> as the ethical basis for self-restraint, emotional regulation, reflective judgment, and moral accountability in responding to classroom interactions and pedagogical decisions.	Teachers should engage in reflective, empathetic, and morally responsible communication that considers the impact of every pedagogical decision.
Humanizing Pedagogical Dialogue	The analysis demonstrated that recontextualizing <i>Ajining Diri Saka Lathi</i> , particularly through the principle of <i>kamanungsan</i> , transforms pedagogical communication into a dialogical process that nurtures trust, participation, collaborative meaning-making, and holistic human development.	Pedagogical communication should facilitate dialogic learning that promotes trust, active participation, collaborative meaning-making, and human flourishing.

The synthesis of the Analysis and Exploration findings resulted in four interconnected design requirements that serve as the conceptual foundation for developing the Humanizing Pedagogical Communication Framework. The first requirement, Ethical Identity in Communication, is grounded in the philosophy of *Ajining Diri Saka Lathi*, which regards speech as an expression of human dignity, moral integrity, and the value of *kamanungsan* (humanity) within educational relationships. This ethical foundation is operationalized through the second requirement, Relational Respect, which translates the core values of *unggah-ungguh* (courtesy), *tepa selira* (empathetic consideration), and *andhap asor* (humility) into principles for fostering respectful and equitable teacher-student relationships. The third requirement, Reflective Moral Self-Regulation, draws upon the principle of *angon rasa*, emphasizing educators' capacity to regulate emotions, consider the consequences of their words, and make thoughtful and ethically responsible communicative decisions. Collectively, these design requirements converge in Humanizing Pedagogical Dialogue, which conceptualizes communication as a dialogic practice that nurtures trust, participation, and human development throughout the learning process. Rather than constituting a complete pedagogical framework, these four design requirements represent conceptual specifications that provide the foundation for

recontextualizing the values of *Ajining Diri Saka Lathi* into the components, principles, and mechanisms of the Humanizing Pedagogical Communication Framework during the Design-Oriented Inquiry phase.

Design-oriented inquiry: Recontextualizing Ajining Diri Soko Lathi into the humanizing pedagogical communication framework

The Analysis and Exploration phase generated a set of design requirements that specify the essential characteristics of pedagogical communication needed to foster more humanizing learning environments. These requirements synthesize the challenges of contemporary pedagogical communication, the principles of Humanizing Pedagogy, and the ethical values of *Ajining Diri Saka Lathi* into a coherent set of interconnected conceptual specifications. Although these design requirements provide a normative direction for the development of pedagogical communication, they remain at the conceptual level and therefore cannot yet function as an operational framework for practice. Consequently, the Design-Oriented Inquiry phase focused on the process of recontextualization, translating Javanese ethical values into operational components of pedagogical communication while preserving the humanistic orientation that underpins the framework theoretically. In this process, *Ajining Diri Saka Lathi* was not incorporated into educational practice as a cultural tradition per se; rather, it was reconstructed as an ethical resource through the lens of Humanizing Pedagogy to generate a coherent set of pedagogical communication principles applicable to contemporary educational contexts. This recontextualization involved translating each Javanese ethical value into a corresponding pedagogical communication orientation aligned with the principles of Humanizing Pedagogy, thereby establishing the conceptual foundation for the proposed design artifact.

Table 5. Recontextualization of *Ajining Diri Saka Lathi* into pedagogical communication values

Javanese Ethical Value	Original Ethical Meaning	Pedagogical Recontextualization
Unggah-ungguh	Ethical conduct that emphasizes respectful manners and appropriate behavior in interpersonal relationships.	Reinterpreted as respectful pedagogical communication that recognizes learners' dignity through courtesy, appreciation, and reciprocal respect in classroom interactions.
Tepa Selira	Ethical sensitivity to others by understanding their feelings, perspectives, and circumstances.	Recontextualized as empathetic communication that responds to learners' diverse experiences, needs, and perspectives in the learning process.
Andhap Asor	Humility expressed through modesty, openness, and the avoidance of superiority over others.	Reinterpreted as non-dominating pedagogical communication that encourages collaborative relationships and shared participation between teachers and learners.
Angon Rasa	Ethical self-regulation through emotional restraint, reflective judgment, and careful consideration before speaking or acting.	Recontextualized as reflective pedagogical communication that promotes emotional regulation, ethical decision-making, and responsible classroom interaction.

Kamanungsan	Recognition of shared humanity, compassion, and respect for human dignity.	Reinterpreted as humanizing communication that fosters dialogue, trust, participation, and the holistic development of learners.
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Table 5 demonstrates that the process of recontextualization extends beyond translating the philosophical meanings of *Ajining Diri Saka Lathi* into educational settings. Instead, it produces a conceptual transformation in which each ethical value is repositioned as an interconnected orientation for pedagogical communication. Within this framework, *unggah-ungguh*, *tepa selira*, *andhap asor*, *angon rasa*, and *kamanungsan* are no longer understood as isolated ethical principles but as complementary conceptual constructs that shape the moral, relational, reflective, and dialogic dimensions of pedagogical communication. This recontextualization demonstrates that Javanese ethical values possess the epistemic capacity to engage in dialogue with the principles of Humanizing Pedagogy, resulting in a conceptual foundation that responds to the demands of contemporary pedagogical communication while remaining firmly grounded in its cultural origins. The synthesis of the relationships among these ethical values, their pedagogical communication orientations, and their collective contribution to humanizing educational practice is subsequently visualized in the proposed design artifact, as presented in Figure 1.

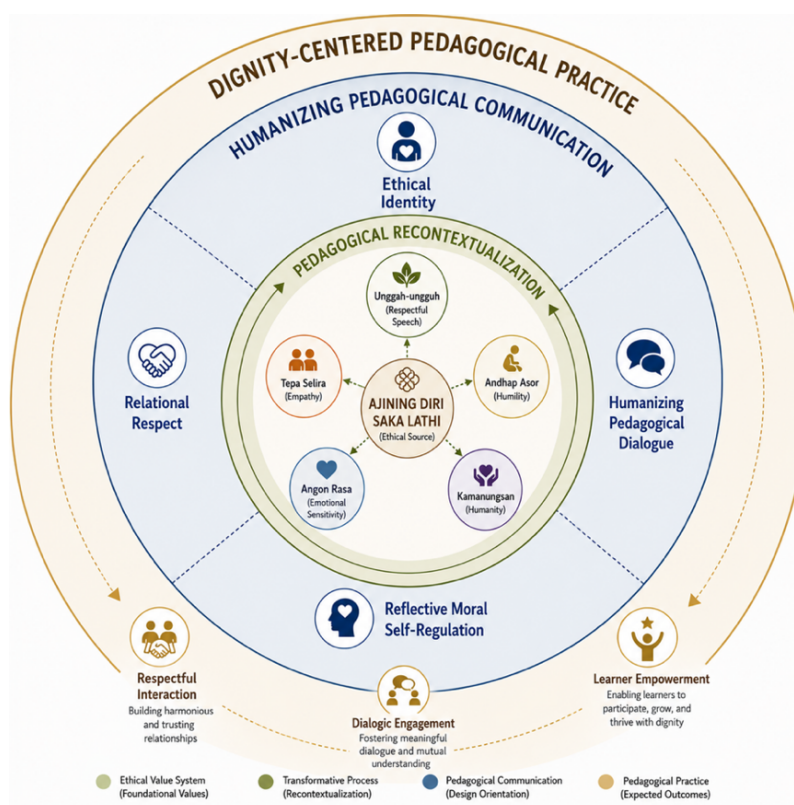


Figure 1. Humanizing pedagogical communication framework

Figure 1 presents the Humanizing Pedagogical Communication Framework as the design artifact developed through the synthesis of Humanizing Pedagogy principles and the Javanese ethical wisdom of *Ajining Diri Saka Lathi*. The framework is founded on the premise that pedagogical communication functions not only as a medium for knowledge

transmission but also as an ethical space in which relationships between educators and learners are cultivated. From the perspective of Humanizing Pedagogy, communication serves as a means of recognizing learners as individuals with dignity, autonomy, and the capacity to grow through dialogic and mutually respectful interactions (Li et al., 2022; Martin-Beltrán et al., 2023; Peercy et al., 2022). Accordingly, the framework is organized as a multi-layered architecture that integrates cultural-ethical foundations, pedagogical recontextualization, communication constructs, and dignity-centered pedagogical outcomes. This structure reflects the characteristics of Educational Design Inquiry (McKenney & Reeves, 2013), which conceptualizes design artifacts as products of the synthesis between theoretical foundations, local contexts, and intended educational goals. By integrating these interconnected layers, the framework provides a conceptual foundation for pedagogical communication that is not only instructionally effective but also ethically meaningful and humanizing.

At the core of the framework lies the philosophy of *Ajining Diri Saka Lathi*, which serves as the ethical foundation of humanizing pedagogical communication. Positioning *Ajining Diri Saka Lathi* at the center of the framework is based on the understanding that educator dignity is shaped not only by professional competence but also by the quality of communication that reflects moral integrity and respect for others. In the Javanese ethical tradition, the expression *Ajining Diri Saka Lathi* conveys the belief that an individual's dignity is manifested through speech, communicative conduct, and the ability to sustain respectful social relationships. Consequently, this philosophy is understood not merely as a cultural norm of politeness but as an ethical foundation that guides individuals in building relationships through responsible, respectful, and empathetic communication. This perspective closely aligns with Humanizing Pedagogy, which views communication as an ethical practice that recognizes learners as subjects of education whose dignity, voices, and lived experiences deserve acknowledgment and respect (Boyd, 2023; Calcagni et al., 2023; Poole & Norton, 2023). Based on this synthesis, *Ajining Diri Saka Lathi* functions as the normative foundation that informs the overall architecture of the Humanizing Pedagogical Communication Framework, ensuring that pedagogical communication is directed not only toward instructional effectiveness but also toward the cultivation of humanizing and dignity-centered educational relationships.

Building upon this ethical foundation, the Humanizing Pedagogical Communication Framework recontextualizes *Ajining Diri Saka Lathi* into five core ethical values that constitute its ethical value system: *unggah-ungguh*, *tepa selira*, *andhap asor*, *angon rasa*, and *kamanungsan*. These values were selected because they represent complementary ethical dimensions of communication that collectively foster dignity-centered educational relationships. *Unggah-ungguh* emphasizes courtesy and appropriateness in speech; *tepa selira* promotes sensitivity to the perspectives and emotions of others; *andhap asor* cultivates humility, thereby preventing dominance in pedagogical relationships; *angon rasa* highlights emotional self-regulation and social sensitivity in communication; and *kamanungsan* directs the entire educational process toward respect for shared humanity. Within the framework, these values are not treated as static cultural norms but are recontextualized into pedagogical communication principles that address the demands of twenty-first-century education through adaptation to formal educational settings. This process enables local ethical values to function as a source of pedagogical ethics while preserving their cultural identity and simultaneously responding to the need for humanizing, inclusive, and dialogic learning environments.

Through this process of recontextualization, the ethical values are transformed into four interrelated constructs that constitute the Humanizing Pedagogical Communication Framework: Ethical Identity, Relational Respect, Reflective Moral Self-Regulation, and

Humanizing Pedagogical Dialogue. Ethical Identity represents the alignment between educators' moral values, professional identity, and communicative practices, ensuring that every pedagogical interaction reflects integrity, professional responsibility, and a commitment to ethical educational practice (Renwick, 2023b; Woolhouse, 2024). Relational Respect conceptualizes teacher-student relationships as being grounded in mutual recognition of each individual's dignity, expressed through trust, openness, and reciprocal respect rather than hierarchical or dominating forms of interaction (Hagenauer et al., 2022; Ljungblad, 2023). Reflective Moral Self-Regulation emphasizes educators' capacity to critically reflect upon and regulate their communicative decisions, attitudes, and responses through ethical judgment and professional wisdom when navigating dynamic and complex learning situations (Kristjánsson, 2024; Ta et al., 2023). Finally, Humanizing Pedagogical Dialogue positions dialogue as a process of co-constructing meaning through open, participatory, and reflective communication, enabling learners to express their ideas, experiences, and perspectives as equal participants in the learning process (Calcagni et al., 2023; Nelson, 2022; Slakmon, 2022). Together, these four constructs form complementary dimensions of pedagogical communication, ensuring that ethical values move beyond normative aspirations to become embodied in communication practices that genuinely humanize learners.

The integration of these four communication constructs culminates in the framework's overarching orientation, Dignity-Centered Pedagogical Practice, which is reflected in three primary pedagogical outcomes: Respectful Interaction, Dialogic Engagement, and Learner Empowerment. Respectful Interaction emphasizes communication that affirms learners' dignity through inclusive, empathetic, and constructive language, thereby fostering educational relationships characterized by mutual respect and recognition of each individual's worth (Furman et al., 2024). Dialogic Engagement positions learners as active partners in knowledge construction through open, reflective, and collaborative dialogue, transforming learning into a process of shared meaning-making rather than the mere transmission of information (Hennessy et al., 2021; Kim & Wilkinson, 2019). Learner Empowerment, in turn, reflects the development of learners' confidence, autonomy, and sense of responsibility as active agents who participate meaningfully in the learning process (Percy et al., 2022). Accordingly, the Humanizing Pedagogical Communication Framework constitutes a conceptual design artifact that integrates Javanese Ethical Wisdom, the principles of Humanizing Pedagogy, and pedagogical communication into a coherent system centered on the cultivation of dignity in education. As a design artifact within the Educational Design Inquiry approach, the framework provides a conceptual foundation that can be translated into classroom practice and operationalized through implementation indicators during the Enactment and Reflective Inquiry phase.

Enactment and reflective inquiry: Enacting educator dignity in pedagogical communication

The Enactment and Reflective Inquiry phase focused on translating the design artifact into classroom pedagogical communication practices to explore the applicability of the proposed framework. During this phase, the Humanizing Pedagogical Communication Framework was implemented as a reference for teachers in fostering classroom interactions grounded in the values of *unggah-ungguh*, *tepa selira*, *andhap asor*, *angon rasa*, and *kamanungsan*. The implementation was not intended to evaluate the framework's effectiveness through quantitative measurement but rather to examine how its communication principles could be enacted, interpreted, and adapted within authentic classroom settings. Consistent with the principles of Educational Design Inquiry, implementing a design artifact requires a set of indicators that represent the intended

outcomes of pedagogical communication while providing a basis for observation and reflective evaluation. Accordingly, prior to implementation, three expected pedagogical outcomes and their corresponding behavioral indicators were established to guide classroom observations and the subsequent reflective inquiry.

Table 6. Expected outputs of dignity-centered pedagogical practice

Expected Outcome	Observable Indicators
Respectful Interaction	• Respectful and inclusive language. • Constructive feedback. • Mutual respect during interactions. • Safe and supportive classroom climate.
Dialogic Engagement	• Active participation in discussions. • Critical questioning and reflection. • Two-way communication. • Respect for diverse perspectives.
Learner Empowerment	• Confidence in expressing ideas. • Initiative in learning. • Responsible decision-making. • Ownership of the learning process.

Following the establishment of these behavioral indicators, the implementation phase focused on operationalizing the Humanizing Pedagogical Communication Framework within authentic classroom learning. The enactment was carried out by two pre-service teachers from the Elementary School Teacher Education (PGSD) program, who had previously received orientation on the principles and practical application of the design artifact. The framework was implemented in two Phase C elementary school classrooms: Class VIA during an Arts and Culture lesson on appreciating and exploring traditional dance through fundamental movements and expressive performance, and Class VIB during a Social Studies lesson on Indonesia's socio-cultural diversity and attitudes of respect toward differences. Each implementation consisted of a single instructional session lasting 70 minutes (2×35 minutes), conducted according to the school's regular timetable and existing lesson plans. Throughout the lessons, the classroom teachers observed the implementation of pedagogical communication while simultaneously mentoring the pre-service teachers. These observations subsequently served as the primary basis for reflection during the Focus Group Discussions (FGDs). Through this enactment process, the ethical values of *unggah-ungguh*, *tepa selira*, *andhap asor*, *angon rasa*, and *kamanungsan* were operationalized into communicative practices across each stage of the instructional process.

Tabel 7. Operationalization of humanizing pedagogical communication

Ethical Value	Learning Stage	Pedagogical Communication Practice	Implementation In Classroom Learning
Unggah-ungguh (<i>Respectful Communication</i>)	Lesson Opening	The teacher establishes a respectful classroom climate by acknowledging every learner, communicating courteously, and presenting the learning objectives in a positive and inclusive manner.	Arts and Culture: The teacher introduces a lesson on appreciating regional dances and emphasizes respect for diverse forms of artistic expression. Social Studies: The teacher initiates a dialogue on Indonesia's social and cultural diversity while encouraging students to respect different perspectives.

Ethical Value	Learning Stage	Pedagogical Communication Practice	Implementation In Classroom Learning
Tepa Selira (<i>Empathetic Understanding</i>)	Learning Exploration	The teacher encourages all learners to express their ideas, listens attentively, and provides instructional support according to individual learning needs.	Arts and Culture: Students discuss the meaning of dance movements and share their interpretations. Social Studies: Students exchange ideas about examples of social and cultural diversity in their communities while appreciating their peers' viewpoints.
Andhap Asor (<i>Humility</i>)	Collaborative Learning	The teacher facilitates collaboration through openness, appreciation of students' contributions, and shared decision-making.	Arts and Culture: Students collaboratively create a simple sequence of dance movements based on group discussions. Social Studies: Students work in groups to analyze a case related to social and cultural diversity and prepare a collective presentation.
Angon Rasa (<i>Emotional Sensitivity</i>)	Feedback and Reinforcement	The teacher provides constructive feedback, responds empathetically to differing opinions, and maintains a supportive learning atmosphere throughout classroom interactions.	Arts and Culture: The teacher provides encouraging feedback on students' dance performances using constructive language. Social Studies: The teacher facilitates respectful dialogue when differing opinions emerge and guides students in expressing their arguments appropriately.
Kamanungsan (<i>Human Dignity</i>)	Lesson Closure and Reflection	The teacher provides equal opportunities for all learners to reflect on their learning experiences and acknowledges each student's contribution.	Arts and Culture: Each group presents its performance and participates in a shared reflection session. Social Studies: Groups present the outcomes of their discussions and reflect on the importance of respecting diversity in everyday life.

This operationalization served as a practical guide for the pre-service teachers in implementing the Humanizing Pedagogical Communication Framework throughout the instructional process while simultaneously providing an observational framework for classroom teachers to identify how ethical values were enacted through pedagogical communication practices. The implementation of the design artifact was intended not only to ensure the enactment of each design component but also to develop a deeper understanding of how the values of *unggah-ungguh*, *tepa selira*, *andhap asor*, *angon rasa*, and *kamanungsan* naturally emerged within classroom interactions. Reflections on the implementation were subsequently developed through classroom observations and

Focus Group Discussions (FGDs) involving the pre-service teachers and classroom teachers to evaluate the framework's acceptability, feasibility, and potential for further refinement.

Table 8. Reflective findings from the implementation of the humanizing pedagogical communication framework

Expected Outcome	Observable Indicators	Implementation Findings (Observation)
Respectful Interaction	Respectful verbal and non-verbal communication; constructive feedback delivery; appreciation of students' responses; inclusive classroom climate	Classroom observations indicated that the pre-service teachers consistently employed respectful language, acknowledged students' responses before providing corrective feedback, and maintained a non-judgmental communication style. These practices contributed to a more supportive classroom atmosphere in which students appeared more willing to participate and express their ideas.
Dialogic Engagement	Open-ended questioning; two-way communication; student participation in discussion; collaborative knowledge construction	The learning process was characterized by dialogic interaction supported by open-ended questioning and opportunities for students to exchange ideas. Although classroom discussions were generally active, participation remained more frequent among students with higher levels of confidence.
Learner Empowerment	Student initiative; shared decision-making; learning autonomy; reflective participation	Students demonstrated increasing confidence in expressing ideas, taking initiative during collaborative activities, and assuming responsibility for completing group tasks. However, reflective participation at the end of the lesson still required teacher facilitation and guiding prompts.

The observational findings presented in Table 8 indicate that Respectful Interaction developed consistently throughout the implementation of the Humanizing Pedagogical Communication Framework. The pre-service teachers consistently employed courteous language, acknowledged students' responses before offering corrective feedback, and maintained a non-judgmental communication style, thereby creating a more open and participatory learning environment. These findings were further corroborated by the FGDs. One Grade V-A classroom teacher noted that the use of respectful language encouraged students, including those who had previously been reluctant to participate, to express their opinions more confidently during classroom discussions (FGD, 2026). One pre-service teacher also explained that providing appreciation before corrective feedback fostered a more positive classroom atmosphere and encouraged students to respond without fear of making mistakes (FGD, 2026). Similarly, the Grade V-B classroom teacher observed that this communication approach strengthened mutual respect among students during collaborative discussions (FGD, 2026). From the perspective of Humanizing Pedagogy, communication that affirms learners' dignity and values their voices contributes to safe, inclusive learning environments that promote

meaningful engagement (Cook-Sather et al., 2023; H. J. Kim et al., 2023). Likewise, relational pedagogy identifies respect, empathy, and recognition of learners as the essential foundations of pedagogical relationships that foster trust and active participation in learning (Aspelin, 2020). The enactment of *unggah-ungguh*, reinforced by *tepa selira*, demonstrates that humanizing pedagogical communication is realized through courteous interaction, appreciation of individual differences, and sensitivity to the feelings and experiences of others within classroom practice.

Discussion

The development of Respectful Interaction throughout the implementation provided the foundation for the emergence of Dialogic Engagement. Classroom observations revealed that dialogic interaction was fostered through the use of open-ended questions, opportunities for learners to respond to one another's ideas, and a shift in the teacher's role from knowledge transmitter to discussion facilitator. Classroom communication became increasingly reciprocal, although participation remained concentrated among students with higher levels of confidence. These findings were further supported by the FGDs. One pre-service teacher explained that open-ended questions encouraged students to justify their responses rather than simply identifying answers as correct or incorrect (FGD, 2026). Likewise, the Grade V-A classroom teacher observed that providing opportunities for students to respond to one another's ideas made classroom discussions more dynamic while reducing teacher dominance during instruction (FGD, 2026). Research on dialogic pedagogy suggests that dialogue enabling learners to articulate reasons, consider multiple perspectives, and co-construct understanding forms the foundation for developing critical thinking and collaborative learning (Hennessy et al., 2023). This perspective is reinforced by dialogic teaching, which positions teachers as facilitators of communication, thereby enabling students to participate actively in constructing meaning (Alexander, 2020). The enactment of *angon rasa*, strengthened by the spirit of *kamanungsan*, demonstrates that dialogic communication develops through emotional sensitivity, respect for diverse perspectives, and the creation of inclusive learning environments.

The emergence of more participatory dialogue during classroom instruction also contributed to the development of Learner Empowerment. Classroom observations indicated that students became increasingly confident in expressing their opinions, asking questions, and taking initiative in completing learning tasks without relying exclusively on teacher direction. The pre-service teachers also encouraged learners to determine how they would present the outcomes of group discussions and to develop ideas based on their own experiences. These findings were reinforced through the FGDs. The Grade V-B classroom teacher observed that students became more willing to assume active roles during discussions and were no longer entirely dependent on teacher guidance (FGD, 2026). Similarly, one pre-service teacher explained that entrusting students with opportunities to express their ideas and determine strategies for completing learning tasks strengthened their sense of responsibility for the learning process (FGD, 2026). Research on learner agency emphasizes that opportunities to make decisions and reflect on learning processes constitute essential foundations for developing learner autonomy and ownership of learning (Biesta, 2020; Priestley et al., 2016). This perspective is further supported by the concept of student empowerment, which recognizes trust in learners as a catalyst for active participation and responsibility in learning (Cook-Sather, 2020). The enactment of *andhap asor*, expressed through teachers' willingness to share the learning space with students and reinforced by *unggah-ungguh* in fostering mutually respectful relationships, demonstrates that humanizing

pedagogical communication not only enhances learners' confidence but also strengthens their autonomy and responsibility throughout the learning process.

The FGDs also generated several recommendations that informed the refinement of the Humanizing Pedagogical Communication Framework. The Grade V-A classroom teacher noted that the pre-service teachers required more operational guidance for implementing humanizing communication when responding to diverse learner characteristics, particularly in encouraging the participation of students who tended to remain passive (FGD, 2026). One pre-service teacher further suggested that providing examples illustrating the application of the values of *Ajining Diri Saka Lathi* across different instructional situations would help educators translate ethical principles into more consistent communicative practices (FGD, 2026). The Grade V-B classroom teacher additionally recommended that each communication dimension be accompanied by reflective indicators to support teachers in continuously evaluating and improving their communicative practices (FGD, 2026). Based on these recommendations, refinement of the design artifact focused on developing more operational implementation guidelines, incorporating contextual examples of pedagogical communication across diverse classroom situations, and designing reflective indicators to assist teachers in adapting the framework to the dynamic realities of classroom practice.

The refinement of the *Humanizing Pedagogical Communication Framework* also strengthens its contribution to the achievement of the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), which emphasizes the provision of inclusive, equitable, and quality education for all (United Nations, 2015). The development of more operational implementation guidelines, contextual communication examples, and reflective indicators provides practical support for teachers in fostering pedagogical communication that respects learners' dignity, encourages active participation, and creates more humanizing and culturally responsive learning environments. Furthermore, the framework's emphasis on dialogue, mutual respect, empathy, and ethical responsibility aligns with SDG 16 (Peace, Justice and Strong Institutions) by promoting peaceful, inclusive, and respectful school cultures through ethically grounded pedagogical communication (UNESCO, 2020). Therefore, the recontextualization of *Ajining Diri Saka Lathi* not only enriches the development of Humanizing Pedagogy but also demonstrates how local ethical wisdom can serve as a conceptual foundation for advancing sustainable education through dignity-centered and learner-centered educational practices.

Reflection on the implementation of the *Humanizing Pedagogical Communication Framework* demonstrates that the values of *Ajining Diri Saka Lathi* do not function as isolated ethical principles but rather as an interconnected value system that shapes the quality of pedagogical communication. *Unggah-ungguh* and *tepa selira* establish the foundation for respecting learners' dignity, which subsequently creates opportunities for dialogic engagement through *angon rasa* and *kamanungsan*, ultimately leading to learner empowerment, supported by *andhap asor* as an expression of respect for learners' capacities and autonomy. This interconnected process suggests that humanizing pedagogical communication depends not only on teachers' communicative competence but also on the internalization of an ethical value system that fosters dialogic, participatory, and dignity-centered educational relationships. The recontextualization of *Ajining Diri Saka Lathi* through this framework demonstrates that local wisdom serves not merely as a form of cultural heritage but also as an epistemic resource capable of generating conceptual innovation in contemporary pedagogy. Consequently, the *Humanizing Pedagogical Communication Framework* offers a new perspective on how cultural values can be transformed into pedagogical artifacts that strengthen more

dignified, reflective, and learner-centered communication practices in elementary education, while also contributing conceptually to the advancement of more inclusive, humanizing, and sustainable education in line with the Sustainable Development Goals (SDGs).

CONCLUSION

Fundamental Finding: This study demonstrates that the development of humanizing pedagogical communication requires an ethical foundation capable of bridging the principles of Humanizing Pedagogy with the socio-cultural contexts in which education is situated. During the Analysis and Exploration phase, the study identified the contemporary crisis of pedagogical communication while revealing the potential of Ajining Diri Saka Lathi as a form of Javanese Ethical Wisdom that provides an ethical foundation for strengthening educator dignity in educational practice. These findings were subsequently recontextualized during the Design-Oriented Inquiry phase into the Humanizing Pedagogical Communication Framework, which integrates five ethical values – *unggah-ungguh*, *tepa selira*, *andhap asor*, *angon rasa*, and *kamanungsan* – into four pedagogical communication constructs: Ethical Identity, Relational Respect, Reflective Moral Self-Regulation, and Humanizing Pedagogical Dialogue. The Enactment and Reflective Inquiry phase further demonstrated that this design artifact could be translated into classroom practice through the emergence of Respectful Interaction, Dialogic Engagement, and Learner Empowerment, while also generating reflective insights that informed refinements to enhance the framework's operational clarity and adaptability to diverse classroom contexts. Collectively, these findings demonstrate that the recontextualization of Ajining Diri Saka Lathi not only extends the theoretical development of Humanizing Pedagogy but also generates Educational Design Knowledge by repositioning local ethical wisdom as a conceptual foundation for fostering humanizing pedagogical communication. **Implication:** The findings suggest that the Humanizing Pedagogical Communication Framework can serve as an adaptive conceptual reference for developing pedagogical communication across diverse educational and cultural contexts. By integrating local ethical wisdom into dignity-centered educational practice, the framework also contributes to the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education) through inclusive, learner-centered pedagogy and SDG 16 (Peace, Justice and Strong Institutions) through ethical, respectful, and dialogic educational relationships. **Limitation:** This study focuses on the development of a conceptual design artifact through the Educational Design Inquiry (EDI) approach. Consequently, the implementation of the Humanizing Pedagogical Communication Framework was limited to exploring its applicability within two elementary school classrooms. The study did not evaluate the framework's effectiveness in improving learning outcomes or producing long-term changes in pedagogical communication practices. Furthermore, the recontextualization of Ajining Diri Saka Lathi as a form of Javanese Ethical Wisdom was developed within the Javanese cultural context. Therefore, further investigation is needed to examine the framework's adaptability across different cultural settings and educational levels. **Future Research:** Future research should examine the implementation and effectiveness of the Humanizing Pedagogical Communication Framework across diverse educational levels, disciplinary contexts, and cultural settings using mixed-methods or experimental designs. Further studies are also encouraged to develop validated measurement instruments and explore the framework's contribution to advancing the Sustainable Development Goals (SDGs), particularly inclusive, equitable, and culturally responsive education.

AUTHOR CONTRIBUTIONS

Bambang Edi Siswanto contributed to the conceptualisation, research design, methodology, data collection, formal analysis, framework development, and preparation of the original manuscript. **Wahyu Sukartiningsih** contributed to the conceptualisation, theoretical development, methodology, supervision, validation, and review and editing of the manuscript. **Maryam Isnaini Damayanti** contributed to data analysis, interpretation of findings, validation, and review and editing of the manuscript. **Nurul Istigfaroh** contributed to data collection, investigation, reflective analysis, and review and editing of the manuscript. **Zulfin Rachma Mufidah** contributed to literature analysis, methodological support, validation, and review and editing of the manuscript. All authors read and approved the final version of the manuscript.

CONFLICT OF INTEREST STATEMENT

The authors declare that there is no conflict of interest regarding the publication of this research. The research was conducted independently, and there were no financial, institutional, or personal relationships that could influence the findings and interpretation presented in this article.

ETHICAL COMPLIANCE STATEMENT

This research complied with ethical principles in qualitative research. The identities of participants and organizations were anonymized to maintain confidentiality. Data collection was conducted through voluntary participation, and participants provided informed consent before interviews and observations were conducted.

STATEMENT ON THE USE OF AI OR DIGITAL TOOLS IN WRITING

The authors declare that artificial intelligence (AI)-based tools were not used to generate research data, conduct analysis, or replace academic judgment in the research process. AI tools, if utilized, were only applied as supporting instruments for language improvement, proofreading, and enhancing manuscript readability. The authors remain fully responsible for the accuracy, originality, and integrity of the research content.

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