INTERNALIZATION OF POLITENESS VALUES
FOR BUILDING QURANIC GENERATION

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Abstract: Changes in values often occurred in education are changes in the characters of generation of the nation, Indonesian students, who are far from the values of courtesy. Therefore, preventive and curative efforts are necessary to solve those problems, involving serving the community. Thus, this study was aimed at revealing the efforts to build the *Qur'anic* generation through internalizing politeness values in language use in light of the Qur'an perspective. Politeness principles in language use in the Qur'an were reflected in six phrases, namely; *qaulan sadidan, ma'rufan, balighan, maysuran, layyinan,* and *kariman*. The target of the activities in this study was Islamic forums, youth organizations, teachers, and parents. The results of this study indicated that the internalization of politeness values in language use in light of the Qur'an perspective was well and perfectly aligned, while the politeness values in language use in the perspective of the Qur'an practiced by the participants in their daily life were justice, honesty, gentleness, assertiveness, generosity, calmness, kindness, smooth, pleasant, polite and modesty.
Keywords: internalization; politeness; qur'anic generation; values

INTRODUCTION

Human resources (HR) affect the advancement or decline of a nation's civilization. If the human resources have high quality, it will lead to a developed nation. On the other hand, if the human resources of various fields are not qualified, it could be said that the nation will be left behind from all aspects of life. Education as one of the fields that will develop the quality of human resources must certainly have maturation in thinking about it, so that the implementation of education in a nation can play a role in fostering the quality of human resources.

However, the advancement of science and technology has not been accompanied by human attitudes as it should be. Education has led science and technology to the most astonishing levels. As a consequence, it creates positive values and is able to raise the standard of human life. In contrast, the development of information and communication technology will result in destruction for human being if it is not framed with *qur'anic* values (Sanusi, 2018).

Furthermore, nowadays Education is influenced by globalization. It emerges many problems that lead to changes in values in social life. This is due to the existence of education that is more focused on cognitive achievements alone (Rizal, 2014, Sauri & Sopian, 2019). Parents are very happy when their children get good grades. However, most parents pay less attention to the aspects of character. It is strongly suspected that this raises issues of character, decadence and degradation of morals, ethics and character.

Changes in values often occurred in society are changes in the characters of generation of the nation, Indonesian students, who are far from the values of courtesy identified by rampant oral decadence in the life of society, nation and state. Nowadays, the problems related to moral decadence are becoming increasingly prevalent, endemic and destroying various fields of life, including social life. As a concrete example, among adolescents, this moral decadence is alarming. Moreover, several adolescents often commit violating ethics, morals and laws from mild to severe.

In addition, the language used among adolescents no longer reflects a nation that upholds ethical and aesthetic values.

The manifestation of ethical and aesthetic values that can be observed is politeness in language use. Alfiati (2015:20) states that politeness in language use is reflected in how to communicate through verbal signs or language procedures. When the communication occurs, the speakers and the interlocutors must comply with cultural norms, meaning that they do not just communicate their ideas they think. Further, Yenni, et al. (2018:41) state that someone's politeness might be seen from the actions and speech that seem to be implemented in daily interactions.

Further, the results of a study conducted by Handayani & Sanusi (2020:36) show that in the millennial era, people may have less politeness value within themselves. They freely communicate and express their thought on social media without realizing and considering who they are speaking to, so that the language they use tends to have less politeness principles.

Politeness values are required to promote the relationships between people so that they can respect each other. As a tool of communication, language has a function in connecting human minds. The use of polite language as a tool of communication also needs to be considered between speakers and interlocutors to determine the level someone's politeness such as; age gap, social distance, situation and time, place and the purpose of speech. It means that the context of language use needs to be considered (Faiz, et al., 2020).

Later, Cahyani & Rokhman (2017) emphasize that through language, humans convey information to each other in the form of thoughts, ideas, intentions, feelings and even emotions. The use of language is related to sociolinguistics and pragmatics. These two sciences have an inherent relationship, even complement each other.

The use of language in a sociolinguistic perspective is influenced by linguistic and non-linguistic factors, namely the relationship between the speakers and the interlocutors, and social, cultural and situation factors that affect the level of someone's politeness in language use. Thus, politeness in language use contains relativism because it will depend on culture and habits, geographical location where a person lives and grows up.

In language use, a person needs to pay more attention to the aspects of politeness to minimize misunderstandings and to make interlocutors feel comfortable and relaxed in their hearts when communicating (Puspidalia, 2018:142). The use of polite language such as gentle, polite, and respectful to interlocutors will be seen as a reflection of one's personality. In addition, Ngalim (2015:68) explains that the concept of politeness is a necessity of life as well as an essential characteristic of social life. The use of politeness in language use is not only determined by the choice of speech, but also by other aspects determining the level of politeness, such as age, social distance between the speakers and the interlocutors, the situation, time, place, and the purpose of the speech. Thus, in language use, it is necessary to pay attention to the context in which the language is used.

A study on politeness in language use conducted by Faiz et al. (2020) reveals that the process of internalizing the politeness values in language use will be transferred optimally if a teacher understands the importance of planning and chooses the appropriate approach during the process of internalizing those politeness values. The strategy developed based on Gardner's theory and the perspective of general education shows that a teacher must have an ethical and aesthetic basis in communicating with students so that the essential values of life can be conveyed and transferred.

In addition, the results of a study conducted by Mustika's (2013) show that, in instilling politeness to primary school students, teachers must be able to be a model of politeness in language use for their

students. Politeness theory that can be applied by teachers during teaching and learning processes is positive politeness strategies. Through the application of positive politeness strategies, teachers can build close relationships with students. The closeness of this relationship is expected that the teacher's interaction with students can run harmoniously. Thus, learning objectives will be achieved well.

Based on the results of the identification carried out by the researcher, the previous studies on the same issue under study just examined politeness in language use in general and the implementation of politeness strategies were only at the level of primary school students. In contrast, this study was focused on the issue related to the internalization of politeness values in language use in light of the Qur'an perspective through fostering activities to the community in Garut Regency. The purpose of those activities was to build and strengthen the character of the community so that it resulted in the strong and trustworthy *qur'anic* generation.

METHOD

The fostering activities were carried out during the Covid-19 pandemic. The targets of the implementation of those activities were activists of Islamic forums, youth organizations, teachers, and parents. There 45 people who joined in those activities. This community service was carried out in Pasir village, Cintakarya, Samarang, Garut Regency, West Java. This service activity was carried out through the following stages.

1. The Preparation Stage
   a. Asking for permission from Institute for Research and Community Service (IRCS) Indonesia University of Education (IUOE), the headman, the Covid-19 task force at the village and sub-district levels, the principal of *Darul Hanipah* kindergarten foundation, as well as an invitation letter for fostering to the participants.
   b. Preparing covid-19 protocol tools, such as, thermometers, hand sanitizers, masks, and so on.
   c. Preparing the materials, delivery techniques, and questions for case analysis

2. The Implementation Stage
   a. Coaching to the participants (Islamic forums, youth organizations, teachers, and parents throughout Garut Regency) including teaching about the concept of the politeness values in language use in the Qur'an.
   b. Sharing with the participants regarding the character education activities in accordance with their respective professions.
   c. Providing opportunities for the participants to ask questions and discuss.
   d. Distributing the questionnaire consisting of 22 questions related to internalizing politeness values in language use in the Qur'an carried out by the participants.
   e. Evaluating community service activities through questionnaires.

This community service activity resulted in the form of participants' understanding of character education, politeness values in language use in the perspective of the Qur'an.

Sufficient understanding would lead to the formation of the participants' attitudes and behavior. It was expected that, in the long term, the participants who are part of the Indonesian young generation might become the generation whose character. Thus, the fears for the future of the nation might decrease and even turn into optimism.

RESULTS AND DISCUSSION

The progress of the modern era may lead to a negative impact that is the politeness values in language use starting to fade. The fading of those politeness values can be seen from the personality of the younger

generation who have begun to be affected by modernization and globalization, such as slacking off for prayer time because of playing on their cellphones, forgetting to recite the Qur'an, being disobedient to parents, and so on.

This condition indicates that the current young generation is far from the characteristics of the *qur'anic* generation. The *qur'anic* generation are those who believe in the unseen, including Allah The Almighty. With this faith, she/he will continue to strive to carry out all His commands and leave what He forbids. The mandatory orders that every Muslim must carry out are to pray five times a day and make the Qur'an as a guide for life. The *qur'anic* generation is the generation who believes in the truth of the contents of the Qur'an, reads, memorizes, understands well and correctly, and practices every meaning contained in the Qur'an in everyday life.

Therefore, it is necessary to internalize and inculcate politeness values in language use as the efforts to foster the *qur'anic* generation in which it may prevent the younger generation from the negative impacts of globalization and modernization. The internalization or inculcation of these politeness values is based on the perspective of the Qur'an reflected in six phrases, namely: *qaulan sadidan, ma'rufan, balighan, maysuran, layyinan*, and *kariman*.

The Concepts of Politeness in Language Use the Perspective of the Qur'an

The Qur'an presents six principles that should be used as guidance in speaking or communicating, namely:

1. **Qaulan sadidan**

The phrase *Qaulan sadidan* is depicted in surah An-Nisa verse 9 and surah Al-Ahzab verse 70. The phrase *qaulan sadidan* is expressed in the Qur'an in the context of talking about wills. Hamka (1983) interprets *qaulan sadidan* based on the context of the verse, namely in the context of regulating wills.

For that reason, the person giving the will must use clear and precise words so that there is no doubt for the testators. Whilst, he interprets the *qaulan sadidan* in surah Al-Ahzab verse 70 as the true utterances coming from a clean heart, because an utterance is the description of what is in the heart.

People who use words that can hurt others show that they have a dishonest soul. Rakhmat (1993) reveals the meaning of *qaulan sadidan* in the sense of speaking that is true, honest, straight, not lying, not convoluted. Al-Buruswi (1996) states that *qaulan sadidan* in the context of talking to orphans must be expressed in a better and more affectionate way, such as affection for one's own children.

By understanding the views of the commentators above, it could be revealed that *qaulan sadidan* in terms of the verses' context contains the meaning of a testament giver's worries for his children that is described in the form of utterances that are gentle (subtle), clear, honest, precise, good, and fair. Gentleness here means the way of conveying describing love expressed in gentle words.

2. **Qaulan Ma'rufan**

The phrase *qaulan ma'rufan* is found in four verses in the Qur'an, namely; Surah Annisa verse 5, surah Al-Baqarah verse 235, surah An-Nisa verses 5 and 8, and surah. Al-Mu'minun verse 32. *Ma'ruf* literally means good and accepted by the values prevailing in society (Shihab, 1999). A good utterance is an utterance accepted as something good viewed from the society's point of view.

Amin (1987) states that the meaning of *qaulan ma'rufan* is as a good and proper word. Good means in accordance with norms and values, while proper means in accordance with the background and status of the person who utters it. Then, if viewed from the context of the verse, the Qur'an uses this sentence in the context of conviction, giving of wills and inheritance.

Therefore, *qaulan ma'rufan* contains the meaning of subtle speech or utterances as preferred by women and children; appropriate to be said by and for the interlocutors.

Hamka (1983) interprets *qaulan ma'rufan* as a polite, subtle, respectful language. Later, Hamka (1983) interprets the word *qaulan ma'rufan* in surah Al-Isra verse 23 as a solemn utterance that is the basis of consideration for parents if viewed from the context of communication with parents. In addition, Ashiddiqi (1977) states it as kind words, the words that do not make others or themselves feel ashamed.

Thus, it could be concluded that *qaulan ma'rufan* contains the meaning of good words, such polite, subtle, good, beautiful, correct, respectful, and fun words and in accordance with the rules of law and logic. Based on the above understanding, it shows that good words are those words can be understood by the interlocutors and uttered in accordance with the norms and addressed to the right person (object).

3. Qaulan Balighan

The phrase *qaulan balighan* is found in surah An-Nisa verse 63. *Qaulan balighan* is defined as an utterance that is eloquent, clear, and clear in its meaning, and expresses exactly what it wants. Hamka (1983) states that *qaulan balighan* is defined as an utterance/speech reaching the interlocutors' heart that is the words that are *fashahat* and *balaghat* (fluent and precise); the words that make an impression on the heart. Those words surely are the words expressed from the heart of the speakers.

Whilst, Al-Buruswi (1996) defines *qaulan balighan*, in terms of how it is expressed, as the words that touch and affect the interlocutors' heart and soul. Touching the heart means that the way and the meaning of the utterances are conveyed and understood by the interlocutors. Then, affecting the heart means that the words make the interlocutors affected and change their behaviors.

Furthermore, Al-Maraghi (1943) links *qaulan balighan* with the meaning of *tabligh* as one of the attributes of the Prophet (*tabligh* and *baligh* are derived from the same root word-*balagha*) that is the Prophet Muhammad PBUH who is in charge to deliver the warnings to his people using words that touch their hearts. In addition, Katsir (1988) states that the meaning of this sentence is to advise with touching expressions so that they stop doing wrong actions they have done so far.

Further, Ashiddiqi (1977) interprets *qaulan balighan* in terms of style of expression that is the words impressing others or the interlocutors. Whilst, in terms of communication, Rakhmat (1993) defines it as an eloquent, calm utterance that has clear meaning and precisely expresses what is desired. Therefore, *qaulan balighan* is interpreted as an effective communication. The effectiveness of this communication occurs when the communicator adjusts the conversation with the characteristics of the audience he is facing. *Qaulan balighan* also means that the communicator touches the audiences on their heart and brain at the same time so that the communication may occur appropriately or effectively.

Based on the explanations above, *qaulan balighan* could be defined as true utterances in terms of words used. If viewed from the point of view of the target or realm it touches, it could be interpreted as effective utterances.

4. Qaulan Maysuran

Qaulan maysuran literally means easy words. Al-Maraghi (1943) defines it in the context of the verse as a gentle and kind utterance or a promise that does not disappoint. Then, this *qaulan maysuran* phrase is depicted in surah Al-Isra verse 28.

In terms of the situations and conditions when the verse was revealed (*asbab nuzul*), it is as narrated by Saad bin Mansur who states that when people from *Muzainah* asked *Rasulullah* to be given a vehicle to fight *fi sabilillah. Rasulullah* replied; "I have no more vehicles for you." They turn away with tears in their eyes with grief and think that *Rasulullah* (the Messenger of Allah) is angry with them. Thus, this verse is revealed as a guide to the Prophet in refusing a request to use gentle words.

Katsir (1988) defines *qaulan maysuran* as appropriate words that is pleasant promises such as, "If I get sustenance from Allah, I will deliver it to your house."

In terms of the context of the verse, *qaulan maysuran* is an utterance that brings hope for others and does not disappoint others. It could be said that *qaulan maysuran* is a good word in which there is hope for convenience so it does not make others disappointed and desperate. In addition, At-Tabari (1988) adds that *qaulan maysuran* has a beautiful and hopeful tone. Hamka (1983) defines *qaulan maysuran* as words that are pleasant, good, subtle, generous, and willing to help people.

Based on the above explanations, *qaulan maysuran*, both in terms of *asbab nuzul* text, and context, could be define as easy, beautiful, pleasant, subtle, gentle, good utterances that have a soft tone and give optimism to the interlocutors. Easy means that the language is communicative so that it can be understood and contains words that encourage others to have hope. A soft utterance is an utterance using expressions and uttered properly or appropriately. Then, gentle and subtle utterances are good and subtle utterances that do not make others disappointed or offended. Thus, *qaulan maysuran* provides operational details for polite pronunciation procedures.

5. Qaulan Layyinan

The phrase *qaulan layyinan* is found in surah Thaha verse 44. In terms of literal meaning, *Qaulan layyinan* means weak or gentle words. Saying *ayyinan* means saying gently. Gentle means a strategy as expressed by Al-Maraghi (1943) stating that this verse talks in the context of Prophet Moses' utterances when facing Pharaoh. Allah teaches Prophet Moses to talk softly so that Pharaoh is interested and touched his heart then he could receive Prophet Moses' preaching well. Katsir (1988) defines *qaulan layyina* as a gentle utterance.

Further, Ashiddiqi (1977) interprets *qaulan layyinan* as a gentle utterance in which there is a hope for interlocutors to remember their obligations and be afraid of neglecting the obligations. At-Thabari (1988:169) adds that *layyinan* means good and gentle.

Thus, the meaning of the phrase *qaulan layyinan* is such a good utterance uttered gently so that it can touch the interlocutors' heart. Gentle utterances begin with the impulse and mood of the speakers. When a speaker utters with the sincere heart and see the interlocutor as his beloved brother, a gentle tone may emerge.

The impact of gentleness may bring the contents of the conversation to the interlocutors' heart. The communication occurred is a relationship of two hearts that may have an impact on the ingested content of the interlocutors. As a result, those utterances may have a profound effect, not only on the delivery of information, but also on changes in the views, attitudes and behavior of the interlocutors.

6. Qaulan Kariman

Qaulan kariman phrase is found in surah Al-Isra verse 23. Etymologically, *qaulan kariman* means

noble words. However, terminology, noble words are words giving respect and honor to the interlocutors. Al-Maraghi (1943) interprets *qaulan kariman* by referring to Ibn Musyayyab's statement in which he defines noble words as same as the words uttered by a slave who is guilty before his/her fierce master. Katsir (1988) explains that the meaning of *qaulan kariman* is gentle, kind, and polite accompanied by manners, respect and exaltation.

Based on the above explanations, it could be concluded that *qaulan kariman* has a noble meaning, respect, exaltation, and appreciation. The utterance meaning *qaulan kariman* means a soft utterance containing glorification, appreciation, adoration, and respect for the interlocutors. On the other hand, the words/ utterances that humiliate others are disrespectful.

The six principles of communication as stated above, based on the analysis of the commentators, contain the meaning that the Qur'an guides people to speak politely. The characteristics of polite language according to the six principles above are reflected in the utterances that have 26 values, namely: (1) truth, (2) honesty, (3) justice, (4) kindness, (5) straight, (6) smooth, (7)) polite, (8) worthy, (9) appreciation, (10) solemn, (11) optimism, (12) beautiful (13) pleasant, (14) logical, (15) fluent, (16) clear, (17) appropriate, (18) heart touching, (19) attuned, (20) impressive, (21) calm, (22) effective, (23) soft, (24) generous, (25) gentle, and (26) modest.

Thus, fostering in building the *qur'anic* society based on the politeness values in the perspective of the Qur'an means fostering society based on the 26 values above extracted from the six principles of communication in the Qur'an. It is reflected in the following picture.
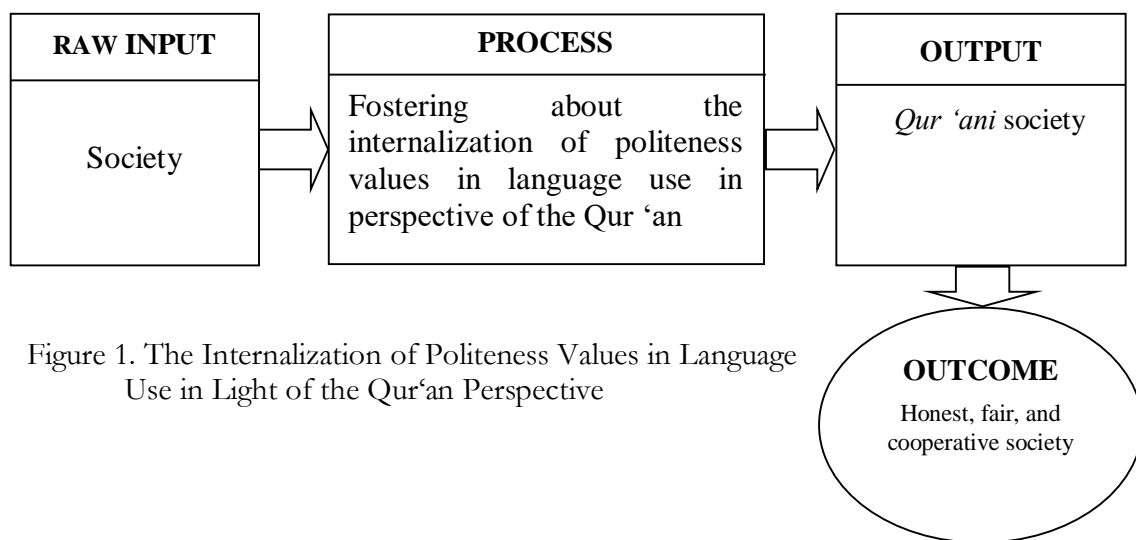

Figure 1. The Internalization of Politeness Values in Language Use in Light of the Qur'an Perspective

Based on the above picture, in internationalizing the 26 values of the six principles of communication in the Qur'an, the society is expected to become a *qur'anic* society; people who are honest, fair, gentle, generous, and so on.

The Implementation of Internalization Fostering of Politeness Values in the Perspective of the Qur'an

Fostering activities in this community service event were carried out during the Covid-19 pandemic, precisely on August 15, 2020 at Pasir Karya Village, Garut Regency. The activities applied health protocols that have been pronounced by the government; checking body temperature for the attendees, wearing masks, washing hands, and maintaining distance. In addition, it was a green zone. It means that the region has no cases or infection of covid-19 virus. It can be seen in the following figures.

Figures 2,3,4, and 5. Community Service in *Darul Hanipah* Kindergarten Complied the Health Protocols

In the implementation, the participants were given an explanation regarding the importance of building a *qur'anic* generation and the internalization of politeness values in language use in the perspective of the Qur'an reflected in six phrases, namely: *qaulan sadidan, ma'rufan, balighan, maysuran, layyinan, and kariman.*

The participants understood and improved their basic understanding of the urgency in building the *Rabbani* generation through the internalization of the politeness values in language use in the perspective of the Qur'an. Later, the activities were carried out through the internalization model according to Thoha (1996) explained in details as follows;

The first is the value transformation stage. At this stage, educators / parents / community / government simply informed

and explained good values such as the politeness values in language use in the perspective of the Qur'an to the students, which was solely verbal communication.

The awareness to do something new does not grow by itself in a person, but it needs to be a long process to grow it. This awareness can be cultivated in various ways such as preaching, notification, education, and teaching. Through these methods, it is hoped that someone will become aware of what normative content is contained in the politeness values in language use in the perspective of the Qur'an.

Then after the students knew about the values, they would try to adjust their behaviors based on those values. Furthermore, the process may continue in the process of generating a sense of obedience and loyalty which not only imparts new knowledge (cognition) but also inspires feelings (affection) in someone who will foster and form a positive attitude, namely sincere obedience.

The second is the value transaction stage. It is a stage of value education through two-way communication or reciprocal interaction between students and educators / parents / community / government. In this stage, it not only presented the information about the politeness values in language use in the perspective of the Qur'an, but also involved teaching, implementing, and giving examples of real practice in which the students were asked to give the same response, namely to accept and practice those values. Thus, the *qur'anic* generation is a generation that has character such as; knowledgeable, compassionate, devout, educated, and insightful.

In addition, through this stage, the students would see models and examples from educators / parents / society / government in implementing various politeness values in language use in the perspective of the Qur'an. Thus, the researcher believes that this stage has a very strong influence in internalizing the politeness values in language use in the perspective of the Qur'an on students.

The third is the trans-internalization stage. This stage is more than just a transaction. In this stage, the attitude and appearance of educators / parents / society / government in front of the students was no longer a physical figure, but a mental attitude (personality). Likewise, the students responded to educators / parents / society / government not only their movements or physical appearance, but also their mental attitudes and personalities. Therefore, it can be said that this internalization is the communication of two personalities, each of which is actively involved.

After discussing and mentoring, the participants filled out a questionnaires provided. The data obtained are described in the following figure.
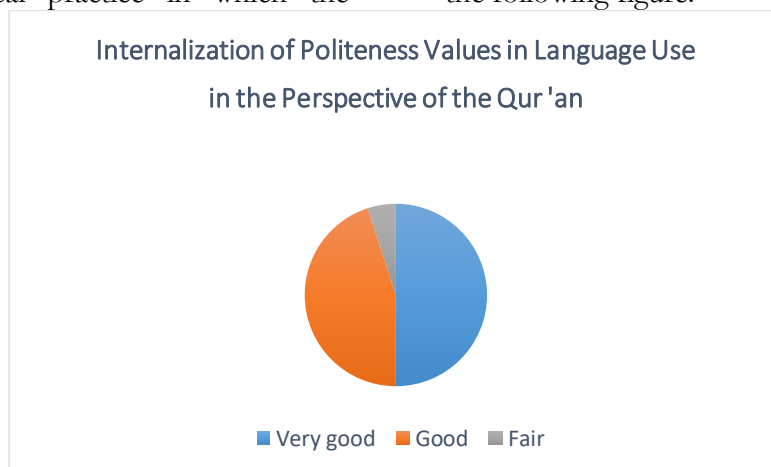

Figure 6. The Internalizing activities

Based on the above figure, the teachers, preachers, and parents internalize the politeness values very good (50%), good (45%), and fair (5%). Thus, they carry out the maximum internalizing tasks. Then, the values related to 26 values of politeness values in language use in the perspective of the Qur'an carried out by teachers, preachers, and parents in everyday life are justice, honesty, gentleness, assertiveness, generosity, calmness, kindness, smooth, pleasant, polite and modesty. Even though the implementation is good enough, the politeness values in language use carried out by teachers, preachers, and parents need to be maintained as well as improved.

CONCLUSIONS

Based on the results of this study, it could be concluded that those fostering activities were indispensable and needed by the participants (Islamic forums, youth organizations, teachers, and parents). It is because they the spearheads of the revival of the *qur'anic* generation. Later, the researcher suggests the need for continuous mentoring and character education consultation activities to deal with various life problems occurred in society.

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