

JPIS (Jurnal Pendidikan Ilmu Sosial)

Journal homepage: <http://ejournal.upi.edu/index.php/jpis>

*JPIS : Jurnal Pendidikan Ilmu Sosial 29*(1) (2020) 13-28

Internalization of Politeness Values in Language Through PAI and Moral Education Learning

 *Aiman Faiz\*, Kama Abdul Hakam, Sofyan Sauri, Yadi Ruyadi*

Universitas Muhammadiyah Cirebon, Cirebon, Indonesia\*

Universitas Pendidikan Indonesia, Bandung Indonesia

Correspondence: E-mail: aimanfaiz@umc.ac.id

|  |  |  |
| --- | --- | --- |
| **A B S T R A C T**  |  | **A R T I C L E I N F O** |
| The politeness used by adolescents today no longer shows the characteristics of a nation that has ethics, norms and morals as a representation of cultural change. This study aims to describe, analyze, plan, process and plan politeness through Islamic religion and character education subjects at SMPN2 Sumber. To retrieve data this study uses a naturalistic paradigm by discussing qualitatively. The results of the study found the importance of planning and the process of internalizing the value of politeness invited to be delivered optimally requested by the teacher about planning and choosing accordingly when the process of internalizing the politeness value was attempted. Strategies developed based on Gardner's theory and general education perspectives can be obtained from the teacher's results must have an ethical and aesthetic basis in communicating with students so that essential values can be conveyed. Thus, internalization of politeness values is expected to be one of the keys to improve grammar among students to be better.© 2020 Fakultas Pendidikan Ilmu Sosial |  | ***Article History:****Submitted/Received 02 May 2020**First Revised 23 June 2020**Accepted 25 June 2020**First Available online 26 June 2020**Publication Date 27 June 2020*\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_***Keyword:****General Education,**Manner Language,* *PAI and Virtuous teacher.*  |

**1. INTRODUCTION**

Language is a medium both in interacting with other people and in expressing feelings and ideas. Even so, language has different politeness, it is influenced by where a person lives. The value of politeness is now very much needed in building relationships between humans so that they can respect each other. As a communication tool, language has a function in connecting between human minds. The use of polite language as a communication tool needs to be considered between speakers and partners of speakers to determine the level of politeness of a person, for example age distance, social distance, situation and time, place and purpose of speech. That is, the context of language use needs to be considered (Nurjamily, 2015; Hall, et al., 2012).

In line with Nurjamily's thoughts, Nur and Rokhman (Cahyani and Rokhman, 2017) revealed 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. Both of these sciences are related to one another, even complement each other. The use of language in a sociolinguistic perspective is influenced by linguistic factors and non-linguistic factors, for example the relationship between speakers and speech partners, influenced by social, cultural and situational factors that affect a person's level of politeness in language. Thus, politeness in language contains relativism because it will depend on culture and habits, geographical location where a person lives and grows up.

According to (Cahyani and Rokhman, 2017) which explains the meaning of "politeness which is part of a positive expression to others so that it can give an impression and stay away from things that offend people". Politeness can be expressed orally (verbally) or non-verbally which is a method that can be used to express politeness values. Budiwati said that the use of language between speakers and speakers does not have an understanding, so communication will not be smooth and effective. However, it can result in offense and quarrels due to a lack of understanding in polite language (Utomo and Muharam, 2021).

The importance of politeness in language today needs special attention, especially since today's society is moving towards an increasingly advanced and modern direction. Thus giving rise to certain consequences related to values and morals as stated by Sauri that communication and technology are currently progressing and presenting a shift in Western culture which is free of values to Eastern culture which is full of norms. Of course this has an impact on the order of cultural values including the way a person communicates with the politeness of his language. The language currently used by teenagers seems to signal the loss of ethical values in language. The eastern culture which is the pride of the nation is starting to erode and it is not impossible that it will disappear from the Indonesian nation if it is not anticipated early (Sauri, 2022; Fatmawati, 2021).

With the conditions described above, of course, currently education, in this case schools, are required to have the ability to educate and develop polite language ethics so that students can communicate better. The scope of education plays a major role in instilling the value of language politeness.

The need for coaching the current condition of students because students are the next generation who will live in their time. If they speak their language, it is not impossible that generations will be born who are arrogant, rude and untouched by ethical and religious values. Based on observations, it shows the results of conversations using rude and arrogant language among teenagers. This causes disputes and fights between them (Haris, 2017). Another phenomenon of our national problem is the spread of diversity and the Unitary State of the Republic of Indonesia, which is increasingly heating up and never ends. The existence of social media is not accompanied by good media literacy knowledge, so many generations of the nation are wrong in using social media. therefore, it is important to study politeness for research (Bahri, 2018).

In the world of education and for a teacher, the use of language is a real form of direct communication. The factor that determines the success rate of using polite language is the teacher as a supporter of success. The form of the use of the language can be seen in a real way with good oral use, because spoken language is easier to use and practical. The use of spoken language must also be supported by gestures such as expressions, gestures and intonation which aim to clarify the meaning conveyed in interacting in class. The language used in the teaching and learning process is a reciprocal communication or two-way communication between teachers and students or students and students (Mandala, 2018).

In this study, the subject of the educator's role studied was the PAI teacher and Budi Pekerti at SMPN 2 Sumber. Indeed, all teachers must be able to internalize the value of language politeness in every communication with students, but PAI teachers and manners play an important role, besides the material presented relating to the afterlife, the teacher must also be an example for students in all things including polite language. If you borrow Sauri's term, character education is related to mental education. In the Islamic perspective, character or morals is a very important morality. Thus, studies in character education must be related to implementation and practice in daily behavior within the family, school and community. (Haris, 2017).

On the other hand, if one looks at its existence in the national curriculum, PAI and character are one of the subjects that are always present in the formal education curriculum in Indonesia in particular. The reason is very logical because PAI, the essence of which teaches how to live a religious life, is one of the dimensions that every citizen must have. Therefore, the role of religious education (PAI) carries a heavy task so it is necessary to have a formulation that can be supported by good human resources who have methods and qualities that support the advancement of religious education in particular (Ali, 2021). The importance of awakening students in building language politeness through formal education is very important. As an official institution that has the function of carrying out learning, it is imperative that language politeness is internalized because language plays an important role in the education process (Putri, 2018).

Based on the description that has been disclosed above, how important it is for a teacher, especially a PAI and character teacher, to internalize the value of language politeness. One of the factors that causes impolite language to arise is due to the lack of attention to polite language specifically from educational practitioners. Therefore, this research is considered important because seeing the existing conditions related to the value of language politeness among adolescents has decreased. If you don't get attention, then it is not impossible that this will encourage arrogant students.

For this reason, based on the previous facts, the researcher conducted a study entitled "Internalization of the values of politeness in language through learning PAI and good manners at SMPN 2 Sumber". With this research, it is hoped that it will provide alternative educational solutions that can instill the values of politeness in language today which are increasingly urgent and important.

**2. LITERATURE REVIEW**

**2.1 The role of the teacher in internalizing the value of language politeness**

In his book on polite language, Sauri reveals that polite language training does not get maximum attention from various walks of life (Dianti, 2014). From the description above, it can be stated that several facts that occur in society need to be reviewed and reaffirmed about how polite language can be accepted in society, namely:

1. First, many people use their tongues freely without being based on moral, value, and religious considerations.
2. Second, the use of impolite language will create offense in communicating in society
3. Third, teenagers nowadays do not use polite language to communicate
4. Fourth, polite behavior can always be seen from the attitude of students when greeting teachers, employees and fellow students. Disrespectful behavior will arise when there are reprimands, orders or prohibitions that are not in accordance with the conscience of students.

The teacher as a role model for students should be able to be a model of language politeness, because students are basically like sponges who absorb whatever they absorb from their surroundings. That is, the teacher must instill the value of language politeness in students using exemplary or modeling strategies that are directly seen by students. As stated by Lickona, a teacher must be a model in ethics in the classroom so that he can build positive communication with students based on polite language ethics (Campbell, 2004). Awareness of the importance of a teacher having a moral vision aims to create a connection between teachers and students based on ethics and morals in language politeness (Yunarti, 2017).

In fact, at school there are still teachers who act authoritarianly towards students, some of them perceive acts that smell of violence both verbal and non-verbal as an effort to discipline students and are still considered effective in being applied in schools. This makes education as if it is inhumane and undemocratic for students (Karim, 2010). Even Doni Koesoema, the author of the book Character Education, satirized subtly and said "the characteristic of Indonesian teachers is fierce, if they are not fierce, they are not Indonesian teachers".

With this expression, there is a need for replanting related to the values of politeness in language between teachers and students as an effort to build polite student character. This aims to re-create a healthy moral climate in the classroom and the school environment. Because good moral air will produce healthy lungs too (Ainissyifa, 2017). That is, if the teacher sets a good example, it will give birth to students who have politeness in language which can affect student character.

The use of language politeness is one of the indicators of generation with character. Tradition and internalizing language politeness is an effort to prepare a generation of people who have character and are needed in facing this globalization era. The role of educators and parents can certainly be a model in instilling the value of language politeness (Mustika, 2013).

**2.2 Relevant Research Studies**

Research on "Teachers as Models of Language Politeness in Instructional Interactions in Elementary Schools". In learning in SD (Elementary School), the teacher is a figure that students emulate. Therefore, in instilling polite character in language, teachers must be able to be a model of language politeness for their students. Politeness theory that can be applied by teachers in learning is politeness theory (Mustika, 2013). especially the use of positive politeness strategies. By implementing positive politeness strategies, teachers can build close relationships with students. With the closeness of this relationship, it is hoped that the interactional interaction of teachers and students can run harmoniously. Thus, the learning objectives will be achieved properly.

Furthermore, research on Building Student Character Through Language Politeness. It can be concluded that the language politeness of students at Madrasah Alhidayatus Salafiyah needs to get more attention. Language procedures for students are influenced by cultural elements and habits that exist in society.

 Learners often associate with older people, thus affecting the way children speak. Madrasah Ibtidaiyah as a religion-based educational institution must be a place for cultivating good habits, one of which is language politeness. In addition, the implementation team suggested that the application of language politeness can be done by getting used to speaking politely, both at school and at home.

Then, research builds a nation of polite character through value education in schools. Based on language studies among students, it was found that in general they used language vocabulary that was less polite from a pragmatic perspective. The vocabulary used is mostly slang and thug language. In pragmatic slang, there are appropriate and inappropriate uses, and most of them are seen as impolite.

Which is seen by students as normal is an utterance in communication between them at school, and is considered impolite when said to the teacher. The standards applied in language are the culture of the Indonesian people, especially Sundanese culture. Meanwhile polite language, more influenced by religious values. The influence of religion is more visible in the choice of vocabulary in the association of religious activities. What distinguishes the three previous studies from this research is how a teacher is aware of planning, processes, obstacles and how strategies are developed in internalizing the value of politeness in language. In addition, the subjects of PAI and morals are also a characteristic of this study. The importance of internalizing politeness values through a teacher is the key to achieving a polite and valuable learning process.

**3. METHODS**

This research uses a naturalistic paradigm with a qualitative approach, while the method used is in accordance with the character of the research as expressed by Denzin and Lincoln (in Moleong) which states that qualitative research is research using a natural setting. It is intended to interpret phenomena that occur by involving various existing methods. So as to produce descriptive data according to Bogdan and Taylor (in Moleong) that qualitative methods that produce descriptive data in the form of written or spoken words from observable people and are related to the internalization of the value of language politeness in learning PAI and Ethics (Mulyadi, 2012).

The research instrument is the researcher himself, as a human instrument goes directly into the field to collect data. Data obtained from the field through observation or observation, interviews and study of documents related to the topic of the thesis. The study emphasized that researchers interact directly with subjects and respondents. The respondents involved were PAI and Ethics chasing teachers totaling 4 people. The reason for taking the subject of PAI and Budi pelerti teachers is because PAI and Budi pekerti teachers play an important role in internalizing language civility in schools. Indeed, all teachers must be able to internalize the value of politeness in every communication with students, but PAI and ethics teachers are the most important.

**4. RESULTS AND DISCUSSION**

Developing polite speaking skills is a learning concept that gives meaning to each language learned. By combining the concept of language with polite language skills through educators is one of the goals to shape character and ethics as an effort to preserve the identity of a friendly and polite Indonesian nation [15]. Of course, the role of an educator in influencing character to students is very important, including; 1) educators must involve themselves in the learning process by interacting in providing learning materials, 2) educators must be models for students in behaving and speaking, 3) providing opportunities for students to be motivated, 4) able to provide personality changes in order to create respectful relationships with students, 5) develop socio-emotional aspects, 6) show concern for students by using appropriate language full of love and compassion (Mustika, 2013).

Language as a tool in communicating and interacting between individuals and groups (Thomas and McDonagh, 2013). In his book, Geertz provides an explanation regarding the politeness of the language used by the community must pay attention to the social relationship between speakers and listeners. For Geertz, the value of language politeness is something that must be considered so that the effect caused will have an impact on the familiarity between speakers and those who respond or listeners. Even further, polite language is a characteristic of the social status of the user community (Rachmawati, 2013).

When viewed from a moral point of view, Suryalaga gave his opinion about polite language should be used for mutual respect between people. Speaking politely means related to the use of language in everyday life, or in association between peers, parents and society. (Nursanjaya, 2021) The role of teachers in internalizing the value of language politeness is a personal requirement based on provisions related to self-value and behavior obtained as intellectual, attitudinal and emotional abilities (Haris, 2017). Thus, the duties of a teacher within the school sphere become an important component in rebuilding student habits based on good moral considerations.

A good teacher will always behave and speak politely, because the teacher is the determinant in the class as expressed by Arikunto that the teacher is the person who has the most important position in the teaching and learning process in the classroom, the reason is because the teacher holds the importance of organizing and directing the class (Ervin-Tripp, et al,. 1990; Rafiqoh, 2023; Battey, 2013). Teachers as actors in the classroom are expected to familiarize and convey the substance of their knowledge with language politeness (Parjaman, 2019).

**4.1 Planning in internalizing the value of language politeness through pie and ethics teachers**

Planning related to character education must be carried out in a planned manner, so that the intention, will and willingness to develop character education in schools can be achieved. In the absence of planned intentions, character education is marginal in the performance of a school. Schools will easily neglect character education. Meanwhile, teachers with their obligation teach the subjects they teach.

Proactively and intensively, the school directs character building towards students in each class, as well as other community members involved in the design and strategic planning of character education. Without conscious planning, the success of character education cannot be evaluated and assessed. If we cannot assess and evaluate character education, we will also not have the information to develop it further (Haris, 2017). A good and professional teacher always makes preparations in advance because the teacher is the determinant in classroom activities, the teacher plays an important role in organizing and controlling the class. Therefore, the substitution of learning activities can be conveyed because of the planning that has been compiled by the teacher.

Based on the findings in the field with several informants and cross checking to several resource persons related to planning the internalization of language politeness values through the role of PAI teachers and ethics. The findings show that the internalization of the value of language politeness has been carried out well.

 As a medium of character education, learning activities with language politeness do need to be carried out with structured and systematic planning. Teachers as an important component in teaching and learning activities that determine the course of activities must always have plans and goals so that teaching and learning activities run in accordance with the goals to be achieved, one of which is using educational communication based on language politeness.

This planning can be seen in the RPP, in the RPP mentioned in Core Competence number 2 that a teacher must appreciate and live honest, disciplined, responsible, caring behavior (tolerance, mutual assistance), polite, confident in interacting effectively with the social and natural environment within the reach of association and existence. If politeness becomes a way or method of delivering subjects with language politeness-based education. If a teacher does not meet the criteria of KI-2, of course, it is necessary to improve the way of teaching so that learning in the classroom can internalize the material delivered in polite language. The formulation of the plan is also to make it easier for teachers to internalize focused values and avoid teaching and learning activities that do not contain polite language-based educational values.

Thus, every activity related to educating must always be related to planning, the goal is to measure the results of the planning formulation so that the activity is clearer in its direction and purpose. This is in line with what Kaufman (in Irwantoro and Suryana) revealed that planning is a process to determine "where to go" and how to get to where we want to go in the most efficient and effective way. The importance of planning is intended so that teachers are better prepared to carry out the process of teaching and learning activities with full educational values, language politeness as a reinforcement of the foundation of language politeness in the midst of an increasingly worrying era (Veugelers, 2000).

**4.2 The process of internalizing the value of language politeness through pie and ethics teachers**

During the learning process, educators have a vital role, one of which is able to create conducive learning conditions so that students are able to carry out the learning process with a conducive atmosphere. A conducive atmosphere can be obtained through friendly and polite teachers (Pramujiono and Nurjati, 2017). Based on the findings in the field, the process of internalizing the value of language politeness through PAI teachers and ethics in schools runs well. It can be seen that teachers carry out educational communication with full politeness when delivering lesson material. Based on observations, it can be seen that the role of teachers in the learning process shows themselves as a facilitator, motivator, and evaluator based on language politeness.

The interaction where learning activities take place looks very effective because the teacher manages to condition the class well. Teachers become an important component in the process of instilling the value of language politeness in the classroom. As Arikunto revealed, teachers are trusted to process students by transferring various aspects of knowledge, skills and attitudes that are prepared to face the future (Parjaman, 2019). The processing can be in the form of intervention as character strengthening and stimulus as an effort to instill the value of language politeness through PAI teachers and ethics.

The process of internalizing the value of language politeness is the process of instilling values from the outside into oneself (students) through the role of the teacher. This opinion is in line with Hakam's opinion which expresses the process of internalization as an effort to present value that comes from outside (the external world) into one's own (internal).

The basis of internalization is a process of instilling a value that must be lived by students related to understanding, feelings, beliefs, personality or character about the value of language politeness which is manifested in students' attitudes when communicating with their teachers (Sujatmiko and Sunandar, 2019).

To the effectiveness of the process of implementing the internalization of the value of language politeness at SMPN 2 Sumber because of the compulsion that requires students to choose good language when communicating with teachers in class, then from that compulsion will become a habit and these habits will become a necessity for students. This compulsion can be categorized into Tomas Hobbes' social contract theory which says that humans create and obey rules in order to protect themselves, their interests and their worthiness. Thus, sensitivity will lead students to the desired change. Shah said the learning process requires a change in his habits, this change can occur by repeating activities in his life, because habits according to Schunk are tendencies that are learned and applied in behaviors.

In addition, the role of the teacher as an important subject runs an activity in instilling values as stated by Nucci that the teacher is an important subject in instilling values in children, the method is through example, emotional attachment to the group, and the appropriate use of rewards and punishments. In line with Nucci, Hurlock says that:

“*Identification is often called "learning by imitation". More correctly defined, identification is the process by which a person takes over the values of another by imitation. It is the "tendency to view oneself as one with another person and to act accordingly". In identification, the individual tries to duplicate in his own life the ideas, attitudes, and behavior of the person he is imitating”.*

Hurlock's statement emphasized that habituation, example, and conditioning of the moral atmosphere in the classroom and in the school environment are one of the approach techniques during the value cultivation process in this case related to language politeness applied by PAI and ethics learning teachers. Thus, teachers as the main actors in the process of internalizing the value of language politeness through the role of PAI and ethics learning teachers must be able to provide stimulus to students regarding symbolic meaning through polite language. Without stimulus or stimulation, students cannot understand what the meaning of the language used by the teacher is. From the stimulus carried out by the teacher, we can see the level of politeness of students' language when communicating with the teacher.

**4.3 Barriers to internalizing the value of language politeness in school**

Based on the results of observations accompanied by interviews with several students, it was concluded that the factors that hinder speaking in accordance with good politeness include the social environment of peers, the existence of role models that they see both in the real world and in cyberspace and the lack of intervention and effective time in communicating between parents and students. Of course, this is a challenge, especially for teachers and practitioners in the field of education who must be able to answer these challenges, considering the current conditions that are also exacerbated by technological advances that are a real threat and obstacle for students.

The condition of this technological advancement is actually used by busy parents, so parents prefer to give gadgets to their children and volunteer time with their children. As a result, many parents are lacking in communication due to the existence of gadgets that occupy between children and parents themselves. In addition to the lack of intervention from parents, there are examples of role models or role models that are currently used as reference values that defeat teachers and parents.

One of them, among them, public figures such as celebrities or artists who influence children's characters, is the films they like in which using impolite language is very influential for the quality of students' values and characters. The artists who are consumed by students also provide values that are contrary to the noble values of religion and national morality applied in schools.

This certainly gives a conflict of values and values become biased. Children who do not understand will consider the use of language spoken by other people (celebrities) they see is a natural thing to use in everyday language.

The role of the media in communicating sometimes uses the principle of "bad issues good news". While on the other hand many children watch, listen and digest everything that comes through the media, one of which is social media. So that the media brings very little education and minimal values in it for students. This is reinforced by Cohen and Tester's statement which firmly states the media to be agents of moral depravity, the expression has some truth because indeed if you pay attention to the media today there is very little education for students and society in general. Today's media is more concerned with ratings/virals than education for the nation's successors. Of course, this condition brings concern for teachers because it is increasingly difficult for character education values to be instilled in students (Ainissyifa, 2017).

The expert view of psychologist Seto Mulyadi revealed that if the use and use of social media and TV are not controlled by parents, it will certainly have a negative impact. The concern expressed by Seto Mulyadi began to be felt today, many children who grow into adolescence fall into juvenile delinquency due to being too free to imitate negative things on social media. Negative elements that enter through technology from day to day will make children wilder, children become rebels, become evildoers, speak impolitely and so on (Parjaman, 2019).

Thus, the inhibiting factor of internalizing the value of language politeness globally in SMPN 2 Sumber due to the negative role models they imitate from television and social media they see, the lack of parental control in providing supervision further muddy the value order in students. In addition, the lack of intervention and effective time in communicating between parents and students also reduce the quality of language politeness scores in students. There needs to be awareness from parents and teachers in providing reinforcement of language politeness values to students (Sakti and Sujai, 2019).

**4.4 Strategies for internalizing the value of language politeness that need to be developed**

In character education, there are four pillars that can be used as a reference in the development of value education strategies, including:

1. Think about it in relation to the use of one's reason to be critical, creative and innovative so as to give birth to an intelligent person.
2. Processing the heart is related to feelings and beliefs so as to produce individuals who have feelings.
3. Sport is concerned with perception, readiness, imitation, manipulation and the creation of new activities related to sportsmanship that produce strong and resilient personalities.
4. Taste and charity, related to the existence of will, which is reflected in caring.

**Table Scheme four main characters**

|  |  |
| --- | --- |
| THINK SPORTSIntelligent | LIVER PROCESSINGHonest |
| TASTE PROCESSINGCare | SPORTSTough |

Source: Budimansyah

A teacher must be able to develop the four main character pillars in himself first in order to transmit them to students. In practice, the cultivation of values developed starts from simple things such as using polite sentences when communicating. If referring to Howard Gardner's theory associated with the scheme of the four pillars of the main character, a person who has linguistic intelligence can be realized into language politeness. This means that people who have linguistic intelligence, they must have good thinking so that what comes out of their speech is good sentences (Rehalat, 2014).

Language intelligence or often called linguistic intelligence is part of individual skills in mastering written and spoken language. Shearer revealed the characteristics of language intelligence include the effective use of words and sentences in reading, writing and speaking. Language skills are important for providing various ideas and ideas. Many people with language intelligence are possessed so that they can create works in the form of poetry or writing with expressive works (Bahri, 2018).

A linguistically intelligent teacher must internalize the value of language politeness to students in learning. Communication created by teachers must be able to attract the attention of students by providing an effective learning atmosphere with the value of manners in it along with gestures in it. In addition to linguistic or verbal intelligence, teachers must also be able to provide direction and touch psychologically and emotionally (nonverbally) so as to encourage students to follow the learning of language politeness values (Mustika, 2018).

If viewed in the perspective of General Education or character, a teacher must be a human figure who has wholeness in thinking, acting and has polite values that can be internalized to students. In this case, it is not a form of special expertise about language, but language abilities and skills that a teacher needs to have (Zakaria, 2016). Therefore, general education has the aim of fostering humans to be able to think and communicate based on morally charged and religiously charged values. If explored in the division of knowledge, language is part of the humanities which includes art and culture.

General education is concerned with the humanities, especially with its contribution in realizing a whole person as the goal in general education. One of the efforts to form a whole person to be able to think and communicate in accordance with good values. McConnel (in Sauri) explained about the concept of general education that is able to give birth to humans who have the ability to think and communicate, make policies intelligently and wisely.

Phenix's perspective reveals that general education includes six areas of meaning that must be learned by a teacher in order to produce humans who are able to view the essential values of humanity including: symbolics, empirics, esthetics, synnoetics, ethics, and synoptics. Phenix calls it six archetypal patterns of meaning. In essential meaning, the position of politeness in language is found in the symbolics meaning system in which there is colloquial language that has value in it so that teachers can speak meaningfully which brings more meaningful learning. With this concept, children will be guided so that they can have the ability to speak polite language. That is, with language as symbols of communication makes you able to understand each other. Language politeness in interacting does not come naturally, but must be obtained through the process of education and practice to get used to using polite and quality sentences (Purwanto, 2017).

In addition, language politeness in the perspective of General Education is not only related to symbolic meaning, but a teacher must also pay attention to ethical and aesthetic meanings which include moral meanings. With this pattern children will be given an understanding and ability of morality, so that in life they always consider values, ethics and manners when communicating with others. Then the aesthetic meaning will bring students to have the beauty of language, in order to become individuals who can convey messages through language well, correctly and beautifully to others.

Based on the description described above, the researcher made a strategy made in a simple concept map related to how a teacher becomes an example for his students in internalizing the value of politeness to discuss. The concepts and concepts are arranged as in **Chart 1.**

**Chart. 1** Concept and strategy of internalizing the value of language politeness



Source: Researchers 2019

The strategy mapped in the concept of internalizing the value of language politeness is expected to motivate students and want to speak politely through the role of educators. Because in essence the ability to think, speak and communicate is human nature which then experiences a process of development with a touch of the world of education in it. Thus, the development of language politeness through a general education perspective developed through PAI and ethics teachers will bring outputs that can influence students to be able and have the concept of communicating with an ideal language based on ethical and religious values as the foundation (Anticipated, 2014).

Language politeness internalized through general education concepts is expected to be a new concept in internalizing the value of language politeness for students. The role of teachers as models and role models will direct students' potential in a better direction, because basically humans as moral beings have the potential in themselves to be able to interact with polite languages. Social interaction between teachers and students will be able to become an agreement of reference norms that become a common guide and implemented in the educational environment.

**5. CONCLUSION**

Language as symbols of communication in order to understand each other. Language politeness is not naturally owned by a person, but must be trained and touched in the world of education. The better the education obtained by students, the more qualified their communication skills. The value of language politeness which is currently starting to decline among students needs to be reaffirmed.

The central role of parents and teachers in internalizing the value of language politeness through the concept of general education is expected to be one of the keys to improving grammar among students. Teachers as models and role models in schools must be able to build symbolic meanings (symbolic) and ethics (ethics) during the teaching and learning process in order to create good moral qualities.

A teacher must be able to communicate with students using polite language so that social interaction occurs between teachers and students and vice versa, so that the realization of norms, ethics and morals that are upheld together and implemented in the scope of education. Thus the school can become an institution capable of transmitting and preserving moral values related to language civility.

Of course, building agreement on language norms, ethics and morals needs to be supported by other external factors such as the importance of awareness from parents related to strengthening the value of language politeness in order to provide understanding and consistency of values for students so that negative values can be avoided. The loss of intervention and control from parents will provide an opening for other role models who enter through technological media so that it can damage the values that exist in students that have been obtained in school.

**6. RECOMMENDATION**

Some of the recommended suggestions related to language politeness are as follows :

1. For teachers, they must consistently set an example with polite language considering that the current condition of adolescents is influenced by impolite language.
2. For parents, parents must be able to support and strengthen the value of language politeness that has been instilled by teachers at school.
3. For future researchers, to be able to develop strategies for internalizing the value of politeness in this language more broadly and with a large population so that research results can be generalized more broadly.

**7. REFERENCES**

Ainissyifa, H. (2017). Character education in the perspective of Islamic education. *UNIGA Journal of Education*, *8*(1), 1-26.

Ali, I. (2021). Cooperative learning in the teaching of Islamic religious education. *Journal of Mubtadiin*, *7*(01), 247-264.

Bahri, S. (2018). Bilingual Phenomenon in Elementary School; A condition and form of Language Civility. *Journal of Basic Education*,  *2*(2), 62-72.

Battey, D. (2013). “Good” mathematics teaching for students of color and those in poverty: The importance of relational interactions within instruction. *Educational Studies in mathematics*, *8(2)*, 125-144.

Cahyani, D. N., and Rokhman, F. (2017). Language politeness of students in interacting in the Tidar University environment: A sociopragmatic study. *Seloka: Journal of Indonesian Language and Literature Education*, *6*(1), 44-52.

Campbell, E. (2004). Ethical bases of moral agency in teaching. *Teachers and teaching*, *10*(4), 409-428.

Dianti, P. (2014). Integration of character education in civic education learning to develop student character. *Journal of Social Science Education*, *23*(1).

Ervin-Tripp, S., Guo, J., and Lampert, M. (1990). Politeness and persuasion in children's control acts. Journal of pragmatics, 14(2), 307-331.

Fatmawati, E. (2021). Strategies to grow a proud attitude towards Indonesian cultural diversity. *Linguistics and Culture Review*, *5*(S1), 810-820.

Hall, G., and Cook, G. (2012). Own-language use in language teaching and learning. *Language teaching*, *45*(3), 271-308.

Haris, A. H. (2017). Character education in an Islamic perspective. *Al-Munawwarah: Journal of Islamic Education*, *9*(1), 64-82.

Karim N. Character education. Shautut Tarbiyah. 2010 May 1;16(1):69-89.

Mandala, R. S. (2018). Language politeness in the learning of Putera Batam University students. *Journal Base*, *5*(2), 43-52.

Mulyadi, M. (2012). Design research in research methodology. *Journal of Communication and Media Studies*, *16*(1), 71-80.

Mustika, I. (2013). Traditioning Language Civility: Efforts to Form a Generation of Nation with Character. *Semantics*, *2*(1), 1-11.

Nurjamily, W. O. (2015). Indonesian language politeness in the family environment (sociopragmatic studies). *Journal of Humanika*, *3*(15), 1-18.

Nursanjaya, N. (2021). Understand qualitative research procedures: A practical guide to make it easier for students. *Negotium: Journal of Business Administration Sciences*, *4*(1), 126-141.

Parjaman, T., and Akhmad, D. (2019). Combination research approach: as a "middle ground" over the quantitative-qualitative dichotomy. *Moderate: Scientific Journal of Government Science*, *5*(4), 530-548.

Pramujiono, A., and Nurjati, N. (2017). Teachers as models of language civility in instructional interactions in elementary schools. *Pulpit of Education*,  *2*(2).

Purwanto, H. S. J. (2017). Development of javanese speaking learning model based on politeness analysis in vocational high schools. *ADITYA-Javanese Language and Literature Education*, *11*(1), 158-170.

Princess, K. C. (2018). Expression of language politeness in Indonesian learning at SMP Muhammadiyah Gatak.

Rachmawati, H. (2013). Sociological analysis of soetarno's novel perawan ngisor kreteg. *ADITYA-Javanese Language and Literature Education*, *3*(2), 35-40.

Rafiqoh, A. (2023). The role of the pancasila and education teacher citizenship in establishment character of students in elementary school. *International Journal of Students Education*, *2*(1), 290-295.

Rehalat, A. (2014). Information processing learning model. *Journal of Social Science Education*, *23*(2), 1-10.

Sakti, T. K., Hairunisya, N., and Sujai, I. S. (2019). The Influence of Teacher Pedagogic Competence and Student Learning Style on Student Learning Achievement in Social Studies Subjects. *Journal of Social Science Education*, *28*(1), 53-60.

Sauri, S. (2002). Development of polite language education strategies in schools. *Pulpit of Education*, *22*(1), 45-53.

Suhandani, D., and Julia, J. (2014). Identification of teacher competence as a reflection of the professionalism of educators in Sumedang Regency (study on pedagogic competence). *Elementary School Pulpit*, *1*(2), 128-141.

Sujatmiko, I. N., Arifin, I., and Sunandar, A. (2019). Strengthening character education in elementary schools. *Journal of Education: Theory, Research, and Development,* *4*(8), 1113-1119.

Thomas, J., and McDonagh, D. (2013). Shared language: Towards more effective communication. *The Australasian medical journal*, *6*(1), 46.

Utomo, W. T., Sembada, A. D., and Muharam, R. S. (2021). Student politeness in speaking Indonesian on social media: Whatsapp, Facebook, and Instagram. *EDUSCIENCE JOURNAL*, *8*(1), 39-46.

Veugelers, W. (2000). Different ways of teaching values. *Educational review*, *52*(1), 37-46.

Yunarti, Y. (2017). Education towards character building. *Tarbawiyah: Scientific Journal of Education*, *11*(02), 262-278.

Zachariah, A. F. (2016). Study on social studies teachers' efforts in developing prosocial behavior and reducing student bullying behavior in junior high school (case study on social studies teachers of SMP PGRI 1 Jatinangor, Sumedang Regency, West Java). *Journal of Social Science Education*, *25*(1), 117-123.