

## **IMPLEMENTATION LANGUAGE POLITENESS ISLAMIC RELIGIOUS EDUCATION**

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#### **Abstract**

This study aims to discuss the implementation of language politeness and the supporting and inhibiting factors in Islamic Religious Education lessons. The type of research is field research using descriptive research methods. Sources of data used include documents, recordings, archives, interviews, direct observation, participant observation and physical devices such as videos and pictures. The methods of collection are (1) documentation; (2) observation; and (3) interviews. The data analysis techniques in this study are: (1) data reduction; (data presentation); and (3) drawing conclusions. The implementation of language politeness in Islamic Religious Education consists of four stages, namely planning, organizing, implementing, and evaluating. The inhibiting factor for the implementation of language politeness in Islamic Religious Education is due to the violation of maxims or politeness indicators, because this happens very often during the learning process. While the supporting factors are the existence of quality human resources, namely teachers who have long enough teaching experience so that they are able to convey understanding to students about the importance of polite language in everyday life, especially in the school environment. Availability of adequate teaching materials and teaching media. The enthusiasm of students to take PAI subjects because it has a relationship with the religious material that he has learned at his home or cottage. Motivation from parents, friends and relatives to always speak politely anywhere, so that this will help the success of the language politeness implementation program in Islamic Religious Education the existence of quality human resources, namely teachers who have long enough teaching experience so that they are able to convey understanding to students about the importance of polite language in everyday life, especially in the school environment. Availability of adequate teaching materials and teaching media. The enthusiasm of students to take PAI subjects because it has a relationship with the religious material that he has learned at his home or cottage. Motivation from parents, friends and relatives to always speak politely anywhere, so that this will help the success of the language politeness implementation program in Islamic Religious Education the existence of quality human resources, namely teachers who have long enough teaching experience so that they are able to convey understanding to students about the importance of polite language in everyday life, especially in the school environment. Availability of adequate teaching materials and teaching media. The enthusiasm of students to take PAI subjects because it has a relationship with the religious material that he has learned at his home or cottage. Motivation from parents, friends and relatives to always speak politely anywhere, so that this will help the success of the language politeness implementation program in Islamic Religious Education namely teachers who have long enough teaching experience so that they are able to convey understanding to students about the importance of polite language in everyday life, especially in the school environment. Availability of adequate teaching materials and teaching media. The enthusiasm of students to take PAI subjects because it has a relationship with the religious material that he has learned at his home or cottage. Motivation from parents,

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**Keywords:**Implementation, Language Politeness, PAI.

## INTRODUCTION

The ideal learning method in Islamic education is the method of delivering subject matter politely, friendly and wise in language, because it is understood that the educational process requires politeness in language according to the level of brain development of students. These characters will then be emulated by students in their lives. Communication between educators and students will be understood when using polite and non-offensive language. Because it will affect the understanding of students and have a good impact on knowledge and character formation. However, the fact that happened So far, many educators are not precise in the application of learning methods, namely: first, many students are not serious in learning, even playing games during the subject matter. Second, teachers in mastering the material are still low. Third, then the students will finally underestimate certain subjects(Tafsir, 2003).

Courtesy according to the Big Indonesian Dictionary means gentle and kind (manners, demeanor, patient, and calm, polite(Ministry of National Education, 2008). Polite language requires the learning process not only to teach polite language vocabulary and sentences but demands appreciation of the underlying norms. Polite language requires gestures and expressions in accordance with the vocabulary or sentences that are spoken.The importance of politeness in language is based on several research findings. Among other things, research shows that impoliteness is caused by psychological conditions and the teacher's workload, so it is difficult for teachers to control their emotions (Nuryani, 2019). Language politeness must be initiated by lecturers to students(Rahmiati, 2017). There is compliance with the teacher's language politeness so that students imitate it(Jauhari, 2017).

Islamic education is basically sourced from the messages of the Qur'an and Hadith. Therefore, the concept of politeness in language used by educators should adhere to

these sources. In terms of sources, morality comes from God, while politeness comes from society or culture. In terms of impact, it can be distinguished if the moral impact is seen as good by humans as well as good in the sight of Allah, while being polite is seen as good by the community, but is not always seen as good by Allah.(Sauri, 2017). In implementing politeness, of course, using language tools, according to Heidegger(1962)language is Ada's home, through human language exists whereas Russell in Kaelan(1998)Understanding language has conformity with the structure of reality and facts. More emphasized by Weittgenstein that language is a picture of reality. Implementation is ending in activities, actions, actions or the existence of a system mechanism, implementation is not just an activity, but a planned activity and to achieve the objectives of the activity.(Usman, 2022).

This study is an analysis of the extent to which language politeness is implemented through Islamic Religious Education lessons in IndonesiaSMP IT Darul Ulum Pasirjambu Bandung, by focusing on questions; how to implement language politeness and what are the supporting and inhibiting factors for the implementation of language politeness. This study aims to discuss the implementation of language politeness and the supporting and inhibiting factors in Islamic Religious Education lessons.

## **METHOD**

The type of research is field research using descriptive research methods. Descriptive research method is an investigative method that describes, analyzes, and classifies investigations(Winarno, 1994). The research location chosen by the author is at SMP IT Darul Ulum Pasirjambu Bandung, West Java. This research was conducted from March to September 2021.

Sources of data used include documents, recordings, archives, interviews, direct observation, participant observation and physical devices such as videos and pictures. While the data used in the study consisted of two types, namely: (1) primary data; and (2) secondary data. Primary data include data on the main data sources (primary sources) used in this study sourced from field information originating from PAI teachers and students. While secondary data are supporting data that can assist researchers in getting a complete picture and understanding and analysis of the phenomenon under study(Creswell, 2014; Flick, 2009).

In this study, data collection will be done selectively; Not all data must be collected, but only data relevant to this research will be collected. The collection methods that will be used by researchers in this study are (1) documentation; (2) observation; and (3) interview(Flick, 2009). The data analysis techniques in this study are: (1) data reduction; (data presentation); and (3) drawing conclusions(Moleong, 2014).

## RESULTS AND DISCUSSION

### 1. General description

SMP IT Darul Ulum was established on September 23, 2012 It is located on the edge of Pasirjambu village, Pasirjambu district, Bandung regency. SMP IT Darul Ulum Pasirjambu Bandung is a private school that was established under the auspices of the Darul Ulum Nurdiniyyah Foundation. This foundation is engaged in social education and da'wah. SMP IT Darul Ulum Pasirjambu Bandung has a land area of 1568 M2, which already has facilities for classrooms, mosques, offices and school grounds. The current principal is Abdul Karim, M.Pd.I.

The developed vision is "*Becoming a Reference Junior High School in Fostering a Generation of Learners who are Pious, Muslim, Intelligent, Independent, and Skilled in Contributing to Human Civilization*". While the mission is, (1)Organizing Integrated Islamic Junior Secondary Education capable of providing knowledge, independent attitude and noble character, skilled and ready to enter further education; (2)Realizing programmed and measurable extracurricular programs so as to support student achievement in academic and non-academic fields; (3)Realizing language skills development programs and abilities in the field of Mathematics and Natural Sciences; (4) Realizing the standardization of learning based on the Qur'an and Sunnah; (5)Realizing educators and education staff who master information and communication technology; (6)Implement programs that support the formation of a scientific culture and quality culture; (7)Implementing an Integrated Islamic education quality management system; and (8)Applying active, innovative, creative, effective, fun and Islamic learning strategies.

### 2. Language Politeness Implementation

SMP IT Darul Ulum in implementing language politeness development in the PAI learning process begins with the stages of planning, organizing, implementing and evaluating language politeness implementation programs both in PAI learning or outside learning. Because in essence learning must be able to have an impact on changing behavior for the better, both in acting and in speaking. This is something that must be realized by all educators as well as all stakeholders in the educational environment. Therefore, in this case education management has an important meaning in order to meet the expectations of the education system (Rohman, 2018). Especially in the face of rapid socio-cultural changes like today, management functions are needed. According to Terry,(Samsudin Salim., and Makhsun, 2018)

The implementation of PAI learning at SMP IT Darul Ulum has been carefully planned. This can be seen from the readiness of educators in preparing the syllabus, lesson plans and journals, as well as selecting appropriate materials/contents and the three PAI learning activities. The principal provides direct monitoring during the PAI learning

process. With the hope of fostering politeness in this language as an effort to instill polite Islamic values in forming good character in students. The politeness of language given by PAI teachers is a reflection of their personality competencies. Given that an educator must have qualified competence in order to become *uswah hasanah* for students.

From the results of observations, interviews and documentation that the author did, the research data can be presented as follows:

a. The attitude of students' language politeness in the school environment

*First* The interaction of students with other students at SMPIT Darul Ulum uses word choices (diction) that are not in accordance with the speech situation. Some examples of language attitudes of SMPIT Darul Ulum students in a variety of relationships, there are two choices of words used by SMPIT Darul Ulum students, namely the words "don't" and "not yet". They use the word "don't" as a prohibition. In the context of the speech above, the word "don't" is not just a prohibition but also raises the power of language. The word "don't" is also perceived not only from its meaning but through its language power. The word "don't" is perceived as "a prohibition while asking for self-introspection". Second, the language interaction of students with teachers at SMPIT Darul Ulum is in the use of word choice (diction). Just as when students use the words "he", "sorry", "funds", and "introduce" they consider these words to have a more polite degree when compared to the words "he", "the money", and "tell". Although these words are often used, in certain speech contexts, they are still deemed not to reflect politeness when spoken with inappropriate intonation, even though the use of the word "he" gives the impression that the speaker really respects the person he is talking about. Speech can be said to be polite if it is in accordance with the context of the speech. Although these words are often used, in certain speech contexts, they are still deemed not to reflect politeness when spoken with inappropriate intonation, even though the use of the word "he" gives the impression that the speaker really respects the person he is talking about. Speech can be said to be polite if it is in accordance with the context of the speech.

b. Planning the implementation of the concept of politeness in language

Planning for language politeness development in schools, especially in the PAI learning process at SMPIT Darul Ulum, is the most important thing in implementing language politeness. Because without careful planning, it is impossible to apply the desired language politeness to run smoothly. The plan in implementing it is to conduct socialization to students and teachers, and to prepare RPP PAI which is integrated with polite education.

c. The process of organizing the implementation of language politeness

The language politeness implementation program at SMP IT Darul Ulum is all parties involved in carrying out the language politeness learning process, both in the classroom and outside the classroom.

d. The process of implementing language politeness

Implementation The implementation of language politeness in PAI learning at SMP IT Darul Ulum is essentially returned to the teachers/educators, especially PAI teachers with direct supervision by the principal. The implementation of the language politeness implementation program begins with the preparation of RPP that is integrated with language politeness by presenting an approach that is in accordance with the characteristics and needs of students, strategies that are tailored to the students' circumstances, and interesting learning methods that are in accordance with the material and learning situation that surrounds it.

e. Evaluation in the implementation of language politeness in PAI learning

Evaluation of the implementation of language assistance in Islamic Religious Education is carried out by the school principal who is accompanied by the vice head of curriculum and vice head of student education. The evaluation aims to see the effectiveness of the success of an approach, strategy, and learning method used in achieving religious learning objectives. Evaluation is carried out in two stages, namely process evaluation and result evaluation. Evaluation of the process is carried out by the principal during the learning process which is carried out once a week in the form of program supervision (Interview with the vice head of Curriculum Bpk.Mochammad Muldani Anshori, S.Pd).

f. The attitude of politeness in language at SMP IT Darul Ulum

The form of speech from students at SMP IT Darul Ulum, only some have instilled the character of polite speaking in themselves and some have not instilled the character of speaking politely in themselves. In terms of demands, there are students who use direct speech, indirect speech and impolite speech, and polite speech carried out by each of the students of SMP IT Darul Ulum. Likewise, the teacher has been able to determine character values in the learning process which is integrated into the students' language politeness which includes 14 politeness indicators, and these 14 indicators have been implemented during the PAI learning process, in the form of questions and answers and discussions.

Based on the data obtained in the field regarding the Implementation of Language Politeness in Islamic Religious Education at SMP IT Darul Ulum in the learning process, the authors describe the application and errors during the learning process. Islamic Religious Education Learning is a process carried out by teachers and students in

carrying out learning and teaching in the classroom. PAI learning activities are no different from learning in general, namely, introduction, giving material, evaluation, and closing. By using the right methods, media, approaches, strategies, and techniques so that discussions can run smoothly and well.

The implementation of language politeness in PAI learning begins with the teacher explaining the learning material according to the method used by the teacher. When explaining the material and distributing the material to be discussed, the teacher also pays attention and directs how the attitude is when using the maxims that the teacher and students learn in learning, such as procedures for starting, explaining, asking and answering. After explaining the material, the teacher will ask students to ask questions about things that are not understood or the teacher asks students to discuss by preparing a table for the minutes, and the moderator as a regulator of the discussion, a table for presenting material 1,2,3 and discussion participants. In that process,

### **3. Supporting and Inhibiting Factors**

There are several factors that cause language impoliteness to occur (inhibiting factors) when speakers are unable to control what they are talking about so that the language used becomes impolite. In language, the factors that hinder the implementation of language in SMP IT Darul Ulum are, First, internal factors, including language skills and personality of a person. How is the choice of words, intonation, tone, pronunciation used and so on. In addition, the attitude of the speaker towards the speech partner and also his movements when speaking also affect the politeness of the language used. Second, external factors, including the family environment, peers, community environment. The family is the first education for children to imitate whatever the teacher says, polite or not the language used. The factors of using language that are not polite include direct criticism by saying rudely, being emotional to the speaker, being protective of the speaker's opinion, the speaker deliberately cornering the speech partner, accusing on the basis of suspicion of the speech partner.

The factors that support the smooth implementation of language politeness in PAI learning at SMP IT Darul Ulum are as follows:

- a. The existence of quality human resources, namely teachers who have long enough teaching experience so that they are able to convey understanding to students about the importance of polite language in everyday life, especially in the school environment. And the use of a more progressive approach, strategy, and purpose of learning This really supports the smooth implementation of the language politeness program in Islamic Religious Education.
- b. Availability of adequate teaching materials and teaching media. So that it supports the success of delivering material in learning and children immediately understand from open,

- c. The enthusiasm of students to take PAI subjects because it has a relationship with the religious material that he has learned at his home or cottage.
- d. Motivation from parents, friends and relatives to always speak politely anywhere, so that this will help the success of the language politeness implementation program in Islamic Religious Education

We need to know that every educational process must experience obstacles. Of course, these obstacles must be analyzed properly in order to achieve a change for the better. The various obstacles stated above cause learning to be less than optimal in instilling polite Islamic values. Of course, this is due to the lack of more intensive coaching during the Covid-19 period, the lack of collaboration between educators and students because they are limited to only being able to interact virtually, the difficulty in applying language politeness if through virtual. Indeed, this is felt by many educators even around the world. The Covid-19 situation invites many changes, the most felt changes are educational communication and reduced emotional interaction. So therefore,

The solutions offered in overcoming various obstacles that occur in the application of language politeness methods in the PAI learning process are: (1) providing special training and guidance for teachers in order to raise awareness to always provide examples for polite language. (2) Conducting supervision to improve teacher competence. (3) As well as holding socialization and general training for parents to always contribute and cooperate well to grow the character of students. Because education is actually a collaboration between the family environment, school environment and community environment, then these three environments should work together to form a good culture in order to grow the potential of students.

## CONCLUSION

The implementation of language politeness in Islamic Religious Education consists of four stages, namely planning, organizing, implementing, and evaluating. Implementation planning begins with the preparation of an integrated lesson plan with language politeness development, selection of approaches, strategies, methods, and learning media according to the needs and characteristics of students. Indicators of language politeness implementation in PAI. The inhibiting factor for the implementation of language politeness in Islamic Religious Education is due to a violation of the maxims or politeness indicators, because this is very often the case during the learning process, both learning using the lecture method or the discussion method. However, these factors can have a good or bad impact on learning. But with the implementation and application carried out by teachers and applied by students, it can make the implementation of Islamic Religious Education learning run with the principle of language politeness running by the teaching and learning process carried out by teachers and students during the delivery of material and during discussions. . Various obstacles and obstacles often occur, causing learning



to be considered less than optimal in instilling polite Islamic values. Of course this is due to the lack of more intensive coaching, the lack of cooperation between educators and students because they are limited to only being able to interact with a short time, and it is even more difficult to apply language politeness if learning is via virtual (online).

While the supporting factors are the existence of quality human resources, namely teachers who have long enough teaching experience so that they are able to convey understanding to students about the importance of polite language in everyday life, especially in the school environment. Availability of adequate teaching materials and teaching media. The enthusiasm of students to take PAI subjects because it has a relationship with the religious material that he has learned at his home or cottage. Motivation from parents, friends and relatives to always speak politely anywhere, so that this will help the success of the language politeness implementation program in Islamic Religious Education

Recommendations from the results of this study are expected for teachers in Indonesian language subjects and students to know more about how to apply polite speeches, especially in the application of the principles of language politeness by using politeness indicators in the PAI learning process at SMP IT Darul Ulum, because the lessons PAI which is able to shape Islamic character and personality.

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