

LANGUAGE POLITENESS AND CHARACTER EDUCATION IN INDONESIAN LANGUAGE LEARNING BASED ON CURRICULUM 2013

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Great nation is a nation that has good character. Being a nation with a good character is the desire of all of us. However, the social situation in our society increasingly alarming. The destruction of moral values, the spread of injustice, the proliferation of corruption cases, the erosion of a sense of solidarity, have occurred in our education. Therefore, character education should be encouraged in the Indonesian language learning in schools. Language politeness is identical to the behavior of the character. Polite speech reflects the character's behavior, i.e. behavior that is polite, moral, personality. This paper will discuss the issue of language politeness with learners' character as well as its implementation in learning.

Keywords: *m*

A. INTRODUCTION

The existence of a nation is determined by the character possessed. Only a nation that has a strong character who is able to establish itself as the nation's dignity and respected by other nations. Therefore, it is our purpose altogether to be a nation with a good character. Actually, the eagerness to be a characterized nation has already embedded for a long time by Indonesian. The founding fathers of Indonesia put in the opening of the Convention 1945 in the 2nd paragraph with a clear statement, "... to deliver the people of Indonesia to the gate of an independent, united, sovereign, fair, and prosperous state of Indonesia ". The founding fathers realized that is only by becoming an independent, united, sovereign, fair, and prosperous nation, Indonesia become dignified and respected by other nations.

Nowadays, the situation of our society is increasingly worrying. There are various events in education increasingly degraded human dignity. The destruction of moral values, the spread of injustice, the proliferation of corruption cases, and the erosion of sense of solidarity has been happening in our education. Ministry of National Education (2010a: 2) admits that moral decadence is no less alarming among high school and university students. Behaviors of crashing the ethics, moral, and rule from light to severe are often shown by the students. The habits of cheating during tests or exams are still conducted. The desire to pass the national exams easily or without the hard work causes they try to find any answers with unethical way. Even, they are looking for answers from the leak sources which are not reliable.

Related with the slogan "language indicates the nation", it is true indeed as stated by Sapir and Whorf that language determines the behavior of human culture. A person who uses a good word choice, polite expression, and good sentence structure when speaking indicate that the person has a good personality. Conversely, if there is a person who does not have a good personality, although he/she tries to speak properly, correctly, and politely in front of others; at a time he/she cannot be able to cover up the bad personality so the choice of words, phrase, or sentence structure that are not good and polite would appear. Moreover, a person who pretend to be tender to other people but actually she/he has a bad personality, at a time trying to look with subtle language to be polite. However, at other times he/she would shows the "original form" vilify other people's personalities.

The question is: What is happening to our nation? Why cannot we be able to get out of the slump? How does character of our nation in building Indonesia with moral and noble? What does the relation between character and language? Why do people who speak politely are called people with good character?

In this paper will discuss the issue of linguistic politeness and students' character as well as its implementation in learning process. Therefore, the discussion focuses on the nature of language politeness, the nature of character education, language politeness as the implementation of learner's character behavior, and Indonesian language learning and character education.

B. THE NATURE OF LANGUAGE POLITENESS

Politeness is a general term that has a long history, as it has been there around the 16th century. Although politeness can be explained as "the quality of being polite", which refers to "having or showing good character or consideration for others". There are some related terms, such as civility, courtesy, and good manners. There are various term refers to types of associative relationships, such as: civil society, civilization. Thus, historically it seems not only a number of different factors involved in determining the politeness, the aspect of social hierarchy and social status, but also a more general sense of 'actions appropriate behavior '.

Definition politeness can be acceptable in common sense which regard to 'correct behavior' shows that politeness is not limited on language, but also includes non-verbal behavior and non-linguistic (Eelen, 2001). Most people are very familiar with polite behavior, such as opening the door for someone, greeting someone with a wave hand or a nod of the head, and so on.

One of the interesting aspects of politeness is the fact that it lies between language and social reality. Common understanding of the language of politeness connects the aspects of social structure of life and also codes of conduct and ethics. Thus, the politeness studies have values that are very important to understand how society and ethics related to language and general behavior and provide more insight into how communities are formed and maintained through interaction. Politeness is an important position that, as the link between language and social reality, namely the use of language as a form of politeness is always paired with social relationships and social roles. Through social relationships and social roles that, on a larger scale, politeness phenomena associated with social and cultural community.

Theoretically, everyone must use language politely. Each person must maintain ethics in communication in order to achieve the purpose of communication. Language is a tool to communicate and we should also pay attention to the rules of language, both linguistic rules and politeness principles in order to achieve the goal of communication. Rule of linguistic, the sounds system, word formation, sentence structure, correct grammar, structure of meaning should be correctly use in order communication runs smoothly. At least, if the communication is in an orderly manner by using linguistic rules, the partners will easily understand the information conveyed by the speaker.

Similarly, the rules of politeness should be fulfilled well. Although Indonesian does not yet have the exact rules of politeness, at least the rules to communicate politely have already been identified. Grice (1975) identifies that polite communication must pay attention to the cooperative principle. When communicating, a speaker must pay attention to quality principles. That is, if a person conveys information to others, the information delivered should be supported by the data. The principle of quantity, means that in communication with others, the message being communicated must be as much as required, no more and no less. The principle of relevance, means communication must be relevant or related to the one being discussed to the hearer. The last is the principle of way, means in communication a problem with others must also consider how to deliver. Sometimes in communication, the subject matter being discussed is actually a very nice and interesting topic, but if the ways to convey seems patronizing, words used feels rough, or tends to harass, communication objectives cannot be achieved.

Politeness in communication is related to speech acts as proposed by Austin (1978). According to Austin, every utterance in acts of communication always contains three elements, namely (1) locutions acts such as speech produced by one speaker, (2) illocution act, meaning contained in the speech, and (3) perlocution act the form of effects causes by the speaker. A speech "Are you hungry?" its locution act is "interrogative sentence", its locution act can be a request, prohibition, inquiries, offers; perlocution act can be a form of action granting, termination, only an answer, and the acceptance or rejection in accordance with the situation.

Along with the opinion expressed by Austin, Searle (1979) says that, in a speech act that once contained three kinds of actions, namely (1) utterance in form of words or sentences, (2) propositional act in form of reference and prediction, and (3) illocution act, in the form of statements, questions, appointments, orders, and so on. Communicative effect (perlocution or propositional acts) that's what sometimes has an impact on people's behavior. The things that are perlocutive is what usually arises from the intention behind the utterance (implicature). To complete the theory of Grice (1975), Leech (1983) proposed seven (7) maxim of politeness, namely (a) the maxim of wisdom, (b) the maxim of generosity, (c) maxim of praise, (d) the maxim of humility, (e) maxim of agreement, (f) maxim of sympathy, and (g) maxim consideration.

Leech (1983) argued that the principle of politeness is a "tool" to explain why speakers often speak indirectly in expressing his point. Motivation of the use of indirect speech acts intended to sound polite speech. Speakers usually use implicature. Implicature is what is implied in a speech. If we distinguish "what is said" and "what is communicated", including what is communication implicature. Leech's politeness principle by some experts pragmatic seen as an attempt to "saving face" Grice, Grice because politeness principle is often not followed in practice adhered to rather than actual language use (Thomas, 1995: 15). An utterance is said to minimize disclosure mannered if not polite opinion (Leech, 1983: 81). Grice (1975) redefined the notion becomes choose a phrase that does not underestimate the hearer status. That is, in speak, we need, for the sake of politeness, choose the smallest expression hearer is likely to cause loss of face.

Thus, for the sake of politeness, the speaker must be able to treat the hearer as follows (Grice, 1975): (1) do not treat hearer as people who are subject to the speaker. Do not remove the hearer "costs" (the cost of social, physical, psychological, etc.) or that his freedom is limited, (2) do not say things that are less good about themselves or the hearer or goods related to the hearer, (3) do not express joy over the misfortune hearer, (4) do not express disagreement with the hearer so that the hearer feels himself falling prices, (5) do not praise myself or boast of good fortune or excess yourself. In addition, the use of polite language that can also be expressed by

the form of irony (Gunarwan, 1992). The application form of irony/sarcasm is that the speakers speak politely, but it is not spoken correctly, and because it is the opposite ilokusinya power. So by applying this principle, the speaker reveals the power illocution not be polite manners. For example: "my wife cuisine is delicious!" When what is meant is that the speakers speaker wants to please his wife who was not good at cooking.

In addition, there is also the fact that the use of polite Indonesian characterized by the use of verbal language (in the form of modality and greeting words), such as (a) the word "please" when telling another person, (b) the use of the word "apologize" for utterance that can possible harm hearer, (c) the words "thank you" after someone else to act as desired by the speaker, (d) the mention of the word "father, mother" rather than the word "you", (e) the mention of the word "he "than we are" he "for people who are more respected, in addition to other forms of modality and the greeting word, polite behavior can also be supported by non-verbal language, such as (a) shows a cheerful face, (b) always appears with a smile when talking, (c) the attitude of looking down when talking to the hearer, (d) the position of the hand that is always docked on the body (not hands on hips). Nonverbal language usage as it could lead to a "polite aura" for the hearer.

C. THE NATURE OF CHARACTER EDUCATION

Character is psychological traits, morals or manners that distinguish one person from another (Depdiknas, 2088a). The characters are unique values, both in themselves and are inscribed or described in behavior. Character coherently appears from the result of thought, heart, feeling and intention, as well as body from a person or group of people.

The character is the way of thinking and behaving that characterizes each individual to live and work together, whether in scope of family, community, and country. Individuals with good character is an individual who can make decisions and be ready to take into account for result of decisions made (Suyatno, 2009). Character education is essentially educating the value (Kirschenbaum, 2000; Golemen, 2001) which involves aspects of knowledge (cognitive), feeling (feeling), and action (action).

Psychologists look at the character as a system of beliefs and practices that direct the actions of an individual. Therefore, if we know a person's knowledge, it can also be known how the individual will be for certain conditions. Based on this concept of character can be seen as a person's attitudes and behavior. Character is a person's perspective on a particular object that is accompanied by a tendency to behave in accordance with the theoretical point of view tersebut. Tinjauan psychological character behavior is a manifestation of the potential intelligence quotient (IQ), emotional quotient (EQ), spiritual quotient (SQ), and adverse quotient (AQ) owned by a person (DEPDIKNAS, 2010).

In view of religion, a person with a good character is a person in whom is contained the potential, such as *sidik* (right), *amanah* (mandatory), *fatolah*, and *tabligh*. In theory of education, character is actualized as the cognitive, affective, and psychomotor potential, in life. According to social theory, a person who has logic and a sense of character in relationships intrapersonal and interpersonal relations in social life.

Character shows how a person behaves. If someone behaves dishonest, cruel, or greedy, it can be said that the bad behavior manifests. Conversely, if someone behaves honest, responsible, helpful, certainly the person manifests a noble character. The term is also closely associated with the character personality. A person can only be called a "man of character" if her behavior in accordance with a moral code. Thus, a good character education should involve not only the good aspects of knowledge and good behavior, but also feel well and good behavior (Ministry of Education, 2010a).

In line with this, Lickona (1991) suggested that the educational values/morals that produces character, it contains three components of good character, namely: moral knowing, moral feeling, and moral action as shown in Figure 1. The three components in the application must be awakened character education simultaneously. Moral knowing includes moral awareness, knowledge of moral values, foresight, moral reasoning, decision-making and self-knowledge, are the essential things that need to be taught to students. However, character education is not enough if only limited to the moral knowing. Therefore, we need to continue to the moral feeling which include: impulsive, self-confidence, empathy, love kindness, self-control and humility. Then, the most important stage, which is a moral action. It is important because at this stage the motive urge someone to do good things, it can be seen at the aspects of competence, desires and habits.

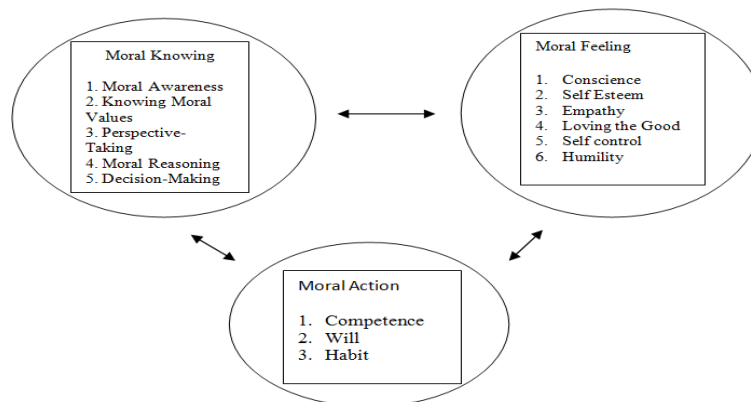


Figure 1. Component of Good Character Education (Lickona, 1991)

The Arrangement of these three moral components are interrelated and in synergy, a prerequisite for the actualization of character education in developing moral intelligence learners. Moral intelligence is the ability to understand what is right and wrong with a strong ethical beliefs and act on these beliefs with the right attitude and respectful behavior (Borba, 2008: 4). Moral intelligence-based character education is an urgent thing, because intelligence derived from moral virtue that would assist learners in addressing the challenges of life and full of contradictions. Furthermore, Borba (2008: 7) describes the seven main virtues are required for students in developing moral intelligence, namely: empathy, conscience, self-control, respect, kindness, tolerance, and justice.

D. LANGUAGE POLITENESS AS CHARACTER BEHAVIOR IMPLEMENTATION LEARNERS

Politeness is identical to the behavior of the character. That is, speech that reflects mannered character behavior, i.e. that is polite, moralized, characterized behavior. According to Ryan & Bohlin (1999), the character is a person's pattern of behavior. Person of good character, have an understanding of goodness, love kindness, and goodness do it. People whose behavior is in accordance with a moral code called noble character. Understanding the character according to the Language Center of Ministry of National Education (2008) is "innate, heart, soul, personality, character, behavior, personality, traits, character, temperament, character". The character is "personality, behavior, character, temper, and character".

Some people who have character traits according to Kirschenbaum (1995), among others: respect, responsibility, caring, disciplined, loyal, brave, and tolerant. A person with a noble character has knowledge of his/her potential, which is characterized by values such as self-confident, rational, logical, critical, analytical, creative and innovative, independent, healthy living, responsible, patient, careful, self-sacrificing, courageous, trustworthy, honest, keeping promises, fair, humble, friendly, love of beauty (aesthetic), sportive, and steadfast. Individuals also have the awareness to do the best, or superior to, and act on potential and consciousness. Individuals of good character or superior to someone who is trying to do the best things in God Almighty, himself, others, the environment, and the nation state and the international community at large to optimize the potential (knowledge) himself and is accompanied by consciousness, emotion and motivation (feelings).

Notice the speech uttered by the following students in learning.

- (1) *Dapatkah Bapak menjelaskan kembali perbedaan ringkasan dengan ikhtisar?*
- (2) *Maaf bu, saya mohon permisi ke kamar kecil.*
- (3) *Anak-anak ibu, kelas ini kok seperti pasar?*

The (1) utterance is a student requests on the different of summary and overview that is not yet understood by using "Dapatkah" or "could". In example (2) is the speech of students who ask for permission to leave the classroom by using "maaf bu" or "Excuse me". In example (3) is a teacher who asked students to keep quiet in class "anak-anak ibu" or "my dear students". All three are very polite speech because it uses the word choice, tone, and a certain politeness markers, such as "could", "excuse me", and "my dear students". Obviously, that reflects the behavior of polite speech in character, ie personality, upholding the values and norms of decency, and show good character.

C. CHARACTER EDUCATION IN INDONESIAN LANGUAGE LEARNING BASED ON CURRICULUM 2013

The behavior of learners carried out through character education, which is also called character education. Elkind & Sweet (2004) states that character education is an effort to help students understand, care about, and behave according to the values of ethics. Further explained that character education is everything the teacher, who is able to influence the character of students. Teachers help shape the character of the learners. This includes the example of how the behavior of teachers, how teachers talk or submit material, how tolerant teacher, and a variety of other related matters.

According to Zakaria (2001), the essence and character education has the same meaning as moral education and moral education. The goal is to establish a child's personal, so that a good human being, citizens, and good citizens. The criterion is a certain social values are heavily influenced by the culture of the community and nation. Therefore, the nature of character education in the context of education in Indonesia is the value of the education, the education of the noble values sourced from Indonesian culture itself, in order to nurture the personality of the young generation.

The purpose of character education is basically encouraging the birth of children are good (perfect man). Growth and development of good character will encourage learners to grow with the capacity and commitment to do things the best and do everything right and have a purpose in life. Society also plays a role shaping the character of children through their parents and their environment.

Character is developed through stages of knowledge, implementation, and habit (Directorate of SMP, 2010). Characters are not limited to knowledge only. A person who has knowledge of good manner might not able to act according to his knowledge, if not trained (as a habit) to perform such kindness. The character also covers all of the emotions and habits themselves. Thus the three components are necessary for good character, i.e. knowledge about morals, feelings (emotional reinforcement) on moral, and moral-based action. These are necessary for the learners and other school or community to be involved in the education system as well as to understand, to feel, appreciate, and practice the values of virtue (moral).

Dimensions included in the moral knowledge will fill the cognitive realm is the moral consciousness, knowledge of moral values, the determination of the angle of view, the logic of morals, courage to take a stand, and the introduction of self. Consciousness is awareness of the moral emotion of learners to become human character. This reinforcement associated with other forms of behavior that must be felt by learners, ie self awareness, confidence, sensitivity to the suffering of others, love of truth, self-control, humility. Moral act is an act or moral action is the result (outcome) of the two components of the other characters. To understand what drives a person in a good deed (act morally) then it should be seen three other aspects of the character of the competence (competence), desire (will), and custom (habit).

Temporarily, character development in schools is realized in religion subject, civic education, or other subjects, which main program tend to give an introduction to cognitive values, and a little deep appreciation to the affective value. According Buchori (2007), character development should bring the child to the introduction of the value of cognitive, affective appreciation in value, eventually to the practice of real value. To get to the praxis, there is one very important inner events that must occur in the child, namely the emergence of a very strong desire (determination) to practice the values.

Basically the implementation of character education in schools can be integrated at any school activity. Each activity learners in school can be used as a medium to instill character, develop konasi, and facilitating learners behave according to the prevailing values. There are at least two major pathways in character education in schools, namely (a) integrated through the learning activities, and (b) integrated through extracurricular activities.

Integrated character education is the introduction to values, awareness of the importance of values, the values awareness, and internalized into the learners' behavior of everyday through the learning process, which takes place both inside and outside the classroom on all subjects. Basically learning activities, in addition to make students master the competencies (material) that is targeted, also designed to make students recognize, realize/care, and the values and behaviors make. In the structure of primary and secondary education curriculum, basically every subject contains materials relating to the character. Integration of character education on subjects in school leads to the internalization of the values in the day-to-day behavior through the learning process of the stages of planning, implementation, and assessment.

Related to character education in the curriculum of 2013, Nuh (2014) are often asked the difference Curriculum 2013 and the previous curriculum. He explained that the inherent character education into the curriculum of 2013 If the previous curriculum was only a matter of character education is the responsibility of teachers of religion and civic education, the Curriculum 2013 all class teachers and subject teachers have equal responsibility in terms of providing character education, without exception. Herein lies the fundamental difference in the character education curriculum attachment 2013 Can it be done. Frame of mind is that any science or subjects can not be value-free and can not stand alone.

In Mathematics, for example, teacher can put character education as the teacher explains the fractions (read: a whole number that is not full or perfect yet). Try to get the students to recognize the function of the rank of fractions and a half, a third, fourth and so on. What happens when the numbers in pangkatkan? The higher

the rank, two, three, four, and so on, then the smaller the value, one quarter, one-eighth, one-sixteenth, and so on. Compare with integer (read: a whole number or (read: a whole number or perfect) is raised to, the higher the rank the greater its value.

What does it mean? We can say to the students, that keperibadian someone, if it is not intact, given the rank as high as any, it will shrink the position of the person who was given the rank it. At length we could say to the students, that we build a better personality integrity advance with good characters and commendable, and then pursue the rank. Not vice versa, without pursuing the rank based on strong character.

In the 2013 curriculum, Indonesian language learning is filled with texts. Indonesian-language learning is based on text or genre. What is a genre? Genre is a type of text in which tells the social and cultural life of a society (Kress and Threadgold 1988: 216). Genre loaded with the values contained in the community. The genre tends to be associated with the organization cultural and social purposes around language (Bhatia, 1993; Wales, 1990), and bound more closely to considerations of ideology and power. In genre theory, there are two contexts behind the presence of a text, the cultural context (in which there are values and cultural norms that will manifests itself through social processes) and the context of the situation in which there is: the message to be communicated (field), actors who intended (tenor), and the format language used to convey the message that (mode) (Mahsun, 2013).

Learning text brings learners based on their mental development, resolve the real life problems with critical thinking. It is a fact, that the problems of everyday life cannot be separated from the presence of the text. To make a drink or food, need to use the procedure text. To report the observation of the surrounding environment, report text needs to be applied. To find a compromise between parties is problematic, the negotiating text needs to be made. To criticize any other party, anecdotal text needs to be generated. In addition to the non-narrative literary text, there were also narrative text story with different social functions. Differences in social function accompanies any type of text, both literary and genre non-literary, the factual genre (text reports and procedural) and the genre of responses (transactional and expository text).

For example, learning the text short stories in class VII SMP/MTs. Starting with the preparation of syllabi, lesson plans, and the preparation of the learning, character education has been included in it. At KI 1 and 2, we have faced the character values: respect and appreciate the teachings of the religious affiliation; respect and appreciate the honest behavior, discipline, responsibility, caring (tolerance and mutual cooperation), polite and confident in interacting effectively with the social and natural environment. Teachers can start learning to pray, and then to establish the context, the teacher asks the students to observe a short story text, such as the short story "Surau We Fall" by AA Navis (to cultivate an attitude of caring and courteous) then asked the students (using Indonesian correct and polite): Who are the main characters that story? How does the character in the short story? Where the background stories?

With the responsive and responsible attitude, the students answered questions about the content of the information related to the short stories. Then, the teacher divides the learners into several groups. The learners discuss with a good language politeness and full of responsibility. Learners discuss the content structure of the short story (title, characters, setting, conflict, climax, and so on) as well as the language feature of text. Then, they present the results of their discussion group in turn with full responsibility and politeness.

C. CONCLUSION

Thus, a brief explanation in this paper, with some of the following conclusions: (1) politeness is related with verbal and nonverbal behavior, as well as the cooperative principle and politeness principle, (2) politeness reflects the characterized behavior, (3) politeness is identical with the characteristic behavior. Polite speech reflects the character's behavior, i.e. that is polite behavior, moral, personality, and (4) the implementation of character education in schools can be conducted integratively in any school activities, (5) in Curriculum 2013 all classroom teachers and subject teachers have the same responsibility in terms of providing character education, and (6) in the text-based of Indonesian language learning, character education activities inherent in the activities of teachers and students, ranging from the preparation of syllabi, lesson plans, and other learning tools.

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