

## Students of Indonesian-Language Politeness through Moral Education at Acehese Universities

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### Abstract

*The aim of this study is to examine the conditions of students at Acehese colleges, institutes, and universities and the consequences of Indonesian-language political students who get moral education at the institutions. The method of research is descriptive with a qualitative approach. Islamic educational students from State Islamic University of Ar-Raniry, State Islamic Institute of Langsa, State Islamic Institute of Lhokseumawe, and State College for Islamic Studies of Gajah Putih Takengon serve as the resource persons. Observation, semi-structured interviews, and documentation were used to collect data in this study. Data analysis was accomplished by data reduction, data visualization, and conclusion drawings. The findings of this study shed light on the state of students' politeness at Majority Islamic institution, namely the category of courteous. Additionally, it incorporates admirable principles into its collages. That is, the students who are courteous are pleasant, which is consistent with Luqman's indication of moral education in paragraphs 18-19. The ramifications of this study are significant for student attitudes about language in lectures and in other activities involving the academic community at institutions. Each individual's community life will also be impacted by this civility.*

### Keywords

politeness; language;  
education: moral



## I. Introduction

Language is a constant presence in all human actions, employed for a variety of objectives by distinct social groups. Language is, in principle, a means of communication and a means of expressing the language users' identity. As a result, language use is not limited to audibly reciting language sounds. However, language users must exercise caution in their use of language in order to transmit information nicely and without injuring or offending a conversation partner.

Indonesia is a big country with more than 18,000 islands. It has at least 726 regional languages (Ridwan, 2018). Language politeness is a major issue, as there are still many people who speak arbitrarily regardless of language in order to damage the sentiments of others. These individuals may even face prison time. As is the situation with academics and students at one of Aceh's campuses, students write open letters to lecturers, implying and diminishing the lecturer's image. As a result, the instructor erred on the legal side, and the pupils were punished and imprisoned.

As a proverb goes, your mouth is your tiger. That is, if you want to survive, avoid using foul language in order to avoid harming yourself or others. Political language is critical for effective communication. When people speak politely, they develop a sense of respect for the speakers and pay attention to what they say.

Language politeness can be developed through moral education, as morals are the primary factor that govern a person's behavior. Students come from diverse locations and familiar backgrounds and then attend college, resulting in a variety of models and styles of language. With moral education, it is believed that pupils would learn to speak politely.

Politeness, compensation, or etiquette are socially acceptable processes, practices, or habits. Participation is a social norm specified and agreed upon by a particular culture, much as courtesy is a social norm. As a result, this civility is frequently referred to as "manner." Ramlan (2018) stated that Language is an arrangement of arbitrary symbols possessing an agreed-upon significance within a community.

Masinambouw (in Chaer, 2007: 172) stated that if the linguistic system serves as a medium of human connection within the community, then the actual act must be accompanied by cultural standards. Language ethics or language procedures refer to the system of language behavior that adheres to cultural norms. According to Leech (1993: 205), there are six etiquette rules, which are frequently referred to as maxims. The following is the sixth and most comprehensive explanation.

1. Tact Maxim

The fundamental principle of Maxim Tact in the principle of politeness is that participants should constantly seek to minimize their personal benefits while maximizing the benefits of other parties during speaking activities. According to some, sticking to and executing the maximum wisdom constitutes being a courteous person. If the inside speaking person adheres to the highest level of knowledge, he will be able to avoid feelings of envy, jealousy, and other unfavorable attitudes toward the talking partner.

2. Generosity Maxim

The Generosity Maxim requires Perturanese participants to show respect for others. Respect for others will develop if individuals can minimize their own profits while increasing the profits of others.

3. Approval Maxim

The Approval Maxim explains that people are deemed courteous if they consistently attempt to reward the other party. With this maxim, it is expected that future participants will refrain from mocking, belittling, or undermining one another.

4. Modesty Maxim

The Modesty Maxim or Humility Maxim states that persons might be humble by minimizing praise for oneself.

5. Agreement Maxim

Agreement Maxim is frequently abbreviated as maximism. This adage emphasizes the importance of participants' words in fostering mutual compatibility or affinity in their speaking actions. If there is an error or compatibility between self-speakers and speech partners during speaking activities, each of them will be considered courteous.

6. Sympath Maxim

In the Sympath Maxim, the participants' discourse is meant to maximize the amount of sympathy between them. Antipathy against one of the participants will be seen as a failed action. Constriction on the side of other parties is frequently expressed by grins, nods, and hand in hand.

## II. Review of Literature

The term "education" derives from the Indonesian word "didik," which means to nurture and impart knowledge about morals and intelligence. Additionally, moral education might be construed as follows: (1) Actions (things, ways) Educate, (2) (Science and Educating) Knowledge of Education, and (3) Agency, Inner and Physical, Maintenance (Exercises) (Abdullah, 2007: 21).

In Arabic, education is frequently referred to as tarbiyah which the word is from Arabic (Roqib, 2009: 14). Al-Tarbiyah has three sky roots in Mu'jurn Arabi, namely Rabba, Yarubbu, and Tarbiyah, and means repairing, dominating affairs, keeping and caring for, beautifying, feeding, and nourishing, commanding, having, controlling, and preservation and preservation (Mujib and Muzakkir, 2010: 11).

This understanding is also based on QS. Asy- Shuara: 18, namely:

Translated:

He (Fir'aun) answered: "Didn't we care for you in our (family) environment, when you are kind and you live with us a few years from your age. (QS. Asy-Syuara: 18) (Ministry of Religion of the Republic of Indonesia, 2010: 67)

Fundamentally, if someone follows the idea of politeness, it can be claimed that the individual has morality. On the other hand, if someone violates the norm of civility, he is seen unworthy of appreciation. This is because the rules of politeness can serve as a barometer of someone's civility or lack thereof while utilizing language or conversing with others.

## III. Result and Discussion

According to the findings of an examination of research data, the majority of students at Aceh universities are polite. The outcomes of this study were described using non-narrative data that adhered to the principle of politeness, rather than randomly picked data. However, narrative data that violates the politeness principle is displayed in its entirety. The following is an explanation of the research findings based on the data collected by Maxim.

### a. Tact Maxim

According to the results of interviews, 31 speakers adhere to the notion of wisdom. In general, reasonable because everyone has a different point of view, everyone should be allowed to argue. Apart from being ignorant, it is also receptive to other people's viewpoints, as long as they remain in the 'positive' category. Indeed, the source does not compel others to obey his wishes, as each individual has his or her own. There is, for instance, in the following data.

#### 1. Modesty Arrangement

Data (1). MS.

Interviewer : "Do you interact with other people face to face or vice versa?"

Interviewee : "Yes, I do. I deal with people face to face since it is more courteous and I value friendly conversation."

Data (2). TW

Interviewer : "Do you allow people to choose their own responses? For example, when you are speaking."

Interviewee : "Yes, I do. Because everyone has the opportunity to choose how he/she wishes to respond"

As can be observed from the data above, MS, TW adheres to the wisdom principle; the speakers openly accept the input and ideas of others and do not compel others to follow their views. The resource person's attitude is consistent with what resource persons reveal during interviews, as evidenced by researchers' observations made during the interview process. According to Luqman's paragraph 18 letter, the principle of this wisdom has a linkage with moral indicators, including having a noble character, a high moral standard, and not being arrogant. Two speakers, however, contradict the wisdom principle. Exposure to research data is provided here.

## 2. Modesty Violation

### Data (5) KD

Interviewer : "Do you constantly want to do something helpful for others or do you prefer to invite others to do something?"

Interviewee : "I prefer to be invited".

### Data (6) HR

Interviewer : "Is it that in a conversation, you prefer to accept the other person's point of view, or do you constantly want to win on your own terms and have others follow your lead?"

Interviewee : "I prefer other people who follow my opinion".

According to the data above, the responses supplied by two speakers, KD and HR, frequently breach the principle of courtesy. According to the results of KD's interviews, there is no endeavor to invite other individuals first; instead, they are simply waiting to be welcomed. This attitude is indicative of someone who is arrogant and self-important. Not dissimilar to HR, it is clear from HR's responses that he has an attitude of self-preservation; of course, this is not a commendable trait.

## b. Generosity Maxim

According to the Generosity Maxim principle, speakers should respect others, minimize their own profits, and enhance the gains of others. The following data demonstrate competition and violations of the maximum.

## 1. Modesty Arrangement

### Data (7) LH

Interviewer : "Are you always respecting others in talking?"

Interviewee : "Yes, I do. I respect others because if we respect to others, then other people respect us."

### Data (8) SM

Interviewer : "Do you often impose the will so that other people believe you when talking?"

Interviewee : "No, I don't. Because every desire should not be forced"

## 2. Modesty Violation

### Data (9) KD

Interviewer : "Do you often impose will so that other people believe in you while talking?"

Interviewee : "Yes, I do. I want, what I convey can be trusted by anyone."

According to the data above, speakers with the initials LH and SM exhibit a polite demeanor. This is evident from the interview results. Speakers are content to respect their conversation partners and refrain from imposing their will on them; this is also observed by researchers. However, there is one interviewer, KD, who violates the politeness principle.

KD is frequently impolite, as he wishes for others to trust what he conveys. This is most emphatically not a commendable attitude, because it does not require partners to express their willingness to trust our judgment.

### **c. Approvation Maxim**

According to the Approvation Maxim, a person is considered polite if he is speaking with the intent of praising / awarding the other party. According to this maxim, speakers are not to mock, berate, or demean one another.

#### **1. Modesty Arrangement**

Data (10) AM

Interviewer : "Do you talk in a polite manner?"

Interviewee : "Yes, I do. Because it is preferable to be polite than to possess knowledge but be impolite."

Data (11) SC

Interviewer : "Do you frequently express gratitude to others?"

Interviewee : "I frequently do. Because everyone has the right to be congratulated on his or her accomplishments"

Data (12) RMM

Interviewer : "Have you ever criticized or denigrated another person?"

Interviewee : "I haven't. Because it is a disgraceful attitude, those who humiliate it are not always superior to those who humble it."

Data (13) HA

Interviewer : "Have you ever insinuated other people in talking?"

Interviewee : "Yes, I have. Because everyone must have done wrong"

Data (14) UR

Interviewer : "Have you ever grappled Mitra said when talking?"

Interviewee : "No, I haven't. Because I respect the other person"

#### **2. Modesty Violation**

Data (15) MS

Interviewer : "Do you often give praise to others?"

Interviewee : "I rarely do. I praise if someone has commended or appreciates me first."

Data (16) KD

Interviewer : "Have you ever grappled your talk while conversing?"

Interviewee : "I have ever. When I am in anger and the other person refuses to listen"

According to the data, the majority of speakers adhere to politeness principles and have polite morals. Narasumber understands that we must respect one another and give praise to others in this life because we live in a social environment. However, there is a speaker with the initials MS and KD who violates the politeness principle, such as MS choosing to praise others before being praised; praise should be given sincerely. Additionally, this attitude teaches impolite morals, such as praising someone proportionately and selflessly.

### **d. Modesty Maxim or Humility Maxim**

According to the principle of Modesty Maxim or Humility Maxim, it is considered polite when someone confines praise to himself/herself. Speakers are expected to respect one another under this maxim. This regard can be demonstrated by minimizing its own benefits and maximizing the profits of others.

### 1. Modesty Arrangement

Data (17) SN

Interviewer : "Do you frequently compliment yourself and are you always proud of your own responses?"

Interviewee : "No, because I need to hear other people's perspectives for myself."

Data (18) HNA

Interviewer : "Have you ever criticized and defended yourself against other people's criticism?"

Interviewee : "I have ever, because I have heard about a quote "for criticizing yourself good for self-investors"

### 2. Modesty Violation

Data (19) MS

Interviewer : "Do you often praise yourself and are always proud of your own answers?"

Interviewee : "I am happier when people who praise me"

Data (20) KD

Interviewer : "Do you often praise yourself and are always proud of your own answers?"

Interviewee : "I do often, because it considers yourself better than other people".

Data (21) HR

Interviewer : "Do you often praise yourself and are always proud of your own answers?"

Interviewee : "I'm proud of my own answer"

Data (22)

Interviewer : "Have you ever criticized or pushed yourself, or have you ever defended yourself against criticism from others?"

Interviewee : "I do this on a rare occasion, attempting to recognize my error, but rarely, if ever, if I criticize and criticize myself."

According to the data above, there are speakers who adhere to and violate the politeness principle. The resource person who abides by it is evident by his humble demeanor; he does not exalt himself and is willing to criticize himself if he is incorrect. This admirable attitude is also evident through observation. However, there is a speaker who violates the principle of politeness, such as MS; he would rather be praised than praise, which is not a particularly admirable trait. Adapula (KD) who is self-confident. In terms of religion, this is referred to as *Ujub*. *Ujub* must be avoided, as it exemplifies one of the most heinous morals.

### e. Agreement Maxim

Agreement Maxim, alternatively referred to as Permine Maxim or Matching Maxim. At this maxim, participants should strive to achieve maximum agreement during a conversation. This demonstrates that a conversation, as well as potential speakers and spear partners, exhibit an agreeable attitude toward the topic of discussion.

### 1. Modesty Arrangement

Data (23) ML

Interviewer : "Do you often reach an agreement in talking?"

Interviewee : "Yes. I do. Because when talking I often exchanged my mind with a spate partner so that it gets an agreement".

Data (24) MY

Interviewer : "Do you always give room to others to express agreement (approval) or

vice versa?"

Interviewee : "Yes, I always provide space to others to express agreement and disagreement".

Data (25) HU

Interviewer : "Do you always try to equalize perceptions?"

Interviewee : "No, because everyone has a different perception"

Data (26) KF

Interviewer : "Have you ever had a disagreement with one of your speech partners? Or do you always agree with your speech partner?"

Interviewee : "No, I haven't. Because we don't need to disagree with a speech partner, so I am more likely to choose not to be at oddless"

## 2. Modesty Violation

Data (27) KD

Interviewer : "Do you always try to equalize perceptions?"

Interviewee : "No, I don't. Because I act according to what I want"

According to the data, it appears that the majority of speakers are courteous, even admirable. For instance, My always gives the speech partner the opportunity to agree on something. This demonstrates that the resource person possesses a grace-based morality, consensus consensus, and the ability to enchant an interest. However, KD chose to act in accordance with the resource persons who violated the principle of politeness. Of course, this is not commendable, given that we live in society and must therefore listen to and respect the opinions of others, as well as be willing to be criticized. KD also demonstrates morals that are less than admirable as a result of observational results that always underestimate others.

## f. Sympath Maxim

At Sympath Maxim, it is expected that the speech's participants will have a maximum level of sympathy for others. On the other hand, if the participants are said to be antipasti, the action is said to be unsuccessful.

### 1. Modesty Arrangement

Data (28) RN

Interviewer : "Do you always increase sympathy when talking? How?"

Interviewee : "Yes, I do. Because fellow humans must care about each other and mutual discussion. The ways are to hear and to provide a solution".

Data (29) HR

Interviewer : "Do you care for others?"

Intention : "Yes, I do. Because we have to care about each other with others"

Data (30) NH

Interviewer : "How is your attitude if someone else speaks incorrectly in talking?"

Interviewee : "If I understand the topic, I will straighten what is wrong with the other person"

### 2. Modesty Violation

Data (31) KD

Interviewer : "Do you care for others?"

Interviewee : "Not necessarily, depending on the other person. If the other person cares about me, then I care, and vice versa.

According to the data above, only one speaker violates politeness. Additionally, the speaker adhered to the politeness principle. For instance, RN has a soft spot in her heart for speech partners. Not dissimilar to how HR acts toward others. This attitude also demonstrates the source's existence of a commendable character. However, there is one speaker who violates the principle of politeness: KD. KD desires to be cared about only if the partner indicates that they are. This demonstrates that unpolite morals should be followed without recruiting those who were previously recruited, because in life, this fellow creature must care for one another.

As evidenced by the data presented above, politeness is inextricably linked to morals. If someone is decent, their speech is also courteous. That is, polite language and moral education are like two sides of the same coin that cannot be separated; they are inextricably linked. Language politeness cannot exist independently of moral education, and vice versa.

#### IV. Conclusion

According to the results, students in Islamic Islamic Universities exhibit a high level of politeness across all polite categories. Additionally, it collages with admirable morals. That is, students who are courteous and polite are far too good. This research has implications for student attitudes toward language in lectures and all activities involving the academic community at universities. This politeness will also have ramifications in each individual's community life. Each college must strive to produce graduates who are both knowledgeable and of noble character.

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