The Function of Politeness of Teacher Language In Implementing Character Values To The Primary School Students

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Abstract

This research aims to identify the function of the language politeness of the teacher in implanting character values to students in the primary school. The research was carried out at the primary school of SD Muhammadiyah Pahandut, Kota Palangka Raya. A qualitative method was used in this research with a pragmatics research design. The pragmatics design used to analyze the data was based on the principle of politeness which included six maxims and five components of speech situation. The data were obtained from conversational discourse between teachers and students containing language politeness in teaching and learning activities at the school. Then the data were also supported by doing interviews with involved teachers and by reviewing assessment report documents of students to relate the function of the teacher's language politeness with student character values of being attained. The data obtained using the triangulation technique were analyzed and presented by the qualitative descriptive technique. The results showed that there were 150 items of teacher language politeness which provided very good functions in implanting character values to students as an effort to build character for primary school students.

Keywords: pragmatics, politeness, teacher language, character values, primary school

INTRODUCTION

Leech (1983: 6) in his work entitled Principles of Pragmatics argues someone who is able to understand pragmatics is also able to essentially understand the nature of language itself, namely how language is used in communication. Leech presents a new view of that part of the language as a whole. Leech's concept of thought, about grammar (semantics) and about grammar of language use (pragmatics), is important for language speakers to know between both terms (semantic and pragmatic). Again, according to Leech (1983), meaning in pragmatics is defined in relation to speakers or language users, while meaning in semantics is defined as the characteristics of expressions in a particular language separated from the situation, speakers, and speech partners. However, in his current view, Leech puts new limitation on pragmatics, namely as the study of meaning in relation to the speech situation.

According to the brief explanation above, Leech has a point of view about language, namely that language is communication, and the communication is a problem solving. In various verbal and written communication there are communication participants—speakers and speech partners (speakers and hearers), writers and readers. The role of a speaker in oral communication activities is as a communicator who must be able to solve problems through good communicative behaviors, which are subject to limitation to their principles and maxims. In line with Leech (1983), language is not only cooperative as recommended by Grice (1975) but also it should be done politely to achieve its goals. Therefore, it is not only the principle of cooperativeness which plays an important role in oral communication activities, but other principles of conversation such as the principles of politeness and irony also do so.

Nowadays, language politeness is still an important issue for communication strategies in language teaching, one of which is language teaching in the primary school level. Permendiknas number 16 of 2007 recommends that classroom teachers are able to communicate effectively, empathically, and politely with their students in teaching and learning activities at the primary school or the madrasah ibtidaiyah. This is, of course, as a way to create a conducive classroom interaction, both between teachers and students or among students themselves. The qualified

learning interaction is the fun and challenging interaction between teacher and students. Fun means students learn with pleasure while challenging means the knowledge or skills must be mastered to achieve competence. Competencies which include cognitive, affective, and psychomotor can be achieved directly and indirectly in teaching and learning activities. In the interaction of such learning activities, the effective, empathic, and courteous competences in communication become a need for classroom teachers and their students as well.

In order to prepare students in line with the mandate of the curriculum, it is necessary to pay attention to various aspects in optimizing teaching and learning activities. Those aspects cover student development in terms of physical, intellectual, personal, environmental and social, emotional, and moral aspects. This can be done by implementing between integrated learning and the character of national culture which is in line with the basic concept of the curriculum. To achieve this, it requires the competence of teachers as a good character educator. Therefore, it is not enough to equip a teacher with a theory and a set of curriculum framework only, but also how to implant a teacher about the language politeness. It goes without saying, the politeness of a teacher's language in the process of teaching-learning interaction certainly has an influence on students' character development.

Learning in the digital era of the 21st century must of course refer to the four learning characteristics of education in the 21st century, namely critical thinking and problem solving, creativity and innovation, collaboration, and communication. According to Lickona, as quoted by Megawangi (2004) in Mardiana (2021), the character formation of a child really depends on how to breathe the "moral air" around him since she or he is all day long with her or his teacher in the classroom. Therefore, the teacher should be able to provide the air which is full of love, kindness, virtue, and respect throughout the day. So, the student's character development can be well-formed. This can be applied by teachers through the use of polite language in interacting with their students in the classroom.

The problem of polite communication in language teaching strategies is still a major issue in some researches in the world. Ta and Farashaiyan (2012), for instance, tested the effectiveness of language teaching strategies containing politeness on the material applications submitted to ESL classrooms in Malaysia. In addition, Gonzalez and Martin (2015) conducted reflective testing of communication strategies in teaching politeness of learning Spanish as a foreign language or a second language. Then, Meier (2016) described a theory of politeness from Brown and Levinson to determine the 'rules of politeness' in foreign language and second language teaching.

In Indonesia, Syahri (2013) had an experiment in foreign language learning classes where the unsustainable speech in making requests is generally parallel to the language politeness. Then, Duhita and Zulaeha's (2018), and Prayitno, at.al (2018) attested on their studies that politeness strategies in primary schools is the foundation for students' character building. Furthermore, Mahmud (2019), in his experiment, implemented the principle of conversation as an important factor in teachers, students, and the classroom through practicing politeness in language to create an effective and interactive classroom atmosphere.

In this regard, politeness is a part of the conversation principle that must be adhered to in the domain of pragmatics, which is known as 'the principle of politeness'. The conversation principle is the principle that regulates the conversation mechanism among participants so that they can communicate cooperatively and politely. In the politeness there is a language cooperation between the speaker and the hearer. Grice (1975: 45) termed this as a part of conversation principles that must be obeyed by participants so that communication can be cooperative. There is a supplementary meaning in an oral message that the information obtained can be coherent, and this term is known as the 'cooperativeness principle'. This is in line with Gunarwan in Rustono (1999: 66), politeness is an affirmation where communication activities are not only conveying information clearly and cooperatively, but also they require comfort in a social relationship; between the speaker and the hearer.

In relation to this research, its purpose is to identify the function of the teacher language politeness in implanting character values to students in the primary school level. In specific, this research only focuses on the language politeness which refers to the rules of politeness principle by Leech (1983) including six maxims of politeness principles namely (1) the tact maxim, (2) the generosity maxim, (3) the approbation maxim, (4) the modesty maxim, (5) the agreement maxim,

and (6) the sympathy maxim.

SD Muhammadiyah Pahandut Palanga Raya, where this research was carried out, is a school that implements character education with the formulation of six character pillars. Those pillars of character cover (1) discipline and responsibility, (2) cleanliness and tidiness, (3) cooperativeness, (4) politeness, (5) independence, and (6) diligence. The character education was practiced by indirect teaching in all activities at the school for the assessment of the personality (character) or moral of its students. The assessment was started from the arrival of students at the school in the morning until their return home in the afternoon.

Furthermore, those six pillars of character are correlated with the values of character education which refer to 18 values based on the empirical study by the Curriculum Center (Pusat Kurikulum) named (1) religious, (2) honest, (3) tolerant, (4) discipline, (5) hard working, (6) creative, (7) independent, (8) democratic, (9) curious, (10) spirit of nationality, (11) patriotism, (12) respectful on achievement, (13) friendly or communicative, (14) love peace, (15) love reading, (16) environmental care, (17) social care, and (18) responsible (cited from Pusat Kurikulum dan Perbukuan, Kemendiknas 2011: 9-10) .

SD Muhammadiyah Pahandut is one of the many educational institutions under the Muhammadiyah organization which adopts the teachings of KH. Ahmad Dahlan. The concept of Islamic education about good morals is very much embedded to the education concept at the school, especially for moral or character issues which become the main focus of this research. Referring to the education concept of Ahmad Dahlan, SD Muhammadiyah Pahandut has implemented six pillars of character to its students as the domain of personality assessment. This is in line with Ali (2010) stating the concept of education in SD Muhammadiyah is integrative and inter-connective with teaching both religious and general subjects at the same time where it becomes the hallmark of the Muhammadiyah education. This characteristic actually becomes an icon of its education, as well as become an oasis in the spiritual drought in the modern education today.

Therefore, the focus of this research is to analyze the politeness of the teacher's language in implanting eighteen character values to students in order to realize in building six pillars of character of students at SD Muhammadiyah Pahandut.

METHODS

This research was conducted during four months at SD Muhammadiyah Pahandut Palangka Raya by using sample of 147 students and 13 classroom teachers as the data source. Those 147 students covered respectively 22 students in the 1st, 2nd, 3rd, and 4th grades, 30 students in the 5th grade, and 29 students in 6th grade. Then the teacher sample was represented by four males and nine females with the educational background in the bachelor of education (S.Pd) and the bachelor of Islamic education (S.Pd.I).

In general, this research used descriptive research method with a qualitative approach. The data collection was carried out by triangulation technique through observation, interviews, and document reviews which referred to the design of the qualitative research methodology of Sugiyono (2012). In specific, this study used a pragmatic design proposed by Leech (1983) to analyze the functions of teacher's language politeness in implanting character values to elementary school students.

Data of this research were obtained from (1) discourse conversations occurred between teachers and students in all activities at SD Muhammadiyah Pahandut, (2) the result of interviews related to the intention of teacher utterances, and (3) report documents of the student character development in the report book of student learning outcome assessment. The forms of the research data were (1) parts of utterance between the teacher and students in each classroom that are assumed of having politeness in the conversation fragments, (2) the function of the teacher's language politeness in implanting eighteen-character values to students, and (3) information on the results of student's character development regarding the six pillars of character building as established by the SD Muhammadiyah Pahandut.

The function of the teacher's language politeness in implanting character values to students in the elementary school was analyzed based on the theory of speech situation in the pragmatic design since the function or the purpose of speech can only be identified through the speech situation which support it (Leech 1983 in Rustono 1999: 26). This can only be attained through audio video recording, note taking, and observation activities such as listening to and instilling the polite language behavior of the teacher in all activities at the school which are used to implant character values to the students.

In order to ease note-taking technique during the data collection, the researcher made an observation sheet containing tables to note brief information regarding the teacher's language politeness. The data obtained from audio-video recording was then transcribed into written discourse by referring techniques of conversation data transcription and conversation data analysis in Stubbs (1983).

Furthermore, interviews were conducted with teachers to find out the purpose of speech uttered by teachers to their students. By recognizing the purpose of the teacher's speech, it can be identified the purpose of the teacher's language politeness as a function of implanting eighteen-character values to their students on the six pillars of character building as established by the school.

Then the data related to the student's character development were obtained from the report document made at the end of semester in which these data were associated with the data gained from interviews. The data were listed in a table form containing (1) character pillars, (2) descriptions of student character development, and (3) measurement scales. The measurement scale was based on a Likert scale (Sugiyono 2012: 134) ranging from very good, good, bad, to very bad.

Observation sheets of teacher's language politeness in implanting character values to students, taking-note sheets in the document analysis of student character development, and interview guideline sheets used in conducting this research based on the Research Guidelines for Language Use proposed by Gunarwan (2002). The analysis procedures undertaken after the data collection principally referred to the qualitative research framework including data reduction, data presentation, drawing conclusion and the final result based on Miles and Huberman in Sugiyono (2012: 337).

RESULTS AND DISCUSSION
Results

The politeness of the teacher's language in implanting character values to students is analyzed and described by referring to the principle of politeness by Leech (1983) which includes his six maxims of politeness principles as in the aforementioned section. Furthermore, the function of the teacher's language politeness on the character building of students also refers to the functional analysis of Leech's (1983) speech acts, which is known as the theory of speech situations. There are five speech situations which cover (1) speakers and speech partners, (2) context of speech, (3) purpose of speech, (4) speech acts as a form of action or activity, and (5) speech as a product of verbal acts.

In terms of the function of the teacher language politeness in implanting character values to students, the function itself has meanings resulting a criterion for determining a phenomenon of language forms as the cause of a speech. So, the purpose of uttering a speech by teachers to their students can be seen through the functional analysis of a language form which, in this case, is the speech act or the result of the teacher's speech.

The function analysis of the language form can only be identified through the speech situation which support it. Through five components of the speech situation, it can be identified the function of speech that obeys the principles of politeness in each maxim which implants character values to students as an effort to build the students' character as well.

The following is a recapitulation of findings related to the function of teachers' language politeness based on maxim principles.

Table 1. The function of politeness teacher

Building Student Character	18 Character Values	Teacher's Language Politeness (Six Maxims of the Politeness Principle)					
		Maxim 1	Maxim 2	Maxim 3	Maxim 4	Maxim 5	Maxim 6
Discipline and responsibility	√	√	√	√	√	√	√
Cleanliness and tidiness	√	√	√	√	√	√	√
Cooperativeness	√	√	√	√	√	√	√
Politeness	√	√	√	√	√	√	√
Independence	√	√	√	√	√	√	√
Diligence	√	√	√	√	√	√	√
TOTAL SPEECH ACTS		40	26	22	22	28	12

Of 150 language politeness items found, as shown on table 1, 40 items belong to the tact maxim, and 26 items belong to the generosity maxim. Meanwhile, the approbation maxim and the modesty maxim have 22 items for each. Then, there are 28 items and 12 items of language politeness which respectively filled the agreement maxim and the sympathy maxim.

So, the result found that the politeness of the teacher's language in the six maxims of the politeness principle functioned in implanting character values to the primary school students related to the six-character pillars, namely discipline and responsibility, cleanliness and tidiness, cooperativeness, politeness, independence, and diligence. These character pillars were implemented into 18 values that covered religious, honest, tolerant, discipline, hardworking, creative, independent, democratic, curious, having spirit of nationality, patriotism, appreciative on achievement, friendly or communicative, love peace, love reading, environment care, social care, and responsible. Those values are sourced from religion, Pancasila, culture, and national education goals. More details on the result related to the teacher language politeness based on its maxims in implanting character values to students are discussed in the following section.

1. The function of teacher's utterances obey the tact maxim

The tact maxim is a maxim that contains advice relating to burdening other parties as lightly as possible with the greatest possible benefit. In line with this understanding, this maxim provides suggestions so that teachers can be wise to minimize the impact of speech that can harm students. Therefore, it provides an excellent function for implanting character values to students as an effort to build a good character for them.

The teachers' language in this maxim is depicted in the following excerpt.

(1) *Speech Situation:* the conversation was outside the classroom in the morning when students arrived in front of the school gate. A student of 2nd-grader cried because her textbook was left at home and he intended not to go to school. Then, his teacher (T) flattered the crying student (S).

   T : "Assalamualaikum Iqbal. Selamat pagi, kenapa ini?"
       [Peace be with you, Iqbal. Good morning, what does happen with you?]
   S : (menangis) "Bukunya ketinggalan!"
       [crying] [I left my book!]
   T : "Bukunya ketinggalan? Ga apa-apa kok. Yuk Iqbal ikut Bu Sandra yuk! Nanti kita cari bukunya di perpustakaan ya! Iqbal boleh pinjam buku paketnya di perpustakaan"
       [you left your book? That's okay. Come Iqbal, go with Maam Sandra! We will find the book later in the library, ok! Iqbal may borrow the book there]
   S : (masih menangis, tapi menurut dan mengikuti guru ke perpustakaan)
       [still crying.., but he obeyed and followed his teacher going to the library]

The speech situation (1) on the conversation fragments of the discourse above is in line with the tact maxim which gives instruction to the speaker in minimizing the burden and also maximizing the advantage of the teacher's speech partner. On the teacher's speech: ***"Bukunya ketinggalan? Ga apa-apa kok. Yuk Iqbal ikut Bu Sandra yuk! Nanti kita cari bukunya di perpustakaan ya! Iqbal boleh pinjam buku paketnya di perpustakaan"*** is the power of influence to persuade the student in order to get closer to the teacher. The politeness speech in this maxim is further supported by the teacher's efforts by using polite choice of words to the student by saying this: ***"Ga apa-apa kok. Yuk Iqbal ikut Bu Sandra yuk!"*** In this case, the level of politeness can be seen with the indirective word choices. The indirectiveness in the speech is aimed to make the student obey the teacher's request without any pressure or anxiety on him.

Thus, the politeness of the teacher's language by this maxim has a function to shape the student's character through implanting the character values in pillar-4 namely 'politeness' where it gives the education in order to be always polite to behave with others, both to the younger and the older companions. Hereby the teacher's language also implants the development attitude and education in culture, and the national character in friendly or communicative values.

2. The function of teacher's utterances obey the generosity maxim

The politeness of the teacher's language in the generosity maxim basically gives a very good function in implanting character values to students on pillars of discipline and responsibility, cleanliness and tidiness, cooperativeness, politeness, independence, and diligence. Those six pillars are also implemented in relation to the national character values such as being patriotism, appreciative on achievement, friendly or communicative, love peace, love reading, environment care, social care, and responsible.

Additionally, the generosity maxim contains suggestions where the teacher's speech should attempt to provide the maximum benefit to the student. The following speech acts are the teacher's utterances using expressive language in the generosity maxim which provides a very good function of character values to the student.

(2) *Speech situation:* a welcome greeting uttered by a teacher with a raised and more polite intonation to a student of 3rd-grader when she arrived at the school in the morning. This is a kind of teacher's personal attention to her student in order to encourage the enthusiasm and self-confidence upon student arrival at school.

T : ***"Assalammualaikum, wah anak cantik pagi-pagi senyumnya mana ya?"***
[Peace be with you. Wow, the beautiful girl.. where is your smile in the morning?]
S : *"Waalaikumsalam" (tersenyum)*
[Peace be upon you too] [*smiling*]
T : *"Subhanallah, cantiknya anak Bu Yeni ya"*
[God the Most Holy, what a beautiful student of Maam Yeni's]
S : *"(tersenyum senang)*
[smiling happily]

The speech situation (2) describes the politeness of the teacher's language in the maxim of generosity which is related to oneself and God the Almighty. The speech situation on that conversation is categorized as a verbal speech act of greeting. By getting students familiarly to respond her Islamic greetings ***"Assalammualaikum"***, they will always remember God the Almighty. Furthermore, the teacher also assertively mentioned the word ***"cantik"*** which means beautiful to the student, and by asking her to smile but it was uttered in the permissive language. This is a good stimulus to raise student's self-confidence when she arrived at school. Therefore, the politeness of the teacher's language in the generosity maxim provides a very good function of implanting character values as the teacher's efforts to build good characters for her students.

3. *The function of teacher's utterances obey the approbation maxim*

The approbation maxim is a guide to minimizing disapproval and maximizing praise to the speech partner. The expressive and assertive speech, like previously described in the generosity maxim, is also commonly used in this approbation maxim. Through the excerpt of the following speech situation, it can be seen that the function of the politeness of teacher's language obeys the principle of approbation maxim in implanting character values to students.

(3) *Speech situation:* a conversation was spoken in the classroom while learning process. A student of 4th-grader spilled his drinking water. In the situation of fear, he was willing to admit his mistake as he did not intentionally made it. The teacher was pleased to understand the incident by telling a polite utterance to him in order to reduce his anxiety. The purpose of the teacher's speech is to implant a caring attitude to the student that he is responsible for admitting his mistake.

SL : *"Pak Sai'un, tumpah Pak..!"*
[Mr. Sai'un, it's spilled down sir!]
T : *"Apa yang tumpah Lutfi?"*
[What was spilled down, Lutfi?]
SR : *"Maaf Pak, nda sengaja!"*
[I'm sorry sir. I didn't do it on purpose]
T : ***"Lutfi, Raihan nda sengaja ya. Ayo Lutfi bantu Raihan membersihkan tumpahan airnya ya!"***
[Lutfi, Raihan accidently spilled it. Please help Raihan clean up the water spill!]
SR : *"Pak Sai'un, saya minta maaf ya"*

> [Mr. Sai'un, I am so sorry]
>
> T : *"Iya, Raihan lain kali hati-hati ya. Sekarang dibersihkan dulu ya tumpahannya. Terima kasih!"*
> [Well Raihan, other times you must be careful. Now you clean up the spill, yaa. Thank you!]

The teacher's language in the speech situation (3) shows the teacher's approval to forgive and to understand the fear experienced by the student R supposing the teacher says words blaming what the student R did. This assertive speech indicates that the teacher understood the accident of what the student did by the benefit scale aimed at the student as the doer. Hereby the politeness of the teacher's language has complied with the politeness principle of the approbation maxim. The polite utterance of ***"Lutfi, Raihan nda sengaja ya. Ayo Lutfi bantu Raihan membersihkan tumpahan airnya ya!"*** has functioned very well in implanting character values to students in the pillar of politeness. Those character values are related to the values of being tolerant, friendly or communicative, love of peace, and social care.

4. The function of teacher's utterances obey the modesty maxim

The maxim of modesty is intended to encourage speech partners for trying to be humble—not to be inferior, so that they are not supposed to act to be arrogant. The advice suggested on this maxim is that the teacher should minimize his self-praise and maximize his self-depreciation. The politeness of the teacher's utterances on the modesty maxim showed a very good function in implanting character values to students in pillars of cooperativeness, politeness, independence, and diligence. All relationships among those pillars are expected to build the student's characters which are able to create good relationships among students and others. Again, this kind of relationship is applied to character values of the national culture such as being tolerant, discipline, democratic, national spirit, patriotism, appreciative on achievement, friendly or communicative, love peace, environment care social care, and responsible.

The following excerpt is the finding of teacher's polite utterances in the maxim of modesty depicting the function of language politeness in implanting character values to his students.

(4) *Speech situation*: the conversation was in the classroom during the subject of *Kemuhammadiyahan*. The teacher told about the intelligence of a 5th-grade student who always routinely recites the Holy Koran at home. With a humble attitude he praised his student's behavior. A declarative speech with a more polite rising intonation uttered by the teacher is intended to implant a humble and honest attitude to his students. Since the teacher is the reflection figure for his students, he must provide a good example to implant good character values to their students.

> T : *"Tadi pagi ayahnya Alam bercerita kepada Pak Sai'un bahwa Alam kalau di rumah selalu rutin mengaji. Anak SD Muhammadiyah memang harus rajin ngajinya, harus bisa ngaji ya... Alam hebat, Pak Sai'un bangga lho ya!"*
> [This morning Alam's father told me that Alam is always recite Qur'an at home. Muhammadiyah students must be routine reciting the Qur'an, must be able to recite it, yaa.. Alam is great, I am proud of him!]
>
> SR: *"Aku juga ngaji kalo di rumah Pak!"*
> [I also recite the Qur'an when I am home, sir!]
>
> T : ***"Iya Raihan. Subhanallah! Pak Sai'un bangga sama anak-anak ya. Ngajinya harus bagus semua. Luar biasa!"***
> [Yes Raihan. God the Most Holy! I am proud of you all. Your Qur'an recitation must be all good. That's remarkable!]
>
> Ss : *"Iya Pak!"*
> [Yes sir!] *chorus*
>
> T : *"Subhanallah, alhamdulillah. Terima kasih ya anak-anak."*
> [God the Most Holy, thanks God. Thank you my students]

The teacher through his more polite language admits the greatness of his students in the speech situation above mentioned. Also he is willing to praise students' daily routines for reciting the Qur'an at home as in this utterance: ***"Iya Raihan. Subhanallah! Pak Sai'un bangga sama anak-anak ya. Ngajinya harus bagus semua. Luar biasa!"*** The teacher's language hereby is an obedience to the

principle of the modesty maxim which is intended to provide a very good function of implanting character values to students in the pillar of politeness and the pillar of diligence. This reflects a good character building in relation to national character values such as appreciative on achievements, and friendly or communicative.

5. The function of teacher's utterances obey the agreement maxim

The function of the teacher's language politeness in implanting character values to students which obeys the maxim of agreement in this research was found in the pillars of discipline and responsibility, cleanliness and tidiness, cooperativeness, politeness, independence, and diligence. Those character pillars are closely related to all character values of the national culture namely being religious, honest, tolerant, discipline, hardworking, creative, independent, democratic, curios, having spirit of nationality, patriotism, respectful on achievement, friendly or communicative, love peace, love reading, environment care, social care, and responsible.

The teacher obeyed the agreement maxim containing advice to minimize disagreement and to maximize agreement between himself and his speech partners. The following is the excerpt related to the function of teacher language politeness in implanting character values to his students as an effort to build the student's character.

(5)   *Speech situation*: the conversation was taken before the class started. The teacher asked 3rd-grade students to mention the theme of their previous lesson.

T : *"Masih ingat pelajaran minggu lalu? Judul temanya apa ya?"*
       [Have you still remembered our lesson last week? What was the theme title?]
S1 : *"Mengucap salam Pak!"*
       [Greeting, sir!]
T : *"Iya pintar, tapi yang lengkap judulnya apa ya?"*
       [Yes, smart. But, what was the complete title?]
S2 : *"Adab mengucap salam Pak!"*
       [The manner of greeting, sir!]
T : ***"Subhanallah, iya betul, betul Kak! Pintar Kakak ya! Adab mengucapkan salam"***
       [God the Most Holy, yes you're right, you're right *Kak*! *Kakak* is smart! The manner of greeting]
S2 : *"Yeee, aku bisa, aku bisa!"*
       Yelling [Yeaa, I can answer, I can!]

In the speech situation (5) the teacher's language is expressed assertively to express enthusiastically the teacher's approval about the student's work. The teacher's utterance of ***"Subhanallah, iya betul, betul Kak! Pintar Kakak ya! Adab mengucapkan salam"*** is an obedience to the politeness principle of the agreement maxim. Then, the utterance provides a very good function in implanting character values to students in the pillar of politeness as an effort to build the student characters which are related to the values of national culture characters of being honest, hardworking, creative, and curious.

6. The function of teacher's utterances obey the sympathy maxim

The advice implied in the sympathy maxim is to minimize antipathy and to maximize sympathy between oneself and the other. If the teacher as a speaker produces a speech that minimizes antipathy and maximizes sympathy between herself and her students as an effort to shape the students' character, the teacher as a speaker obeys the principle of politeness to this kind of maxim.

The politeness principle of this maxim is well-functioned in implanting character values to students through all eighteen values where students' acts reflect of being religious, honest, tolerant, discipline, hardworking, creative, independent, democratic, curious, having spirit of nationality, patriotism, respectful on achievement, friendly or communicative, love peace, love reading, environment care, social care, and responsible.

The following is the excerpt of a speech situation representing the data found in the sympathy maxim where the function of language politeness used by the teacher implants character values to her students.

(6) *Speech situation*: an closing remark given by the teacher when her students were ready to return home since the school time was barely finished. The teacher reminded her students to pack their belongings into their bags and waited for their readiness to pray together. The teacher showed her sympathy to a 2nd-grade student who has not finished yet tidying up her school equipment.

T : *"Ayo semuanya kemaskan dulu barang-barangnya ke dalam tas"*
      [Yes all, please pack your belongings into your bags]

S : *(menangis)*
      [*crying*]

T : ***"Kenapa Namira? Kok menangis!"***
      [Why Namira? Why are you crying?]

S : *(masih menangis)* *"Belum selesai Bu!"*
      [*still crying*] [I am not finished yet, maam]

T : ***"Ayo Namira, jangan menangis sayang. Duduk dulu ya. Kita sama-sama berdoa. Nanti Namira boleh selesaikan mengemas peralatannya ke dalam tas. Nanti Ibu bantu ya sayang. Yuk berdoa dulu ya!"***
      [Come Namira, don't cry dear. Please have a sit first. We are going to pray together. Namira may clean up all belongings later. Maam will help you then dear. Let's pray first!]

S : *(Berhenti menangis)* *"Iya Bu!"*
      [*stop crying*] [Yes maam!]

In relation to teacher's words to her student in the speech situation (6), for instance, ***"Kenapa Namira? Kok menangis!"*** is a speech that obeys the politeness principle of the sympathy maxim. From the utterance, the teacher felt there was a moral responsibility that she must be accustomed to her students of being sympathizing when anyone was in problem. In this regard, the speech act of greeting through questioning showed the teacher's concern to her students. This is intended to implant the character value of caring, respectful and polite as well. This kind of teacher's sympathetic attitude is an example of implanting the character values of caring with others.

Again, in this speech situation the teacher also shared sympathetic, pleasing, and thoughtful communication as in this utterance: ***"Ayo Namira, jangan menangis sayang. Duduk dulu ya. Kita sama-sama berdoa. Nanti Namira boleh selesaikan mengemas peralatannya ke dalam tas. Nanti Ibu bantu ya sayang. Yuk berdoa dulu ya!"*** Instead of being sympathezing with her student's problem, the teacher still allowed her students to pray first and asked them to clean up their school equipment later on. There is a character value about the importance of taking a pray first than the other activity since God must be above of everything. As a result, the politeness of the teacher's speech on this maxim is also well-functioned in implanting character values to students through reflecting all eighteen-character values of being religious, honest, tolerant, discipline, hardworking, creative, independent, democratic, curious, having spirit of nationality, patriotism, respectful on achievement, friendly or communicative, love peace, love reading, environment care, social care, and responsible.

Discussion

Character education is depicted as value, character, and moral educations which aim to develop the ability of students to make good and bad decisions, to preserve good manners, and to realize those good things wholeheartedly in their everyday life. On that basis, character education is not just teaching what is right and what is wrong. Yet character education also implants habituation about which things are good and which ones are not. In this regard, students cognitively understand about what is right and wrong, be able to affectively feel a good value, and be accostumed to practice it psychomotoricly. In other words, the good character education must involve not only the aspect of 'moral knowing', but also must love something good or 'moral feeling' and must be good in behavior or 'moral action'. Therefore, character education emphasizes habits that are continually practiced and implemented (Pusat Kurikulum dan Perbukuan, Kemendiknas 2011: 1-2).

In line with this, as cited from Ali (2010), KH. Ahmad Dahlan's teaching has the same view regarding to the importance of personality or character building. He considers the personality or character building is an important target in education goals. He is also the one who has the opinion that no one can achieve freedom in this world and in the hereafter unless he or she has a good personality. A person with a good personality is someone who practices the teachings of the Qur'an

and Hadith. Since the Prophet Muhammad (pbuh) is an example of the practice of the Qur'an and Hadith, the students must be introduced to the life and teachings of the Prophet in the process of building their personality.

The finding results showed about the implementation of the Islamic education concept of KH. Ahmad Dahlan at the school where this research to be taken. It can be identified starting from the early activity when students arrived at the school, a friendly Islamic welcome greeting from the principal and teachers at the school gate is always delivered to their students by saying *"Assalammualaikum"*. Then, the activity is always started with morning pray together and continuing with dhuha prayer. Furthermore, other Moslem responsibilities are also practiced by those students such as doing dzuhur prayer in congregation at the mosque nearby and listening short sermons from the imam soon after the midday prayer.

There are so many facts that researchers found when observing the research subject as depicted in the aforementions. For instance, the greeting word *"Kaka"* (a polite naming to call an old sister or brother) by the teacher aimed at a certain student is an effort to form a polite and independent character of the student. By greeting students with the word *"Kaka"*, it indirectly implants a self-confidence to the student that she or he has already been in the primary-school age, which are considered to be independent and responsible like the greeting figure of *"Kaka"* as the old sister or the old brother.

In the other speech situation, for instance, a teacher responded a student who do not want to be dropped by his parent at the school by saying a polite utterance *"Assalammualaikum, kenapa sayang?"* [peace be with you, what does it happen, dear?] or *"Sini yuk sama Bu Guru yuk, anak mandiri ya!"* [come here with Maam, be an independent child yaa!] or *"Panas gak di ruangan ini? Ada matahari gak ya?"* [This room is hot, isn't it? Is there any sunlight outside?] On such polite utterance examples the teacher indirectly invites students to discuss by asking their opinions while introducing a polite utterance in the speech act. Besides, the teacher also did not act impolite in language by saying, for instance, *"Kamu ini ya kok di dalam kelas pakai topi!"* [You, student. Why do you wear a cap inside the classroom?]

Realizing all those depictions of the teacher language politeness, teachers are thought to be able to reduce uncomfortable situation if any problem happens to their students. By speaking the polite language, the anger and the disappointment of teachers towards their students can be reduced, and even the classroom situation can be kept under control. As a matter of fact, the teacher's language directly spoken without using the politeness principle can make students feel inferior and feel humiliated in front of their friends. Therefore, speaking negative words to students, such as ridicule and anger can make students unconfident to get along with other people. The unconfident character can be carried over until the student becomes adult. Consequently, one day the student grows to become a person that is not friendly for himself and for his environment too.

CONCLUSION

Based on the discussion elaborated, the SD Muhammadiyah Pahandut Palangkaraya is one of the many educational institutions under managing the Muhammadiyah organization that implants character values by adopting the teachings of Ahmad Dahlan—the founder of the organization. The concept of Islamic education about good morals is very much embedded to the education concept managed by this Islamic-practiced primary school, especially to be related with character issues as this research is mainly focused on. Referring to the Ahmad Dahlan's education concept which promotes good morals in its practices, the primary school has covered a series of values to be taugh to its students by practicing six pillars of character becoming the domain of personality assessment, those are discipline and responsibility, cleanliness and tidiness, cooperativeness, politeness, independence, and diligence.

Those six pillars of character automatically function to build the character of students. Of course, students cannot only be taught by giving examples from the teacher's attitudes and behavior, but also they practically require a special language as the medium which should be spoken politely and emphatically to students. This is in line with the *Permendiknas* number 16 in 2007 concerning the competency standards of primary-school teachers (which refers to the core competence-7) that states "the classroom teachers in primary schools must be able to communicate effectively, empathically,

and politely with their students". In fact, education units nowadays have actually developed and implemented values of character building through their operational programs.

In addition, to relate those teachers' speech with the other data from the interviews result, it reveals that the intention and the purpose of speaking the polite language to their students is that they merely implant good character values in order to build students' characters for realizing six pillars of character and eighteen-character values as stated by the curriculum. Meanwhile, the observation documents of students' personality development reviewed by the researcher through the assessment report book from students' learning outcomes have shown that it was very effective to practice the language politeness in implanting character values for students. The result of observation summarized that the average score of students' personality development reaches the value 3.7 of 4.0 scale with the very good score category. It is again indicated that the politeness of the teacher language at the primary school is functionally able to grow character values in order to build good characters for its students.

To sum up, the result of this study is recommended to be used by classroom teachers as educators of primary-school children. By practicing such polite language they always implant character values to their students as an effort to fulfill the importance of the good character education for primary school-aged children.

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