

ETHICAL STUDY ON IMPERATIVE POLITENESS ISLAMIC EDUCATION AMONG STUDENTS OF TEACHING AND EDUCATION FACULTY OF STATE ISLAMIC INSTITUTE

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A B S T R A C T

This paper derived from the research results entitled the Ethical Study On Imperative Politeness Islamic Education Among Students Of Teaching And Education Faculty Of State Islamic Institute. The Research aims to get an overview of: The first, ethical perspective of Islamic education on the imperative of the imperatives in the interaction among students in the Faculty of Tarbiyah and the study of the school. This research used qualitative methods that obtain descriptive data of written or spoken words from people and behaviors observed. The data collection techniques used the methods of reading and capable methods. Data analysis techniques used pragmatic methods .

Keywords: politeness, imperatives, Islamic Education

INTRODUCTION

Language in principle is a tool for communication and tools for demonstrating the identity of the people of language users. Community spoken is a society that arises due to the density of communication or symbolic integration, while respecting the communicative ability of the narrative without remembering the number of languages or variables of the language used. Community Interactions spoken in IAIN Pontianak (lecturers, staff, students and colleagues of IAIN Pontianak) must be based on the norms found in the campus environment, including in the Faculty of Tarbiyah and Education in Pontianak.

In communicating, the norms seem to be of verbal behavior as well as their nonverbalism. Verbal behaviour in imperative functions, for example, looks at

how speakers reveal orders, shoulds, or prohibitions on doing something to speech partners. While nonverbal behavior is evident from the accompanying physical gestic motion. Sociocultural norms require that human be polite in interacting with his neighbor. The important thing that pertains to the success of social interaction arrangement through language is the strategies that consider the status of speakers and speech partners. The success of these strategies creates an atmosphere of politeness that allows social transactions to take place without embarrassing speakers and speaking partners.

According to Kunjana Rahardi (2000: 50), expressing the use of speech imperatives of Bahasa Indonesia can include two kinds of embodiment, namely linguistic politeness and pragmatic politeness.

Linguistic Politeness is under the length of short-term speech, order of speech, intonation of speech,

cues and a marker of politeness. Whereas pragmatic politeness is manifested in two forms of utterance, i.e. declaratory meaning pragmatic imperative and interrogative utterance means pragmatic imperatives.

Bea Anggraeni and Dwi Handayani (2001: 45) discussing the imperatives of politeness as it has been submitted Visitana Rahardi above, but more specifically to the social realm of Java, especially Surabaya. While Roni (2005: 33), based on the three basic functions of the phrase that demanded the behavior of the partners from Kashiwazaki, Roni determines the basic meaning or principal meaning of seventeen meanings of pragmatic imperatives in the Indonesian imperative that has been proposed by Kunjana Rahardi.

The university Community is a typology of *hard-shelled* society. In this community, there is minimal interaction and maximum maintenance on language and culture. Student Communication to the campus Faculty and managers is very limited due to different social status. Students strongly maintain the harmony of relationships with the greatest possible respect to lecturers, employees, and officers of the campus as a reflection of the students' obedience in carrying out the rules of the campus and as learning for students who attend lectures especially the discipline of teaching and education science.

From the phenomena above the author assumed that the research on the language of politeness in the faculty of Tarbiyah and the education of IAIN Pontianak is very interesting and need to be done, considering that students in this environment will be the prospective teachers in the workplace that is already well-mannered in the interaction.

Politeness in utterance imperative is very important for speakers to appreciate said partner. Linguistically, the politeness in the use of the English imperatives of the Indonesian language is determined by emerging or not the appearance of a marker of politeness. To judge the manners of a speech can be used scale Leech Inlangsungan and appear or whether the expression of politeness marker as expressed by Rahardi. Leech's inlanging scale (in Rahardi, 2005:67) refers to the direct or absence of a speech. The more a speech is direct, the more it is considered not to be said that the speech and increasingly a speech is not direct then it is increasingly considered the speech. Politeness in the utterance imperative very specified Oieh appears whether the phrases expressions of politeness such as sorry, please, try, please, and so on. The level of relation or relationship between speech and the relation of these acts is as follows: (1) as an act of utterance imperatives is a statement of the basic meaning of imperatives construction, (2) as a follow-up meaning imperatives that are essentially the intent that speakers convey in the exclusion of imperatives, and (3) as a result of the perlokation of imperatives related to the effects arising as a consequence of the follow-up. The imperative imperatives in utterance is to contain the intention of the ruling or ask that the partner said to do something as desired by the speakers is to apply the principle of politeness as a reflection of the follow-up language. The linguistic idioms of the utterance imperatives include short-length utterances, speech sequences, utonation of speech and kinestic cues, as well as the use of phrasing markers (Rahardi, 2005:118)

1. Short length Spoken

In the Indonesian language and Culture society, the short length of utterance used in speech, closely related to the problem of politeness. People who speak directly in conveying the meaning of the said will be considered as disrespectful person. The

longer the utterance is to use the element of ADO in the activity of speech, then the person will be said to be a polite person. The longer the story of one person the greater the desire of the person to be polite to the speaking partner or the opposite speech (Prayitno, 2013). In this regard, here is an example of the order.

- (1) that red bag!
- (2) Take the red bag!
- (3) Take the red bag!
- (4) Please take the red bag!

From the example of the speech can be said that the word that has a number of words or a long saying, that is what is considered polite.

2. Speech order

In the activities of the said sequence of speech is also closely related to the politeness. To express certain intentions, usually people will arrange the order of the words to be a strict, rude or polite speech. Thus, the imperatives that begin with nonimperative information in front of them will have a higher value of politeness than a speech imperatives that do not start nonimperatives information in front of it.

3. The intonation of speech and kinesthetic cues

Intonation is distinguished in two, namely (a) intonation marking the end of a sentence or intonation of the final, and (b) intonation in the middle of a sentence or the intonation of nonfinal. The function of intonation is to clarify and reinforce speech. Based on intonation and kinesic cues, namely (a) volume, (b) facial expressions, (c) Body attitudes, (d) fingers movements, (e) Swing arms, (f) Arm movements, (g) shoulder movements, (h) Hip shaking, and (i) head swaying. 4. The phrases of

the marker of politeness in the use of the speech imperatives is also determined by the expressions of politeness markers. The expression of the politeness marker, namely: please, please, let, do not, please, come, try, be, and please.

Method

The method used in this research is a descriptive method. This method is used to expose the data obtained in this study. Nawawi (1996:63) states that a descriptive research method can be interpreted as a problem solving procedure that is investigated by depicting or describing the state of the subject/object of research (a person, institution, society, etc.) at present based on the facts that seem and as they should be. This Descriptive method is used to describe the outcome of the data collection that the author has done. The descriptive method is chosen by the authors because it can provide a detailed picture of the individual, language condition, specific symptom or group.

RESULTS AND DISCUSSION

Imperatives and Urgenitor

Some grammar experts use other terms which are essentially not much different from the term imperatives, including Alisjahbana and Gorys Keraf using the term command sentence. Alisjahbana (in Rahardi, 2005:1) defines the sentence of command as a speech whose contents govern, compel, tell, invite, ask, that the commanded man do what is meant in command. Based on its meaning, the ruling is to tell a partner that the speaker wants the person to whom he or she is telling him to do what he says.

Keraf (in Rahardi, 2005:2) explained much of the Indonesian command sentence in its grammatical work. He defines the command sentence as a sentence containing orders or requests so that others do something as the person who rules it.

In daily communication, the meaning of imperatives can be realized by declaratory and interrogative utterance. For more details can be

seen in the following example.

A Close lawaŋ!

'Close the door!'

(b) *Anginnyæ imagination ŋəLagasan.*

'The Winds make (i)

A.

(c) *you're daʔan afraid of boating Kæ?*

'You're not afraid to enter

The wind?'

The language spoken in the conversation is Sambas dialect Malay (BMDS), which is said by the student to a class friend when the wind blows firmly. The three utterances above have significance in spite of the declaratory and interrogative intangibles (utterances). These three utterances have the same imperative meaning that they tell the partner to close the classdoor.

Kashiwazaki (in Roni, 2005:80) reveals the basic meaning of the phrase that demands the behavior of the three partners, that is.

- a. The meaning of command. On the meaning of the order, if the result of a beneficial action for 01 will be a burden (loss) for 02, and if the benefit of 02 is sometimes also a burden for 01, but in this function 02 is required to do an action. In other words the choice factor (*option*) 02 is very small even nothing. Consider the following example.

L'atteʔ Bukunyæ!

'The book is seen!

Speech context:

The utterance was pronounced lecturer to students while guiding student thesis research proposal. The language spoken in the conversation is Sambas dialect Malay (BMDS).

- b. The meaning of demand. On The meaning Of the request, the results

and actions of 02 are beneficial (profitable) for 01 (or perhaps the third person), and otherwise be a burden (detriment) for 02. The option to not perform or perform an action for 02 is "A little lot there". Consider the following example.

Tuloŋ Ambæʔkan My bag nan ittam!

'Please, take my bag(the colored) black !'

The context of utterance above is pronounced student to his friend in the classroom and Me nguse sambas dialect Malay (BMDS)

- c. Meaning of advice (recommendation). On the meaning of the advice, the result of 02 beneficial action for 02 alone. For 01 sometimes does not become a burden, but sometimes it also becomes a burden. In this function a choice of options (option) not to do something or do an action for 02 is "there".

Use Bæ hour mun exam.

'Wear the watch if the test.'

The context of the speech occurred between students when going to the exam and using the language of SAMBAS dialect Malay (BMDS)

Pragmatic form of imperatives

1. Utterance means pragmatic imperatives commands

Type of pragmatic utterance This command can be seen P ada examples of the following utterance.

WoI Silent! Athan.

'Hey Silent! Adzan.'

'Hey Silent! There is a sound of Reverby Athan.'

Speech context:

The above is pronounced student (ordered) to his friend who was singing in the voice of Adzan.

Be very busy! No ŋomon soran.

'Viewed the book! Don't speak for themselves.'

' See the Book! You don't speak
for yourself. '

Speech context:

The utterance was said by a student to his friend when he was in College and found Temanna talking to another friend.

2. Utterance means pragmatic imperatives requests

The imperatives that contain the meaning of the request usually there is a phrase marker of politeness *please* or another phrase that Bemakna *ask*. The use of the marker of politeness *please* in this kind of pragmatic speech can soften a speech.

Tolong ambe ? kan my blue one!

' Please, take my blue one ! '

' Please give me that blue color biru ! '

Speech context:

Utterance above is pronounced student to his friend in The classroom that asks to please fetch a paper that cover is blue.

3. Utterance means pragmatic imperatives

In Pontianak dialect Malay (bmdp) , with the meaning of insistence, usually use the word *fast* as a bookmark meaning. This type of imperatives can be seen in the following types of utterances.

Hurry up boy! Later ? Masok dah.

'Hurry up *boy* (the interstudent greeting)! Later in the rush. '

' Complete now this Ugas! Later in the rush. '

Speech context:

This was expressed by a student to his friend as they worked on the proposal in the classroom. Meanwhile , another course of turnover (lecturers will soon leave the classroom). The word "fast" in the above conversation is an

insistence on disclosure with regard to the age of speakers, the circumstances and conditions in which the speakers reside. With a slight emphasis on the pronunciation of the word "quick" makes the sentence seem to force to more quickly complete the task. The use of foreign languages such as "*boy*" is a form of greeting from fellow students and has been used frequently. Students use the word "*boy*" or "*bro*" because the use of the greeting makes greeting fellow students more slang and cool.

Dah bĕ! Fast Dibacĕ

ĕ.

Let's! Read more a.

Let's! Read his book. '

Speech context:

The Spoken was told a student to his friend in class when he wanted to borrow a book on his friend and urged his friend to quickly finish reading the book. In the BMDP speech, the sentence used is felt polite if seen from the aspect of age and social strata of the student.

4. Utterance means pragmatic imperatives of persuasion

Imperatives means persuasion in BMDP usually accompanied by a marker of politeness namely *cobĕ*, which can be seen in the following example:

Cobĕ buka?lah tu door, kalo? bisĕ ku kasi? gift.

' Try to open the door , if I can give a gift.

'

' Try to open the door , if I can give a gift

'

Speech context:

Utterance above is pronounced student to his classmate kelasnya. He told his friend to open the door that was difficult to open.

Cobĕ ndra, Liatlah point nextĕ!

' Try ndra, check out the next point! '

' Try ndra, check out the next point! '

Speech context:

Utterance above is pronounced student to his friend who is considered smart when in lecture activities perkuliahan in class.

Dah Bæ, sweep the room ni! Not good!

'Come on, sweep first this room! To be nice to behold.'

'Sweep This room first! So Good To be seen.'

Speech context:

The above is said to be a student who will sweep the class but still delay because it is fun chatting with other friends. The encouragement conveyed by the speakers is indirectly but it contains meaning that the partner said to implement that is in the Imbau of speakers.

5. Utterance means pragmatic imperative appeal

In a student's daily conversation, utterances mean that the imperatives of the appeal often use particles – *lah*. In Sambas dialect Malay (BMDs), the word in the follow particles- can indicate that the word is imperative of encouragement. In addition, this type of imperatives is often used in conjunction with the expression of *Cobe* 's politeness as seen in the examples of the following utterances.

Cobælah use MUN exam hours.

'Try using the clock during the exam.'

'If the exam wear a watch.'

Speech context:

The speech using the Sambas dialect Malay language occurs between students when going to the mid-semester exam. The encouragement that speakers want to tell is that their friends use their watches during the mid-semester exam to know when to work on the exam.

Mun Lecturer Cobælah DipæRatikan.

'If the lecturer explained should be observed'

'If the lecturer is explaining the lesson

should be observed'

Speech context:

This utterance used BMDs pronounced a student to his friend when the lecturer was delivering the material should be considered.

6. Utterance means pragmatic imperatives of crosses

In this speech, students usually use the marker of the æsil. The difference lies where the cross is delivered. The speech can be seen as follows.

SilÆlah Boy.

'Please.'

'Come on Please.'

Speech context:

This utterance uses the pronounced BMDP student to his friend in the classroom when going home but the condition outside the campus is raining so can not go home. The Use of the word *Silælah* is the use of BMDP stating the cross over others. The word *Silælah* in BMDP is a word that is commonly said by the people of Pontianak and is intended to speak both young and old.

Neat sikit lah dudoknya!

'Come on a neat seat!'

'Let's all sit

Neat!'

Speech context:

This utterance was pronounced a student to his friend in class when he was going to presentation.

7. Utterance means pragmatic imperatives prohibition

In Pontianak Melayu dialect Malay (BMDP), imperatives prohibition usually using a marker of politeness *usah* means 'do not'. The use of speech with the politeness marker can be seen in the following example.

It had to son Naro? a book there.

' Don't put a book there. '

' Don't put a book in that place. '

Speech context:

This is delivered by students toelasnya their own friends at the campus cafeteria at the time of rest and eating.

Kalo? dijEsuing have a Ribot. ' the

' If explained, do not be crowded. '

' If the lectureris describing, you do not get crowded. '

Speech context:

The utterance was pronounced student to his friend in class because the students noisy chatting themselves with his friend

Language-Courtesy concept by ethical perspective of Islamic education

As a perfect religion Islamic teaching teaches us its adherents concerning this language of politeness. According to the Qur'an there are six references that should be held when a Muslim communicates with his neighbor. The six principles are as follows: First, the Qaulan sadida (Q.S. 4 An-Nisa: 9), which is communicating, whether pertaining to the substance or medium of language that is properly used. Secondly, Qaulan ma'rufa, (Q.S. 4 An-Nisa: 8), that is to communicate using the language of the heart, do not offend or hurt the feelings of said partner, according to the criteria of truth, honesty, does not contain lies, and do not pretend. Thirdly, Qaulan baligha, (Q.S. 4 An-Nisa: 63), that is to communicate using expressions that make it, to achieve goals and objectives, or to trace, clear, bright, precise, or effective. Fourth, Qaulan Maysura, (Q.S. 17 Al-Isra: 28), which is communicating well and appropriately, so that people are not disappointed. Fifth, Qaulan Karima, (Q.S. 17 Al-Isra: 23), that is to communicate using noble words that imply the word of content, message, and its purpose is always

good, praiseworthy, respectfully, reflecting praise and noble morality. Then sixth, Qaulan Layyina, (Q.S. 20 Thaha: 44), is communicating with a lemah-lembut attitude.

The six principles contained in the Quran verses above, in addition to demonstrating the majesty of God, are also a reference to knowing how we should be doing trasanksi to communicate. If these six language principles are consistently applied, God willing, every transaction of human communication anywhere and anytime will always go well, and in turn will result in peace. It is according to what the prophet is saying through his sayings, "*Good Muslims are if other Muslims feel calm from their words and deeds*" (As-Suyuti, 1983). And if it turns out we haven't (not?) been able to use that kind of language, being silent is much better. Thus said a hadith of the prophet.

In an ethical perspective of Islamic education that is based on the Qur'an and hadith, thus politeness in speaking needs to be taught as part of the education process, so that the process can be positively internalized in learners.

Conclusion

The imperative imperatives is one of the concern in character education. This is because of the language of politeness or speech is part of character education pillars. It's just that this imperative is often missed from the attention of educational institutions, including in Islamic religious colleges. Based on the research researchers do, students who study at Ftik Iain Pont Ianak show an underprivileged tendency in speaking or speech, which researchers observe from the utterances imperative they use.

In the research findings in the field, students ' politeness in expressing orders, Shoulds or prohibiting his friend doing something tends to be less polite, which

looks out of verbal and non verbal behaviour of the imperative imperatives. In fact, language spoken that they use should be a picture of their personality, and become problematic because they lecture in FTIK IAIN Pontianak which is prepared to be candidates for teachers.

As we knor, there are four courses currently in FTIK IAIN Pontianak, namely Islamic religious Education (PAI), Arabic language Education (PBA), teacher education Madrasah Ibtidaiyah (PGMI) and Islamic Education of early Childhood (PIAUD). Should, students at Ftik Iain Pontianak as a campus community realize its existence as a part of the typology community of *hard shelled* communities, where in this community there is minimal interaction and maximum maintenance on language and culture. At this level, students are supposed to maintain the harmony of relationships with the most possible in the language. Therefore, politeness in speech, including in expressing orders, the necessity or prohibiting his friend is done politely.

The imperative imperatives as a part of Akhlaq said in Islamic teachings, should be considered as a matter of Islamic education. This is in line with the direction of Islamic education that wants human beings who are moral good and polite both in speak and do. Ethically, Islamic education does need to condition conditions (situations and conditions of study), subject matter, and learning tools that support the goal that

supports the development of politeness in the learners. It is important to note by Islamic educational institutions at all levels, including the FTIK IAIN Pontianak which is part of the Islamic religious college.

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