

Prophetic Educational Values in Indonesian Textbook on Humanization Aspect: Positive Politeness



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ABSTRACT: Promoting positive politeness is a fundamental criterion for the selection of textbooks and teaching materials in the global context. The objective of this study was to ascertain and elucidate the prophetic education values present in Indonesian language textbooks for seventh-grade junior high school students, with a specific focus on their alignment with positive politeness. The aim was to aid students in the cultivation of their character. The research topic explores the impact of prophetic education values on the feature of humanization in Indonesian textbooks. The principal methodology employed was the descriptive qualitative method. The data were gathered through the utilization of read-marker and note techniques and assessed utilizing heuristic and Grice's means-end politeness procedures. The data was also analyzed using referential pragmatic politeness analysis. The study's findings uncovered a range of interconnected prophetic education values related to the humanization aspect of positive politeness. The achievement of humanization was accomplished by the establishment of a social framework that emphasized the virtues of kindness, honesty, tolerance, and politeness. This study proposes that prophetic principles can be utilized to foster civility and enhance educational attributes in the global era.

KEYWORDS: Character education, Humanization, Positive politeness, Prophetic education

I. INTRODUCTION

By educating and nurturing future learners to believe in God Almighty, national education shapes characters and civilizes a noble nation. Students are also educated to be prosperous, healthy, informed, competent, creative, self-sufficient, democratic, and responsible citizens. Language is also a tool for education, communication, and involvement, and it should be learned and understood. It is vital to the rebuilding of mankind in order for it to become better and more civilized. Appropriate, polite, and good language is a tool for connection and communication (Ahmad, M & Al-adwan, A., 2021). Thus, in education, language politeness is a crucial component of character development.

Language etiquette material in a textbook demands critical notice and knowledge to assist students and teachers in character development. Character values in textbooks implicitly imply the usage of good, exclusive, polite, and sophisticated language. Based on ethics and true morality, speakers show good politeness to their opponent or object (Fatma et al., 2019; Al-jabri et al., 2021). It has an intense link to the principles stressed in prophetic education, such as humanization, liberation, and transcendence. Humanization in this context emphasis on the responsibility and capacity of individuals and society, regarding humans as the foundation for profound moral and philosophical investigation.

Positive politeness places a higher importance on fulfilling obligations than asserting rights. This approach involves using methods that are closely connected to the specific situations they are used in. The Indonesian language textbook should prioritize the incorporation of prophetic education values as a fundamental element in fostering students' character development and moral values (Thambu et al., 2021). They exhibit a strong alignment with the personal conduct, verbal communication, instructional methods, and educational pursuits of Prophet Muhammad. Furthermore, its objective is to analyses and implement the attitude and qualities of Prophet Muhammad in order to establish cultured, honorable, and courteous societies. This is mostly due to the prophet's notable attribute of eloquence, which bolsters belief in God.

Several studies discussed positive politeness, such as Yuniarti et al (2020) revealed that positive politeness is characterized by the use of informal language, compliments, and offers of friendship; the addresser regards the addressee as a friend and refrains from pressuring or threatening face. Similarly, Wardoyo (2017) claimed that positive politeness consists of employing honorific terms to acknowledge the older person's authority and expressing apology to friends with devoted language such as

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"Bro, mate or "friend," which signifies a close friendship. Moreover, Syaifuddin (2013) demonstrated that positive politeness signifies culturally and normatively appropriate communications, including complimenting and showing respect for a partner. The study employs a theoretical framework that is associated with prophetic education. The term "prophetic" refers to the underlying good essence found in each human, which results in personal development and the emulation of a prophet's acts. As stated by Shofan (2011), prophetic values consist of theoretical frameworks that employ ethical and prophetic principles to describe and effect change or transformation in social phenomena. Sulaksono et al (2018) stated that the term of prophetic value refers to issues about the nature of prophethood. The Prophet, as a religious person, gives an example of how to live a life that always remembers God Almighty and holds good in the world. In addition, Adiwijaya et al (2023) found that the prophetic values emphasize the development of students' attitudes and behaviors, helping them to develop into fair, responsible, and socially concerned leaders. In order to construct a civilized nation, Roqib (2011) defined prophetic education as the transmission of knowledge and values that foster a deeper relationship with and comprehension of nature and God. Furthermore, it is founded upon prophetic principles, with a particular emphasis on humanizing individuals; in Islamic terminology, these are commonly described as faultless (kamil), complete (syumul), and humble (taqwa) (Rosyadi, 2004).

Positive politeness is an intentional form of interaction and communication. During dialogues, individuals use polite, thoughtful, and sophisticated language in order to foster a congenial and accommodating environment for all involved while also preventing any potentially awkward circumstances. Positively courteous individuals, according to Hasibuan (2005), inspire a sense of unity in their audience. This phenomenon is distinguished by the informal application of dialects, vernaculars, nicknames, and inclusive pronouns (e.g., "we" or "us"). Manik (2015) also affirmed that it fosters a sense of collaboration and friendship and promotes solidarity through the use of informal language. Furthermore, positive politeness emphasizes intimacy, unity, friendship, and harmony. This research is limited to identifying and formulating the relationship between the humanization aspect and the values of prophetic education as exemplified in Indonesian textbooks, specifically in regards to positive politeness and character.

II. METHOD

This study involved library research with the qualitative descriptive method in collecting data relevant to the discussion. The activities involved qualitative research. The study subject was prophetic education values, where the data were presented in words, sentences, and paragraphs. The object of this study is the values of prophetic education that underlie politeness and character education. The data of this research are in the form of constituents, words, phrases, sentences, paragraphs, or discourses in textbooks. The data source for this research is Indonesian Junior High School Textbook, Class VII, published by the Center for Curriculum and Book.. The reason why class VII is because class VII is the starting class at the junior high school level so that the planting of prophetic character education becomes an important aspect in strengthening character education in the following stages. Data collection techniques used library techniques, reading techniques, and tapping techniques, and note-taking techniques (Creswell, 2014). Moreover, analysis techniques were conducted by referential pragmatic politeness analysis Model (Sudaryanto, 2015). The stage in the content analysis technique is done by abstracting the value of prophetic education in textbooks. Advanced technique of politeness analysis was carried out based on formal markers and textual and contextual markers found in constituents, words, phrases, or sentences in a textbook discourse.

III RESULT

Identity and description of the prophetic education values in Indonesian language textbook for VII grade junior high school is humanization

Humanization

Amar ma'ruf humanizes people by encouraging and promoting for others to do good actions. People are required to become honorable, joyful, and serene in life and in the afterlife. The following sentences below depicts the connections between these prophetic education values and the pillar of positive civility.

Interrelation among cooperation, friendship, solidarity, and harmony

Collaboration (gotong royong) is a characteristic or behaviour that benefits others and is related to the speaker and listener's friendship and good relationship.

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Table 1. The Utterance Collaboration, Friendship, Solidarity, and Harmony cited in the Text Book.

Utterance (cite in the textbook)	Lingual Marker
'To carry out tasks conscientiously and encourage collaboration in order to get the best results,' Andi stated.	Collaboration Andi stated
We need to establish a collaboration among the members of this community'.	We need to establish a collaboration
Pardon me, but let us collaborate in order to keep the community safe and secure'.	Pardon me let us collaborate

Table 1 above exemplifies the value of prophetic education as Andi offers persuasion and support to carry out duties responsibly based on friendship and a positive relationship between the speaker and the listener. In a similar manner sentences 2 suggests the words *Kita harus* (we need) as a keyword of persuasion and suggestion for others to act. The speaker chose the item based on their friendship and close relations with their conversation partner, which resulted in benefits rather than drawbacks. Additionally, sentences 3 mentions *bersama-sama menjaga lingkungan* (to keep the community); as an appeal to all community members to collaborate in maintaining and safeguarding the community's security and peace. It is related to the approach of strong tolerance suggested by the prologue of *Maaf, Mari* (Pardon me, Let's).

Interrelation among generosity, friendship, and intimacy

Generosity refers to the humility, kindness, generosity, gifts, sincerity, and genuineness that each individual demonstrates in their activities. As mentioned in the following sentences, it combines with friendship and intimacy to propel pleasant politeness:

Table 2. The Data of Utterance Generosity, Friendship, and Intimacy cite in the Text Book.

Utterance (cite in the textbook)	Lingual Marker
Mrs. Sinta sweeps the floor of her house pleasantly, humming. Today, she will serve delicious food—Mr. Anam's favourite—and send it to the orphans.	Mrs. Sinta sweeps the floor of her house pleasantly, humming send it to the orphans.
We gladly accept you as a member of the medical team at this hospital'.	We gladly accept

Table 2 above shows that **Mrs. Sinta sweeps the floor of her house pleasantly, humming. Today, she will serve delicious food—Mr. Anam's favourite—and send it to the orphans.**, implying friendliness and intimacy that fosters a positive atmosphere. Mrs. Sinta's acts demonstrate the relationship between prophetic ideals and good manners on Mr. Anam through enjoyment without damage. It also illustrates the kindness in welcoming others as relatives and partners. The term 'pleasantly' underlines the value of prophetic education, whereas the sentence 'we gladly accept' demonstrates positive politeness for using the inclusive pronoun. The speaker communicates it through friendship and intimacy in both parties' social environments.

Interrelation between honesty and harmony

One value the Prophet promotes to companions and people is honesty, a Muslim's identity of behaving, relating, and interacting. It is defined as integrity, truth, sincerity, innocence, openness, transparency, and credibility, which interrelate with the good relationship and intimacy between parties. Honesty must be promoted while communicating and interacting with others, and its values are identifiable in the following sentences:

Table 3. The Utterance Interrelation between Honesty and Harmony cite in the Text Book.

Utterance (cite in the textbook)	Lingual Marker
I appreciate your honesty'.	I appreciate Your honesty
Tono reported that the interaction this morning was very unpleasant.	Tono reported The interaction
I conveyed this based on the facts without any forge, Sir!'.	I conveyed this based on the facts

Table 3 shows that the speaker used the phrases *saya menghargai* (I appreciate) because of the parties' good relationship or friendship. The sentence refers to an activity in which the speaker graciously and cheerfully acknowledged their partner's

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accomplishment. As a result, choosing polite language demonstrates honesty. Item 7 is an example of honesty in which Tono expressed sadness regarding an incident that occurred that morning. Tono's remarks express pleasant politeness based on a good relationship with the listener that does not cause harm, thereby making the partner happy. In this scenario, the principle of positive politeness is a pleasant and happy talking atmosphere. In item 8, the speaker expresses what occurs as a result of their couples' positive relationship. Honest expressions help others grasp what a speaker is saying.

Interrelation among politeness and friendship, intimacy, and harmony

Politeness or respect is the structure, behaviour, and customs of good-value habits, as well as the character or attitude displayed by a prophet, notably through speech, conversation, and behaviour. The ideals of civility and decency are intertwined with friendship, closeness, and a positive relationship between the parties. The following sentences are instances of positive politeness.

Table 4. The Utterance Interrelation among Politeness and Friendship, Intimacy, and Harmony cite in the Text Book.

Utterance (cite in the textbook)	Lingual Marker
'Kak, I miss you so much'.	Kak
'Rati is always kind every time she meets her friends at school'	Rati is always kind

Table 4 shows a sister who greets their sister properly, making them glad to hear. It starts with Kak (older sibling), implying that the younger sibling must be courteous when speaking to the older. This fosters healthy relationships between them, resulting in a pleasant and comfortable environment. Furthermore, item 10 demonstrates that Rati encourages kindness and gentleness as a result of their relationship with their companion. Rati, as a speaker, conveys warmth and tenderness, making the partner at ease and satisfied with the conversation, indicating positive politeness without damage.

Interrelation among tolerance, friendship, and intimacy

Tolerance reflects a secure, peaceful, and joyful life via sympathy, solidarity, mutual respect, and admiration for others. Furthermore, its principles are intertwined with friendship and closeness, as indicated by the sentences below:

Table 5. The Data of Utterances Interrelation among Tolerance, Friendship, and Intimacy Found in the Text Book.

Utterance (cite in the textbook)	Lingual Marker
'We offer it to others to respect and tolerate their religious views,' says the author.	We offer
"I sympathize with the child."	Sympathize

Table 5 above described the terms 'to respect,' as defined in signify to uphold and comprehend the beliefs of others. Furthermore, the words *kita menawarkan* (we offer) convey pleasant etiquette based on friendship and closeness when socializing, interacting, and speaking with people. The speaker used the first plural inclusive pronoun *kita* (we) to underline the importance of respecting and appreciating the religious beliefs of others. In the intricacies of oneness, the necessity leads to religious peace. Item 12 also shows a speaker expressing sympathy for the other person. Sympathize is to love or care about others, and it indicates that the speaker values their conversation partner since they have a friendly relationship. Because sympathy expresses what others have gone through, it can be felt.

IV. DISCUSSION

The aforementioned study has identified the prophetic value of education and their linkage with the pillars of positive politeness. The value was categorized of humanization aspect (*amar ma'ruf*). Humanization is an understanding that directs individuals to do and invite the good. It refers to the efforts to foster a sense of humanity in the individual so as to achieve a better life. Basically, the goal of humanization education is humanizing humans from the process of unhumanization (Masbur, 2016). It means that man is a very important part demanding the attitude of mutual respect for individual interests. Every individual has the same value before God, what distinguishes among them is only the level of faith and piety. Furthermore, the value is intricately connected with positive politeness, which enhances the sense of intimacy, collaboration, friendship, and happy connections between the speakers and the listeners or partners. Additionally, the teachings of prophets have been closely linked to the principles of positive politeness.

Prophetic education proposes a means of enhancing cognitive processes that will enhance human capacity to apply knowledge to current conditions using innovative methods. Values represent a systematic procedure for educational

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transformation (Santoso et al 2021). Education involves various fundamental aspects, such as prophetic pillars, as discussed by Aly & Thoyibi (2020); Prayitno et al (2021). The prophetic education characteristics of humanization (*amar ma'ruf*) include collaboration, generosity, honesty, humility, and respect. The collaboration emphasises traits that provide value to others and is directly linked to friendship and positive relationships between speakers and listeners. In addition, apologies also contribute to the preservation of the children's character education (Buxton 2019; Sumardjoko et al 2018). Moreover, the core principles of politeness and character education for children are generosity, friendship, and intimacy (Fitriansyah et al., 2020). In addition, positive politeness encompasses the principles of honesty and harmony in the context of prophetic character education (Utami et al., 2020). The speaker effectively communicates a positive message, creating a sense of ease, enjoyment, and happiness for their partner without causing any moral or material. The friendship, intimacy, and good relationship also strengthen prophetic education and children's character (Prayitno et al., 2019). Thus, the educational principles of prophecy are closely connected to the concept of positive politeness strategies that are rooted in intimacy, collaboration, friendship, and maintaining excellent relationships between the involved parties as presented in the Indonesian language textbook for seventh grade junior high school students. The values in the textbooks ultimately shape the students' character. The development of prophetic education and the enhancement of children's character necessitate the development of tolerant and sympathetic abilities (Mikulka et al., 2020).

The inferences of this study suggest that in order to enhance the moral and polite behavior of children, it is essential to adhere to prophetic values, namely humanization. There is a correlation between character education and politeness, whereby certain well-mannered children exhibit respectable character traits. Furthermore, textbooks can provide prophetic values. Hence, the choice of textbooks that possess numerous prophetic ideals will have a significant influence on the development of children's moral character and politeness.

V. CONCLUSIONS

The values of prophetic education are closely linked to the fundamental principles of good manners, as outlined in the Indonesian language textbook for seventh grade junior high school. Their connection is established through proximity, unity, amicability, and concord (a favorable rapport between communicators). Moreover, the inclusion of prophetic education, specifically in terms of promoting humanization, demonstrates a clear and beneficial correlation with civility. Prophetic education values like cooperation, generosity, tolerance, politeness, and honesty are closely linked to concepts of solidarity, friendship, intimacy, and harmony. In today's era of worldwide communication, the integration of visionary principles into constructive behaviors has become a fundamental aspect of shaping children's character.

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