

Social Harmony of Society as a Source of Politeness Learning for Elementary School Students

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ABSTRAK

Masalah yang dihadapi dalam penelitian ini adalah kurangnya pendidikan karakter kesantunan pada siswa yang menyebabkan kurangnya sikap santun siswa. Tujuan penelitian ini adalah menganalisis bentuk ketaatan terhadap prinsip kesantunan berbahasa yang bersumber dari kerukunan sosial masyarakat yang dapat dijadikan sebagai sumber belajar kesantunan bagi siswa sekolah dasar. Penelitian ini menggunakan penelitian kualitatif. Desain penelitian adalah studi kasus. Narasumber dalam penelitian ini adalah kepala desa, kepala sekolah, dan guru. Dalam penelitian ini teknik pengumpulan data yang digunakan adalah teknik observasi dan wawancara. Dalam penelitian ini peneliti menggunakan triangulasi untuk menguji keabsahan data yaitu triangulasi teknis, dan triangulasi sumber. Penelitian ini dilakukan dengan menggunakan teknik analisis data interaktif yaitu pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa sikap berbahasa masyarakat santun dapat dijadikan sebagai sumber belajar kesantunan bagi siswa sekolah dasar. Pelaksanaan sumber belajar kesantunan yang bersumber dari kerukunan sosial masyarakat diperoleh dari tradisi kenduri.

ABSTRACT

The problem encountered in this study is the lack of politeness character education in students which causes a lack of student politeness. The purpose of this study is to analyse the form of adherence to the principle of politeness in language that comes from the social harmony of the community which can be used as a source of learning politeness for elementary school students. This research uses qualitative research. The research design is a case study. The resource persons in this study were village heads, school principals, and teachers. In this study, the data collection techniques used was observation and interview techniques. In this study, researchers used triangulation to test the validity of the data, namely technical triangulation, and source triangulation. This research was conducted using interactive data analysis techniques, namely data collection, data reduction, data presentation, and concluding. The results showed that the language attitude of people was polite and could be used as a source of learning politeness for elementary school students. The implementation of politeness learning resources that come from the social harmony of the community is obtained from the kenduri tradition.

1. INTRODUCTION

Based on UU no. 20 of 2003 in concerning the National Education System state that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, and intelligence, noble character, and skills needed by self, society, nation, and state (Ilham, 2019; Kolar & Hodnik, 2021). By the goals of national education, national education aims to shape the personality of students who are characterized and responsible by instilling norms and values into them.

Character is a natural attitude that exists in a person that distinguishes him from others. Character is developed through stages of knowledge, practice, and habits (Chan et al., 2020; Prastowo, 2018). Character is the personality, behavior, and character of a person that is formed from within that

person and is a characteristic or differentiator from other individuals (Subiyakto et al., 2016; Sunyoto, 2018). A person is called a character if he has the character desired by society. For this reason, good morals are very important for humans to have in social life. Character development can be achieved through character education (Rusmana, 2019; Yani et al., 2020). For this reason, character education for students has an important role so that their character can be formed properly. In the opinion of previous study planting character education from an early age is the most expensive price needed, and by having character children will be able to decorate their good deeds based on religious values (Rosikum, 2018). If character education has been carried out from an early age, it will be able to overcome basic problems in the world of education which have recently become a common concern (Rina et al., 2020; Suwastini et al., 2018).

Politeness in the life of a harmonious society is always adhered to in carrying out social interactions. As in traditional events, they are still known among guests, they describe how to be polite in social interactions in the community (Bambang Subiyakto, 2019; Ismaya & Khairunisa, 2021). Based on previous study politeness can be seen from various aspects of life in daily interactions, including (1) politeness shows an attitude that contains the value of courtesy or etiquette in daily interactions, (2) politeness is very contextual, which applies in a certain society, but has not certainly applies to other communities, places or situations, (3) politeness is always bipolar, namely having a two-pole relationship like a young person with an older person, (4) politeness is reflected in the way we speak (speak), how to act (act), and how to dress (Indrayanto & Yuliastuti, 2017). Previous study shows that politeness is identified as the basic rules of culture based on the social values of society (Mislikhah, 2014). Polite character is the main thing in building relationships between humans so that they can communicate well. Politeness is not only judged and seen from human behavior, but also from the way language is spoken (Adya Winata et al., 2021; Hermawan, 2018).

Politeness in people's lives in Wonokerto Village is still deeply rooted and persists as a form of character that is always firmly held by each member of the community the results of an interview with the Wonokerto Village Head stated that politeness is still deeply rooted in the daily lives of our residents. Politeness in language can be seen in the number of young people in our community who use polite language when communicating with older people. The facts in life in the school environment as happened in SD Negeri 3 Wonokerto, Wonogiri Regency, the character of politeness in students has not shown good indicators. Based on the observations, it can be seen that there are still many students who are indifferent when their friends are cleaning the classroom. There were even students who bothered and ridiculed friends who were cleaning the classroom with disrespectful words. In conducting conversation students often use words that are not polite. Student behavior towards peers and older people also shows impolite behavior. This phenomenon indicates that there are problems with the character of students in the aspect of politeness.

Based on the description above, of course a solution must be found on how to instill character values of politeness in humans from an early age. Within the scope of learning in elementary schools, civics subjects are certainly more appropriate to develop the character of caring and politeness of students. Civics is a vehicle to develop the ability, personality, and character of democratic and responsible citizens, civics has a very important role. The term citizenship is a translation of "civics" which is a social subject that aims to foster and develop students to become good citizens (Hermawan, 2018; Muhibbin & Sumarjoko, 2016). It is not enough to instill politeness in characters just by giving theory in class. The behavioristic flow, learning is the teacher's effort to shape the desired behavior by providing an environment or stimulus (Singh, 2019; Supiana et al., 2019). Students must be brought to the real world to provide facts about politeness problems that occur in society. This is expected to inspire critical thinking skills in students in order to solve these problems (Fathiarah et al., 2019; Muali et al., 2021). In addition, by bringing students to the real world as a learning resource, they will provide direct knowledge of community actions related to the implementation of politeness carried out in their environment.

There are several studies on politeness character education, include research conducted that show that politeness in students needs more attention (Kurniadi et al., 2018). The application of politeness in language can be done by getting used to using polite language, both at school and home. Language politeness is proven to be able to build the character of students. The same thing was stated by other study, the results of the study show that children who always speak politely become individuals with character (Hermawan, 2018). Children's ability in social interaction is influenced by mastery of linguistic politeness. The more often children use polite language, the more they will hone their interaction skills (Endelta et al., 2022; Rahmawati & Rusdiyani, 2019). Other research conducted show that impoliteness still often appears in all classes which can be seen when students make fun of their friends, students feel emotional when disturbed, and they inability to speak Javanese manners to the

teacher (Wijayanti & Febrianto, 2021). To overcome this problem, it is necessary to develop a language politeness teaching module. Politeness can be learned through the example of teachers and habituation in schools.

Based on the research that has been done above, the researcher uses the element of novelty in the research to be carried out. Previous research that has been conducted has only focused on the use of local wisdom as a source of learning and the application of linguistic politeness in schools. Research on social harmony in society as a source of learning to instill politeness character has never been done by any researcher. The aims of this research is to analyses the form of adherence to the principle of politeness in language that comes from the social harmony of the community which can be used as a source of learning politeness for elementary school students.

2. METHOD

The type of this study uses qualitative research. Qualitative research is type of research that intends to understand phenomena about what is experienced by research subjects such as behavior, perception, motivation, action, etc (Hussain, 2015; Moleong, 2013). The design of this research is case study. In this case, because the research was conducted in schools, this study examines the school community about civilizing politeness character education that is applied in schools by utilizing learning resources from the social harmony of the community in Wonokerto Village. The object of the research is the social harmony of the community as a learning resource for inculcating the character of politeness in students at SDN 3 Wonokerto. The research subjects were Class VI students.

Data were collected by interview and observation. Interviews were conducted with the Head of Wonokerto Village, the Head of SDN 3 Wonokerto, class VI teachers, and students to explore information about the cultivation of student politeness character education. While the observation is to see the civilizing of politeness character education by using learning resources from the social harmony of the community. In this study, researchers used triangulation to test the validity of the data, namely technical triangulation, and source triangulation. This research was conducted using interactive data analysis techniques, namely data reduction, data presentation, and conclusion drawing (Sugiyono, 2018).

3. RESULT AND DISCUSSION

Result

Based on the results of the analysis of speech in three community activities in Wonokerto Village as a source of learning language politeness for students, some utterances comply with the principles of language politeness. The observance of politeness in a language in the three community activities includes the observance of the maxim of generosity, the maxim of appreciation, the maxim of consensus, the maxim of simplicity, and the maxim of sympathy. The following is a form of compliance with the principles of language politeness in community activities in Wonokerto Village which is used as a source of language politeness learning.

The maxim of generosity maximizes self-sacrifice and minimizes self-benefit. The indicators of compliance with the maxim of generosity are self-centered, implying one's own loss, making offers to others as if the person offering has nothing to lose, providing assistance in the form of self-action, and helping by giving advice. Learning resources for generosity politeness characters is show in Table 1.

Table 1. Learning Resources for Generosity Politeness Characters

No	Politeness Learning Resources	Speech Data	Description
1	Kenduri Tradition	Data 1 (DT.1) Pak x : "Njenengan dereng pikantuk unjukan, pak?" Pak y : "Dereng, Pak" Pak x : "Monggo, unjukanipun Pak. Kulo tak mendhet piyambak" Pak y : "Wah, matursuwun sanget Pak"	Based on the story DT.1, Mr. Eko has shown that he sacrifices his time and energy to get drinks.
2	Wedding Celebration Traditions	Data 2 (DT.2) Pak a : "Pangapunten Mbah, monggo lenggah wonten mriki kemawon" Mbah b : "Matursuwun, Pak. kalawau kulo jumeneng wonten mriki boten pikantuk kursi" Pak a : "Boten menopo Mbah. Pun monggo"	The statement on DT.1 shows that Mr. Fajar has given up his chair for Mr. Yi to sit on.

No	Politeness Learning Resources	Speech Data	Description
3	Community Service Tradition	Data 3 (DT.3) Bu c: "Monggo bapak-bapak, menika unjukan kalih dhaharanipun" Pak d: "Matursuwun sanget Bu, Monggo bapak-bapak sami kendel rumiyin" Bu c: "Sami-sami, Pak"	The statement on DT.3 shows that Mrs. Ambar sincerely provides food and drinks for people who are carrying out community service activities.

Base on Table 1 includes compliance with the maxim of generosity. It is said to comply with the maxim of generosity because it is by the meaning of the maxim of generosity, namely, the maxim of generosity, which requires speech participants to respect others. This respect occurs if the speech participant can minimize the benefits for himself and maximize the sacrifices for himself. The maxim of generosity is self-centered.

A person can be considered polite if in spoken communication he tries to give appreciation and praise to other parties and minimize criticism to others. In this maxim, it is expected that the speaker and the speech partner do not mock each other, do not criticize each other, do not hate each other, and do not demean the other party. The indicator of compliance with the maxim of appreciation is to give sincere appreciation and not say unpleasant things to others. Learning resources for character politeness appreciation is show in Table 2.

Table 2. Learning Resources for Character Politeness Appreciation

No	Politeness Learning Resources	Speech Data	Description
1	Kenduri Tradition	Data 4 (DT.4) Bu a: "Bu, njenengan ndamel masakane eco sanget" Bu b: "Alhamdulillah, monggo sami dirahapi"	The speech has fulfilled the principle of politeness with the maxim of appreciation. This can be seen from Mrs. Dian's speech praising Mrs. Ayu's cooking. The expression " <i>eco sanget</i> " shows compliance with the maxim of appreciation because it gives praise and feels amazed at the answer of the interlocutor.
2	Wedding Celebration Traditions	Data 5 (DT.5) Pak a: "Dek, swantene njenengan nalika nyinden merdu saestu" Dek b: "Nopo njih pak. Alhamdulillah menawi sami remen"	The speech has fulfilled the principle of politeness with the maxim of appreciation. This can be seen from Mr. Kris' speech praising Novi's sister's voice when singing at the celebration.
3	Community Service Tradition	Data 6 (DT.6) Mas a: "Dek Damar, njenengan niku sregep saestu. Tesih alit pun mbantu bapak kerja bakti" Dek a: "Nggih Pak. Kulo remen mbantu bapak"	The speech has fulfilled the principle of politeness with the maxim of appreciation. This can be seen from Mas Agus' speech that praised Dek Damar, who was still small but helped with the activity.

Table 2 is an expression of obedience to the maxim of appreciation. It is said that compliance with the maxim of appreciation is under the meaning of the maxim of appreciation or praise, namely the maxim that makes people considered polite if in speaking they always try to give appreciation to other parties. Thus, the speech participants do not mock each other or demean the other party. Speakers who often berate, or demean others, will be said to be disrespectful people. It is said so because the act of mocking and berating is an act of disrespect for others. So the speech in Table 2 is an observance of the maxim of appreciation because the speech partner gives praise to the speaker.

The maxim of agreement can be called the maxim of compatibility. This maxim emphasizes that the speaker and the speech partner can foster compatibility, agreement, or agreement in speaking

activities and minimize disagreements between themselves and others. The indicators of compliance with the maxim of consensus are wanting one and others to agree, agree, or agree, and showing disagreement accompanied by reasons. Learning resources for agreement politeness character is show in [Table 3](#).

Table 3. Learning Resources for Agreement Politeness Character

No	Politeness Learning Resources	Speech Data	Description
1	Kenduri Tradition	Data 7 (DT.7) Pak a: "Dospundi bapak ibu, menawi kegiatan kenduri punwiwiti sakmenika?" Bapak-bapak: "Nggih, pak. Kersane boten kedalon"	It can be seen from Mr. Sulis who gave an offer to start the activity and the gentlemen who were present agreed to community service.
2	Wedding Celebration Traditions	Data 8 (DT.8) Pak b: "Bu Ani, menopo saget nyumbang setunggal lagu kagem ngisi acara resepsi mangke?" Bu a : "Nggih saget, pak"	It can be seen from Mr. Leo who gave Mrs. Ani an offer to contribute a song and she agreed.
3	Community Service Tradition	Data 9 (DT.9) Pak b: "Dospundi bapak-bapak, menawi kerja bakti wonten ngajengipun Pak Adi?" Pak Soleh: "Nggih, pak. Setuju. Mriku sukete kathah kedah dibabati"	It can be seen from Mr. Budi who gave an offer for the implementation of community service activities in front of Mr. Adi's house and the gentlemen who were present agreed.

[Table 3](#) is compliance with the maxim of suitability. Consensus maxim or compatibility maxim is a maxim that requires speech participants to be able to build compatibility with each other in speaking activities. If there is a match between the two, then they can be said to be polite. If the speech violates the maxim of consensus, the speaker and the speech participant do not build compatibility with each other in the speech process.

The maxim of simplicity can be called the maxim of humility, in communication, the speech participant is expected to have an attitude of humility by reducing praise for himself. People can be said to be arrogant if in speaking communication they always favor themselves or praise themselves. The indicators of obedience to the maxim of simplicity are not showing one's strengths and abilities, showing one's weaknesses and being humble with the praise given, and trying to criticize oneself but not exaggerating. Learning resources for modesty politeness character is show in [Table 4](#).

Tabel 4. Learning Resources for Modesty Politeness Character

No	Politeness Learning Resources	Data Tuturan	Description
1	Kenduri Tradition	Data 10 (DT.10) Pak Teo: "Dospundi Mas Joko, menawi njenengan dados Pranata Acara wonten acara kenduri mangke nggantosi Pak Budi?" Mas Joko: "Nyuwun pangapunten, Pak. Menopo boten sanese kemawon. Kulo nopo saget, Pak"	It can be seen from the speech of Mr. Joko who is humble as if he cannot replace Mr. Budi who cannot attend the Kenduri event as the host.
2	Wedding Celebration Traditions	Data 11 (DT.11) Bu Danu: "Mbak Elis, njenengan niku narine luwes saestu" Mbak Elis: "Matusuwun ibu. Naming taksih kathah kirange. Nembe sepindhah niki"	It can be seen from Mrs. Joko's speech who gave praise to Mbak Elis who brought the dance to the celebration. However, Mbak Elis is humble and not arrogant.
3	Community Service	Data 12 (DT. 12) Pak Eko: "Mas, njenengan mendet	It can be seen from Pak Eko who gave the offer to taste

No	Politeness Learning Resources	Data Tuturan	Description
	Tradition	dhaharan wonten mriko mawon, Bu Eni mbetakne oleh-oleh burger kalih pizza saking putrane” Mas Sidiq: “Boten, pak. Kulo gendar pecel kemawon. Remen masakan ndeso”	burgers and pizza but Mr. Sidiq refused because he preferred the simple village food gendar pecel.

Based on the understanding of the maxim of simplicity or humility, it is a maxim that expects the speech participant to be humble by reducing praise for himself. So the speech data in Table 4 above is the observance of the maxim of simplicity or humility because in that speech the speech partner tries to reduce self-praise.

In the maxim of sympathy, it is hoped that the speech participants can maximize sympathy for others and minimize the feeling of anti-self and others. The speech will be considered polite if the speaker can show a sympathetic attitude towards others and avoid cynicism or antipathy. Indicators of compliance with the character of sympathy are feeling what others feel, expressing condolences for the misfortune of others, and congratulating something pleasant. Learning resources for sympathy politeness character is show in Table 5.

Table 5. Learning Resources for Sympathy Politeness Character

No	Politeness Learning Resources	Speech Data	Description
1	Kenduri Tradition	Data 13 (DT.13) Pak a: “Mugi-mugi dados putra ingkang sholeh, ngabekti dhumateng tiyang sepuhipun, migunani tumrap bangsa, negara, lan agami. Nderek bingah Mas Ilham” Mas a: “Amin. Matursuwun, Pak”	This can be seen from Mr. Joni's speech, who was happy with the birth of Joko's son and wished the best for his son.
2	Wedding Celebration Traditions	Data 14 (DT.14) Bu b: “Selamat Mbak Ayu kalih Mas Iyan. Mugi dados keluarga Sakinah, mawadah, warahmah. Nderek bingah” Mbak a,b: “Amin. Matursuwun ibu.”	This can be seen from Mrs. Ika's speech, who was happy and gave the best prayers for Ayu and Iyan's marriage.
3	Community Service Tradition	Data 15 (DT.15) Pak a: “Lhe cah bagus, geneyo sendalmu kok pedhot nekat mbok nggo. Nganggo sandal iki wae, wes ora usah dibalekke ” Dek b : “Nggih pak, matursuwun sanget”	This can be seen from Mr. Inong's speech, who felt sympathy for Abi's brother who was desperate to wear sandals that broke and then gave him new sandals.

The quote in Table 5 above is a form of compliance with the maxim of sympathy. It is said that because it is by the understanding of the maxim of sympathy, namely the maxim that expects speech participants to maximize sympathy between one party and another. If the interlocutor gets successful or happy, the speaker is obliged to congratulate him. If the interlocutor gets into trouble, or the speaker deserves to grieve or express condolences as a sign of sympathy.

Discussion

In the speech of DT.1, the speaker maximizes the sacrifice for himself by willingly giving his drink to be given to the speech partner who has not received a drink in polite language. In DT.2 speech, the speaker assists in the form of self-action by giving up his chair to be occupied by an older person as a speech partner. In the speech of DT.3, the speaker assists in the form of self-action by serving food and drinks to the speech partner who is doing community service. The results of the study are relevant to the

research conducted by previous study that state the maxim of generosity is expressed in expressive sentences and assertive sentences (Indrayanto & Yuliastuti, 2017). The use of expressive and assertive sentences makes it clear that not only in ordering and offering something a person must behave politely but in expressing feelings and expressing opinions he is still required to behave so. This is reinforced by other research which states that the dominant generosity maxim sees a person's language as politeness which implies self-sacrifice (Febriasari, 2018). From this maxim, speakers are required to be able to reduce their gains and maximize their losses.

When viewed from the politeness scale, the speech is included in the profit and loss scale. The speech is polite because the speech partner in the speech benefits. Thus, the speech in the conversation above fulfills the maxim of generosity where the speaker can maximize the benefits for the speech partner and maximize his losses or add to his burden. So, it can be concluded that the speech of DT. 1, DT. 2, and DT.3 are categorized as polite because they meet Geoffrey Leech's politeness principle, namely the maxim of generosity. Speech DT.4 which contains the word 'eco sanget', utterance DT.5 which contains the word 'merdu saestu', and speech DT.6 which contains the word 'sregep saestu', fulfills Geoffrey Leech's politeness principle, namely maxim of appreciation. Giving such praise is a form of verbal appreciation so it falls into the category of obeying the maxim of appreciation.

The data shows a friendly attitude to the speech partner which is following the opinion of that the ability to show a friendly attitude to the speech partner is a form of linguistic politeness (Al-Bantany, 2013; Indrayanto & Yuliastuti, 2017). This is clarified by a study that found the maxim of appreciation is explained if someone is said to be polite when speaking they try to give appreciation to their interlocutor (Febriasari, 2018). When viewed from the indirectness scale according to Geoffrey Leech, the speech is polite where the speech partner indirectly wants to get praise from the speaker. Furthermore, if viewed from the social distance scale, the speech is polite where the speech partner whose age is far below the speaker answers the speaker's speech politely. The utterances in DT.7, DT.8, and DT.9 fulfill Geoffrey Leech's politeness principle, namely the maxim of consensus, the speaker maximizes his agreement by agreeing with the opinions of other sources. This data also shows the politeness of the speaker's language because it does not demean other people's opinions, by the theory of politeness indicators (Al-Bantany, 2013; Febriasari, 2018). This is clarified by the opinion, in the maxim of consensus it is hoped that the speech participants can build consensus when speaking. In the Javanese speech community, people are not allowed to behead or even directly refute what is said by the other party. When viewed from the choice scale according to Geoffrey Leech, the speech is polite in that the speaker gives choice and flexibility to the speech partner to agree or not to his request.

DT.10 was analyzed to meet Leech's politeness principle, namely the maxim of simplicity. The speaker maximizes criticism against himself in order to avoid offense from the other party when answering questions from the interlocutor, the speech partner is considered capable of being the host but humbles himself as if he is unable to do so. DT. 11 and DT 12, the speech obeys the maxim of simplicity because the speech partner tries to reduce his praise. This is relevant to the research conducted by previous study state that the maxim of simplicity is expressed in expressive and assertive sentences (Indrayanto & Yuliastuti, 2017). The maxim of simplicity is self-centered. The maxim of simplicity requires every participant of the speech to maximize self-disrespect, and minimize self-respect. This is clarified by other previous study that state the maxim of simplicity can be called the maxim of humility, in communication the speech participant is expected to have an attitude of humility by reducing praise for himself (Pradnyani et al., 2019). People can be said to be arrogant if in speaking communication they always favor themselves or praise themselves. In the life of Indonesian people, simplicity or humility is used as a parameter for assessing one's politeness. When viewed from the scale of choice according to Geoffrey Leech, the speech is polite in that the speaker gives choice and flexibility to the speech partner to agree or not to his request. Furthermore, if viewed from the social distance scale, the speech is polite where the speech partner whose age is far below the speaker answers the speaker's speech politely.

Community efforts to uphold sympathy for others are a form of politeness, DT.13 and DT 14 are included in the category of Leech's politeness principle, namely the maxim of sympathy because when the speech partner gets happy, the speaker also congratulates. DT.15's speech is also included in the category of Geoffrey Leech's politeness principle, namely the sympathetic maxim because when the speech partner is in trouble, the speaker is moved to help. When viewed from the scale of authority, the speech is polite.

The results of this study are relevant to the research conducted by previous study that found in the maxim of sympathy, it is hoped that speech participants can maximize sympathy for others (Pradnyani et al., 2019). The speech will be considered polite if the speaker can show a sympathetic attitude towards others and avoid cynicism or antipathy. This is reinforced by the results that state the maxim of sympathy appeals to speech participants to maximize sympathy between humans in speaking (Febriasari, 2018). People who are cynical towards other parties will be considered as people who do not know manners in

society. Children's skills in social interaction are influenced by mastery of linguistic politeness. The more often children use polite language, the more they will hone their interaction skills (Hermawan, 2018; Kurniadi et al., 2018). The results of the study show that language politeness is proven to be able to build the character of students. The findings in this field are relevant to the results of research that state in instilling and passing on the value of character education not only through one path, for example only from formal channels, but schools should also be aware of involving formal, informal, and non-formal education (Rosmalah, 2021). Non-formal education of character values will be maximized.

Based on the results of the analysis conducted by researchers by collecting secondary data through previous research journals, it shows that learning resources through the environment provide positive stimuli to students to be able to easily understand teaching materials. It is not enough to instill politeness in characters just by giving theory in class. According to the behavioristic flow, learning is the teacher's effort to shape the desired behavior by providing an environment or stimulus. Character education is a way to shape student behavior. Character education is very appropriate if it can take advantage of the student's environment as a means of inculcating character values (Ramdani, 2018; Wulandari, 2020). This is in line with what was stated by previous study that state learning resources can provide a more concrete and direct learning experience, the use of learning resources can overcome the limitations of space, time, and sensory power, add insight and experience to children, provide accurate and up-to-date information increase children's learning (Asnawati et al., 2021; Bambang Subiyakto, 2019).

The implication of this research is that the implementation of learning resources that come from the social harmony of the community can be used as an alternative in the formation of students' politeness characters. Therefore, so that the civilizing of politeness character education can be carried out properly, teachers need to collaborate with fellow teachers, school principals, and the community so that its implementation can run well. It is hoped that this research can foster the polite character of the students in the schools that we study. The limitation of the research lies in the research subjects which only involved two schools in Wonokerto Village. Therefore, it is hoped that future research will be able to deepen and broaden the scope of research related to Politeness Learning for Elementary School Students.

4. CONCLUSION

The results showed that there was compliance with the maxim of politeness in the kenduri tradition, the wedding celebration tradition and community service activities in Wonokerto Village. In the maxim of politeness found 15 politeness data consisting of 3 generosity maxims, 3 approbation maxims, 3 agreement maxims, 3 modesty maxims, and 3 sympathy maxims. Thus, it can be concluded that the language used by the people of Wonokerto Village is polite and can be used as a source of learning politeness for elementary school students.

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