Prophetic educational values in the Indonesian language textbook: pillars of positive politeness and character education

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ABSTRACT

Strengthening character education and positive politeness is an important pillar in selecting textbooks and teaching materials in global era. This study aimed to identify and describe the prophetic education values in Indonesian language textbooks for the VII grade junior high school in their relation to positive politeness to build students' character. The research question is "how are the values of prophetic education as a pillar of politeness and character education in textbooks?". Descriptive qualitative method was employed as the main approach. Data were collected through documentation using read-marker and noting techniques, and analyzed using heuristic and Grice's means-end politeness methods. Furthermore, the data were analyzed using content and comparative document analysis and sharpened by referential pragmatic politeness analysis. The research findings showed several interrelated prophetic education values in relation with the pillars of positive politeness and character education. These values formed the self-sufficiency of students in the Indonesian language textbook of class VII junior high school. They were manifested in the reality oriented to humanization, liberation, and transcendence. Humanization was realized through social life based on the generosity, honesty, tolerance, and politeness values. Similarly, liberation was realized through the education, health, mutual help, and hard work values. Moreover, transcendent life was actualized according to the consistency (istiqamah) in worshipping Allah (swt), gratitude, and humility (tawadhu) values. This study recommends that prophetic values can be used as a pillar of politeness development and strengthening educational characters in global era.

1. Introduction

National education forms characters and civilizes a noble nation by educating and developing potential learners to believe in God Almighty. Also, learners are taught to be noble, healthy, knowledgeable, skilled, creative, independent, democratic, and accountable citizens. Moreover, language is an instrument in education, communication, and interaction and should be learned and understood. It is vital in reconstructing humans to become better and civilized. Appropriate, polite, and decent language is a tool in interaction and communication (Adams, 2009; Prayitno et al., 2018; Thuruvan and Yunus, 2017; Ahmad and Al-adwan, 2021). Thus, Language politeness is one of the important elements in character building in education.

The material of language politeness in a textbook deserves crucial recognition and understanding to accommodate students and teachers in character building. This is in line with Djatmiko (in Markhamah et al., 2017) stating that the character values in textbooks implicitly represent the use of decent, exclusive, polite, and sophisticated language. Speakers subject positive politeness to the opponent or object based on ethics and genuine morals (Alisha, 2015; Fatma et al., 2019; Mikulka et al., 2020; Al-jabri et al., 2021). It closely relates to the values emphasized in prophetic education, including humanism, liberation, and transcendence. In this case, liberation means humanizing others and could also be defined as behaviors, communication, and interaction per norms, ethics, and polite communication culture.

Positive politeness prioritizes obligations over rights, meaning that its strategies interrelate with their respective contexts (Prayitno, 2014). The

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prophetic education values in the Indonesian language textbook should be the major capital in building the students’ character and morality values (Thambu et al., 2021). They closely relate to the vision of Prophet Muhammad in personal behaviour, as well as speaking, teaching, and learning activities. Additionally, it aims to examine and apply Prophet Muhammad’s disposition and character in order to construct civilized, noble, and polite nations. This is particularly because the one main characteristic of the prophet is politeness in a speech that strengthens faith in God.

Several studies discussed positive politeness, such as Prayitno (2013), which stated that positive politeness relates to an orderly communication style by obeying rules. Similarly, Syaiuddin (2013) showed that positive politeness denotes appropriate communications according to the culture and norm, such as complementing and respecting a partner. Moreover, Hasjim (2013), asserted that politeness in Arabic refers to halâm as taught in Islam. Halîmah-halîmun means keeping calm in emotional situations or unpleasant conditions and emphasizing forgiveness and common sense.

The theoretical framework used in this study is related to prophetic education. Prophetic is the positive essence inherent in every individual that leads to a transformation and emulates a prophet’s actions. According to Shofan (2011), prophetic values comprise theories that describe and transform social phenomena or change based on ethical and prophetic ideals. Rojib (2011) defined prophetic education as the transfer of knowledge and values to get closer to and understand God and nature to build a civilized nation (khaïrul ummah). Also, it is based on prophetic values, especially to humanize people, often referred to as perfect (kamil), complete (syumat), and fear of God (taqwa) in Islamic terminology (Rosyadi, 2004). According to Hardiyanto (2016), prophetic education is rooted in the Qur’an as conveyed by the Prophet, to humanize people, liberate them from ignorance or backwardness, and direct them to re-affirm their faith in Allah (SWT). Furthermore, Kuntowijoyo (2004) explained that such values are the benchmark for social transformation, covered in the three content areas of the Qur’an verse 110 of Ali-Imran (4: 110), “You are the best nation produced [as an example] for mankind. You encouraged what is right, forbid what is wrong, and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient”.

Positive politeness is a strategy of communication and interaction. In conversations, speakers select a polite, respectful, and civilized language to make the situation convenient and indulgent for both parties without trapping them in problematic ones. Hasibuan (2005) stated that people with positive politeness have solidarity with the listeners. This is identified by the informal selection of speech with particular dialect or slang, nickname, or pronouns of inclusivity (we, us). Similarly, Manik (2015) affirmed that it points to solidarity by prioritizing informal language use and offering collectivity and friendship. Additionally, Sugiri and Juahir (2013) stated that positive politeness underscores intimacy, solidarity, friendship, and harmony.

Text forms in textbooks are critical in strengthening character education and politeness for children (Aisyah, 2014; Cadjno, 2016). From the global communication perspective, character education in prophetic education is important when selecting and developing teaching materials for children (Prasetyo et al., 2020; Prayitno et al., 2019; Ratih et al., 2019; Weninger, 2018). Therefore, this study identifies and formulates the interrelation between the values of prophetic education in Indonesian textbooks with character and positive politeness.

2. Research method

This study involved library research with the qualitative descriptive method in collecting data relevant to the discussion. The activities involved qualitative research and the descriptive procedure and technique (Dunn and Saville, 2015; Neuman, 2014; Yin, 2015). 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 Books, Research and Development Agency, Ministry of Education and Culture, Jakarta. ISBN 9786022829683. 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 note-taking techniques (Creswell, 2014; Saldana, 2013). Moreover, analysis techniques included content and comparative document analysis Model by Leavy (2017), while sharpening was 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. This stage serves as the basis for comparing prophetic values in relation to the formation of politeness and character values 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.

3. Results and discussion

Identity and description of the prophetic education values in Indonesian language textbook for VII grade junior high school are (1) humanization, (2) liberation, and (3) transcendence.

3.1. Humanization

*Amar ma’atraf* humanizes people by inviting and advocating for others for doing good deeds. People are expected to become noble, blissful, and peaceful in life and the hereafter. The interrelations between these values of prophetic education with the pillar of positive politeness are illustrated in the following table.

| Item | Utterance | Lingual Marker | Pages |
|------|-----------|----------------|-------|
| (1) | Melaksanakan tugas dengan penuh tanggung jawab dan kerja sama agar hasilnya maksimal, ucap Andi. ‘To implement tasks responsibly and promote cooperation for maximum results, Andi said.’ | cooperation...Andi said | p. 15 |
| (2) | Kita harus menjalin kerja sama anangka kelompok masyarakat ‘We have to initiate a cooperation among the members of this community’ | We have to initiate a cooperation | p. 28 |
| (3) | Pak, Bu! Maaf, mari kita bersama-sama menjaga lingkungan tempat tinggal agar aman. ‘Pak, Bu! Excuse me, let us collaboratively maintain the safety and security of the neighborhood’ | Pak, Bu! excuse me, let us collaboratively... | p. 135 |

3.1.1. Interrelation among cooperation, friendship, solidarity, and harmony

Cooperation (gotong royong) is a trait or behavior that benefits others and interrelates with the friendship and good relationship between the speaker and the listener.

Item 1 in Table 1, illustrates the value of prophetic education because Andi expresses persuasion and encouragement toward conducting the tasks responsibly based on friendship and a good relationship between the speaker and the listener. Similarly, item 2 implies the words *Kita harus* (we have to) as the keyword of persuasion and suggestion for others to act. The speaker selected the item based on the friendship and...
good relationships with their conversation partners, resulting in advantages rather than disadvantages. Furthermore, item 3 states bersama-sama menjaga lingkungan (to maintain the neighborhood); as appeals to all community members to collaborate in maintaining and preserving the neighborhood’s security and harmony. It interrelates with the solid tolerance approach indicated by the prologue of Pak, Bu Maaf, Mari (Pak, Bu! Excuse me, Let’s), before the speaker continues with the intent of the speech. Therefore, teamwork and forgiveness strengthen character education for children (Buxton, 2019; Franzenburg, 2009; Sumardjoko et al., 2018).

### 3.1.2. Interrelation among generosity, friendship, and intimacy

Generosity means humility, kindness, charity, gifts, sincerity, and genuineness attached to every individual in their actions. It intertwines with friendship and intimacy to spearhead positive politeness, as stated in the following sentences:

Item 4 in Table 2, demonstrates that Humming, Mrs. Sinta happily sweeps the floor and sends it to the orphans, indicating friendship and intimacy that builds a good atmosphere. Mrs. Sinta’s activities show the relationship between prophetic values and positive politeness on Mr. Anam through happiness without harming. Furthermore, item 5 explains the generosity in accepting others as relatives and partners. The phrase ‘with pleasure’ suggests the value of prophetic education, while the sentence ‘we accept you’ shows positive politeness for using the pronoun of inclusiveness. The speaker expresses it through friendship and intimacy within the social environment of both parties. Therefore, generosity, friendship, and intimacy are the main foundations for internalizing the values of politeness and character education for children (Culture, 2019; Fitriansyah et al., 2020; Haugh, 2018).

### 3.1.3. 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, openess, 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:

In item 6 in Table 3, the speaker expressed the words saya senang (I am glad) due to the good relationship between the parties or their friendship. The sentence relates to the activity when the speaker politely and joyfully appreciated their partner’s achievement. Therefore, honesty is demonstrated by selecting polite sentences. Item 7 is a case of honesty and joyfully appreciated their partner. Item 8, the speaker expresses what happens based on the good relationship between the parties or their conversation partner, resulting in advantages rather than disadvantages. Furthermore, item 10 shows that Rati expresses kindness and gentleness as a speaker, making the partner comfortable and happy with the conversation, signifying positive politeness without harm. Therefore, friendship, intimacy, and good relationship strengthen prophetic education and children’s character (Prayitno, 2014; Prayitno et al., 2019; Sukarno, 2018).

### 3.1.4. Interrelation among politeness and friendship, intimacy, and harmony

Politeness or courtesy is the system, etiquette, and customs of good-value behaviors and is the nature or attitude portrayed by a prophet, especially through speech, conversation, and behavior. The values of politeness or decency interrelate with friendship, intimacy, and a good relationship between the parties. The following sentences are examples of positive politeness.

Item 9 Table 4, demonstrates a sister that welcomes their sister politely, making them happy to hear. It begins with Kak (older sibling), meaning that the younger sibling must be polite while speaking to the older one. This leads to good relationships between them, creating an amusing and comfortable atmosphere. Moreover, item 10 shows that Rati promotes kindness and gentleness based on the intimacy with their partner. Rati expresses kindness and gentleness as a speaker, making the partner comfortable and happy with the conversation, signifying positive politeness without harm. Therefore, friendship, intimacy, and good relationship strengthen prophetic education and children’s character (Prayitno, 2014; Prayitno et al., 2019; Sukarno, 2018).

### Table 2. The Data of Utterance Generation, Friendship, and Intimacy found in the Text Book.

| Textbook Utterance Illustration | Lingual Marker | Pages |
|---------------------------------|----------------|-------|
| (4) Sambil bersenandung Bu Sinta menyapu lantai rumahnya. Hari ini dia akan memasak makanan lewat. Makanan kesukaan Pak Anam, dan juga akan dibagikan kepada anak yatim piatu. Humming. Mrs. Sinta happily sweeps the floor of her house. Today, she will serve tasty food—Mr. Anam’s favorite food, and also send it to the orphans. | Humming, Mrs. Sinta happily sweeps the floor | p. 3 |
| (5) Dengan senang hati, kita menerima kamu dengan senang hati, kita menerima kamu | With pleasure, we accept you as a medical staff at this hospital | p. 10 |

### Table 3. The Data of Utterance Interrelation between Honesty and Harmony found in the Text Book.

| Textbook Utterance Illustration | Lingual Marker | Pages |
|---------------------------------|----------------|-------|
| (6) Saya senang dengan kejadian Anda ‘I am glad with your honesty’ | I am glad … your honesty | p. 100 |
| (7) Tono menyatakan bahwa kejadian tadi pagi sangat mengesankan ‘Tono claimed that the incident occurred this morning was very miserable’ | Tono claimed … incident occurred | p. 134 |
| (8) Saya mengatakan sesuatu dengan batin yang terkumpul tanpa direkayasa sedikitpun pak! ‘I stated this based on the facts without any forge, Sir’ | I stated this based on the facts | p. 134 |

### Table 4. The Data of Utterance Interrelation among Politeness and Friendship, Intimacy, and Harmony found in the Text Book.

| Textbook Utterance Illustration | Lingual Marker | Pages |
|---------------------------------|----------------|-------|
| (9) Kak, saya sangat merindui kedaataanmu ‘Kak, I miss you so much’ | Kak, I miss you so much | p. 29 |
| (10) Rati sekala bersikap lemah lembut setiap bertemu taman-taman di sekolah ‘Rati is always kind every time she meets her friends at school’ | Rati is always kind | p. 23 |
positive politeness, the sentence shows the speaker’s willingness to make their conversation partner enjoy and benefit without harm (Hémar-Nicolas et al., 2021). Therefore, prophetic education values interrelate with the positive politeness in the Indonesian language textbook for VII grade junior high school. Tolerant and sympathetic abilities are critical in prophetic education and strengthening children’s character (Mikulka et al., 2020; Normand and Kohn, 2011; Suyitno, 2019).

An important process in transformation, including value, is a tiered process (Schulz et al., 2014). This value process will strengthen character in education (Russell, 2019). The values in the textbooks ultimately shape the students’ character (Lo and Loh, 2021a; Lo and Loh, 2021b).

3.2. Liberation

Liberation is the interpretation of the Arabic na hi mungkar, denoting freeing people from problems that make them marginalized by ignorance, backwardness, underdevelopment, or agony. In this context, several prophetic education values apply in addressing the situations.

3.2.1. Interrelation among education values, intimacy, and harmony

Education is an instrument humankind used to fight against ignorance and backwardness. An individual’s identity is obtained through formal and informal education, which builds the character, attitude, and personality that reveal oneself, environment, family, and background. Furthermore, education is significant in generating transformative change for each individual. The prophetic education values are reflected in the Indonesian language textbook for VII grade junior high school as the pillar of positive politeness. They are as follows:

Item 13 in Table 6, demonstrates a teacher that gives a test to the students to evaluate their capability to understand the subject learned. It is based on intimacy, a good relationship, and the benefits from the partners instead of disappointing them. Moreover, item 14, demokratis dalam berdiskusi (being democratic in discussions), stresses the invitation or encouragement of the students or participants to be open-minded and honest in proposing ideas. This is based on the intimacy and good relationship between the parties. In this case, the word kita (we) was used as a part of the speaker’s social solidarity. Therefore, mutual giving and democracy actualize prophetic education and strengthen the children’s character (Bethere and Lidaka, 2009; Suastra et al., 2017; Syah et al., 2019).

3.2.2. Interrelation among health values, friendship, and intimacy

Being healthy physically and spiritually would essentially supports people in working, learning, and running errands free from backwardness or sickness. Physical and spiritual health is the benchmark for powerful and firm personalities and interrelates with friendship and intimacy, as described in the following sentences:

Item 15 Table 7, shows complimenting and appreciating others based on friendship in handling environmental health tasks. The speaker cheerfully recognizes a group of mostly female janitors, creating a clean, comfortable, and fine-looking environment. Additionally, item 16 indicated the speaker’s utterance based on the intimacy and friendship with the social environment. It compliments and appreciates the women for their role in environmental cleanliness. This prophetic education value is a pillar of positive politeness because it is advantageous and inspires others (دادکینی, 2018). Therefore, harmoniously choosing and developing teaching materials signifies the prophetic education on children’s political (Patma et al., 2019; Hadi, 2015; Prayitno, 2010; Bagiyan et al., 2021).

3.2.3. The interrelation among mutual help, friendship, and intimacy

Helping each other is a noble personality of the Prophet that must be the foundation of life. The prophetic education value on mutual help is reflected in the Indonesian language textbook for VII grade junior high school as follows:

Item 17 Table 8, portrays the speaker expressing gratitude courteously to Kakek/Kek (older man) based on intimacy and friendship. In this case, the words terima kasih, kek (thank you, kek) were polite and did not hurt the listener and are based on the friendly and intimate relationship between parties. This means a speech is accepted joyfully and proudly since it implies appreciation and respect. Moreover, item 18 presents a father asking their son’s best friend to advise their son based on intimacy and friendship. The words membantu bantuan Ido (asks Ido’s help) denote positive politeness since they directly request helps to advise the son. Therefore, gratitude and giving to each other are important in prophetic and character education in children (Chen, 2014; Prayitno, 2011; Schmidt, 2017).

3.2.4. Interrelation among hard work value and friendship, intimacy, and harmony

The value of hard work in prophetic education is reflected in sincerity and accuracy in addressing problems. It is implied in the Indonesian language textbook for VII grade junior high school as follows:

Item 19 Table 9, demonstrates that using the word ibuku (my mother), the speaker intends to refer to their mother courteously based on their good relationship. They appreciate, realize, and respect their mother’s spirit to
earn for their children using positive politeness to make the partner comfortable and glad. Furthermore, item 20 expresses the speaker’s feelings about the value of hard work Mr. Badrun possesses, indicating their intimacy and good relationship between (House and Giordano, 2020; Xiang, 2019 about the value of hard work Mr. Badrun possesses, indicating their in-

### Table 9. The Data of Utterance Interrelation among Hard Work Value and Friendship, Intimacy, and Harmony Found in the Text Book.

| Textbook Utterance Illustration | Linguar Marker | Pages |
|----------------------------------|----------------|-------|
| (19) *Buku mengendong baku berisi sayuran dan berisi kue-kue.* Semangat ibu tak pernah padam untuk menghidapi anaknya. ‘My mother carries a basket of vegetables and traditional cookies. Her spirit never fades away to support her child.’ | Her spirit never fades away | p. 140 |
| (20) Pak Badrun adalah petani yang ulet. Walupun hanya bertani sayur-sayuran, ia mampu menghidapi keluarganya. Pak Badrun, mampu menyokolahkan anak-anaknya sampai diperguruan tinggi ‘Mr. Badrun is a tenacious farmer. He only farms vegetables, but he is capable to support his family. He is also capable of taking their children to college.’ | he is capable | p. 140 |

### Table 10. The Data of Utterance Interrelation among Integrity (Istiqomah) and Intimacy, Friendship, and Harmony in the Text Book.

| Textbook Utterance Illustration | Linguar Marker | Pages |
|----------------------------------|----------------|-------|
| (21) *Segara kita bangun mengambil air wudhu untuk melaksanakan salat subuh.* ‘Right after we wake up, we perform wudhu to have subuh prayer.’ | perform wudhu to have subuh prayer | p. 10 |
| (22) *Selasa shalat, katu langsung membersihkan kamar dan menyapukan perbekalan seperti baju, alat mandi, jaket, dan sebagainya.* After praying, we immediately clean up the room and prepare the supply, i.e., clothes, toiletries, jackets, and so on.’ | After praying, we immediately | p. 11 |

#### 3.3. Transcendence

Transcendence has been re-interpreted from the Arabic word *tu’ni

#### 3.3.1. *Interrelation among integrity (istiqomah) and intimacy, friendship, and harmony*

The attitude of *Istiqomah*, or the consistency in worshiping, refers to doing good and abandoning bad as commanded by Allah (SWT). The sentences in the source manifesting *istiqomah* that describe positive politeness are explained as follows:

Item 21 Table 10, shows the attitude of *Istiqomah* in executing the command of Allah (SWT). The clause *kita bangun (we wake up)* indicate the speaker’s positive politeness based on the good relationship and intimacy with their conversation partner (harmony). The speaker persuades and directs the listener to execute the command of Allah (SWT). As a result, the partner feels appreciated and respected to perform good beneficial deeds. Similarly, item 22 is the speaker’s speech based on the good relationship between parties. It reminds the listener compassionately to re-establish faith in Allah (Swt) by praying and maintaining the hygiene of the surrounding environment as a part of *Istiqomah*. Therefore, children should be continuously taught strong character, integrity, and the ability to develop themselves (Esposito et al., 2015; Firdaus et al., 2019; Calafato, 2020).

### Table 11. The Data of Utterance interrelation among Gratitude Values, Intimacy, and Friendship in the Text Book.

| Textbook Utterance Illustration | Linguar Marker | Pages |
|----------------------------------|----------------|-------|
| (23) *Tuhan mengaruni Indonesia dengan sumber daya alam yang berlimpah, maka kita patut bersyukur.* ‘God blesses Indonesia with immense natural resources, therefore we must be grateful for it.’ | therefore we must be grateful for it | p. 28 |
| (24) *Sebagai bentuk syukur, selalu menyia-ikan gajinya untuk orang fakir miskin di kampungnya.* ‘As a form of gratitude, every payday, Mr. Joko always distributes his salary to the poor in his village.’ | As a form of gratitude | p. 34 |

#### 3.3.2. *Interrelation among gratitude values, intimacy, and friendship*

Gratefulness for what Allah (SWT) has granted is a necessity, manifested through faith and devotion. The following sentences depict the values of gratitude.

Item 23 Table 11, demonstrates God’s blessings to the Indonesian people through immense natural resources, showing that gratefulness is critical as servants of Allah (SWT). The speaker expresses gratitude based on the intimacy with the listener using the words *kita patut bersyukur* (*we must be grateful*), implying sincere humility to the Creator and their conversation partner happy. Moreover, item 24 is Mr. Joko’s attitude based on intimacy and friendship, making their listeners happy. Therefore, gratitude values are important for children’s maturity, independence, and character development (Margerison and Ravenscroft, 2020; Saracho, 2017; Thambu et al., 2021).

### Table 12. The Data of Utterance Interrelation among Humility (Tawadhu’) Values, Friendship, and Intimacy in the Text Book.

| Textbook Utterance Illustration | Linguar Marker | Pages |
|----------------------------------|----------------|-------|
| (25) *Eli sangat ramah kepada teman-temannya, ia tidak sombong walupun selalu menjadi juara klas.* ‘Eli is very friendly to her friends. She is not arrogant despite being the smartest student in her class.’ | She is not arrogant | p. 130 |
| (26) *Kamu memang hebat. Jago!* *Komentar Ros pada Rini.* *Nada ucapan Ros cukup sinis. Mengejek dan menyakiti hati Rini.* ‘You are awesome. Marvellous!’ Ros said this to Rini. Ros’ tone was cynical. It certainly spoiled and hurt Rini. But Rini said nothing, she did not want to respond to it.’ | she did not want to respond to it | p. 123 |

These results contradict with several previous studies, such as Pray-

### Table 13. The Data of Utterance Interrelation among Politeness Values, Intimacy, and Friendship in the Text Book.

| Textbook Utterance Illustration | Linguar Marker | Pages |
|----------------------------------|----------------|-------|
| (27) *Saya senang berteman dengan teman-teman saya.* ‘I am happy with my friends.’ | She is happy with her friends | p. 130 |
| (28) *Kamu suka?” *Komentar Ros pada Rini.* ‘Kamu suka?” Ros asked Rini. Rini was still smiling. ‘You are cute. I like you.‘ ‘I love you.’ Rini said this to Ros. Ros was not interested. Ros’ tone was cynical. It certainly spoiled and hurt Rini. But Rini said nothing, she did not want to respond to it.’ | she did not want to respond to it | p. 123 |
should evauate language impoliteness in verbal and written communication based on the guidance of the Qur’an and Hadith. In this regard, Hasjim (2013) discussed language politeness in Islam, while (Tobing et al., 2013) stated that it is a pillar of character building (Elmali et al., 2020; Leone and Fink, 2017). Additionally, previous studies did not discuss the interrelation between the values of prophetic education and positive politeness. Instead, they mainly examined the concept and application of positive and language politeness. The similarity is solely in one study variable, positive politeness (Pramujiono et al., 2020).

Therefore, the novelty of this study is the focus on the relationship between variables.

This study showed prophetic education values and established their interrelation with the pillars of positive politeness. The values were divided based on humanization (amar ma‘ruf), liberation (nahi mungkar), and transcendence (tu‘minubillah). First, cooperation, generosity, honesty, politeness, and tolerance values were classified under humanization. Second, education, health, mutual help, and hard work values fall under liberation. Third, iman, the value in worshipping Allah (SWT), and gratitude and humility (tawadhu’) were grouped under transcendence. Moreover, the values are intertwined with positive politeness that accentuates intimacy, solidarity, friendship, and good relationships between the speakers and the listeners or partners. Similarly, the prophetic education values have been interrelated with the pillars of positive politeness.

Prophetic education suggests development medium of mental processes that will strengthen the human ability to transfer knowledge to present situations through creative approaches (Usman, 2017). Values are a process of educational transformation (Santoso and Khibiyah, 2021). Therefore, education has pillars, including prophetic pillars (Aly and Thoyibi, 2020; Huda, 2018; Prayitno et al., 2021).

The prophetic education values in humanization (amar ma‘ruf) include cooperation, generosity, honesty, humility, and tolerance. They interrelate with positive politeness based on intimacy, solidarity, friendship, and good relationships between parties. Liberation (nahi mungkar) values include education, health, mutual help, and hard work, which interrelate with intimacy, friendship, and good relationships between parties. Furthermore, the transcendent (tu‘minubillah) values are gratitude and humility (tawadhu’). Similarly, they are intertwined with intimacy, friendship, and a good relationship between the speakers and the conversation partner.

The implications of this study can be formulated that to improve the character and politeness of children and they must refer to prophetic values which include three pillars, namely humanization, liberation, and transcendence. There is a relationship between character education and politeness, such as some polite children to have good character. Moreover, prophetic values can be obtained in textbooks. Thus, the selection of textbooks that have many prophetic values will have a significant impact on the development of children’s character and politeness.

4. Conclusion

As implied in the Indonesian language textbook for VII grade junior high school, prophetic education values interrelate with the pillars of positive politeness. They are interrelated based on intimacy, solidarity, friendship, and harmony (a good relationship between the speakers and the listeners). Moreover, the spheres of prophetic education, including humanization, liberation, and transcendence, reveal a positive relationship with politeness. In this regard, the prophetic education values included in humanization are cooperation, generosity, tolerance, politeness, and honesty, which interrelate with solidarity, friendship, intimacy, and harmony. Liberation values include education, health, mutual help, and hard work, which connect with intimacy, friendship, and harmony. Furthermore, transcendental values are Iman, the value in worshipping Allah (SWT), gratitude, and humility (tawadhu’) that interrelate with intimacy, friendship, and harmony. The integration of prophetic values into positive politeness becomes a pillar of children’s character formation in the era of global communication.

Declarations

Author contribution statement

Harun Joko Prayitno: Conceived and designed the experiments; Performed the experiments; Analyzed and interpreted the data; Contributed reagents, materials, analysis tools or data; Wrote the paper.
Markhamah: Performed the experiments; Analyzed and interpreted the data; Contributed reagents, materials, analysis tools or data.
Yakub Nasucha, Muhammad Rohmadi, Endry Boeriswati and Nadarajan Thambu: Analyzed and interpreted the data; Contributed reagents, materials, analysis tools or data.
Miftakhul Huda, Koesoemo Ratih and Ubaidullah: Analyzed and interpreted the data; Contributed reagents, materials, analysis tools or data; Wrote the paper.

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Data availability statement

Data included in article supplementary material/reference in article.

Declaration of interests statement

The authors declare no conflict of interest.

Additional information

No additional information is available for this paper.

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