



Integrating Islamic Values into Indonesian Language Instruction: Developing Polite Communication among Elementary School Students

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Abstract

The phenomenon of declining communication politeness among elementary school students shows the importance of value-based learning strategies. This article discusses how Indonesian language learning can enhance Islamic values and foster polite communication skills among learners. This research uses qualitative techniques with a case study design at SD Negeri Cipondoh Makmur, which combines observation, interviews, and documentation on learners, teachers, and parents. Language skills (listening, reading and viewing, speaking and presenting, and writing) are combined with the values of *qaulan sadida* (truthful speech), *qaulan ma'rufa* (good speech), and *qaulan layyina* (gentle speech). The research findings show that this learning technique not only improves language skills but also develops communication ethics and learners' character in an Islamic social environment. The role of the teacher as a model of civilized communication proved important in increasing learners' awareness and habituation to polite behavior in the classroom and at home. Thus, the integration of Islamic values into Indonesian language learning strengthens character building in line with religious teachings.

Keywords: Indonesian Language Learning, Islamic Values, Polite Communication, Character Education

Fenomena menurunnya kesantunan berkomunikasi peserta didik sekolah dasar menunjukkan pentingnya strategi pembelajaran berbasis nilai. Artikel ini membahas tentang bagaimana pembelajaran bahasa Indonesia dapat meningkatkan nilai-nilai Islam dan menumbuhkan keterampilan berkomunikasi santun di kalangan peserta didik. Penelitian ini menggunakan teknik kualitatif dengan desain studi kasus di SD Negeri Cipondoh Makmur, yang menggabungkan observasi, wawancara, dan dokumentasi pada peserta didik, guru, dan orang tua. Keterampilan berbahasa (menyimak, membaca dan memirsa, berbicara dan mempresentasikan, dan menulis) dipadukan dengan nilai-nilai qaulan sadida (ucapan yang benar), qaulan ma'rufa (ucapan yang baik), dan qaulan layyina (ucapan yang lembut). Temuan penelitian menunjukkan bahwa teknik pembelajaran ini tidak hanya meningkatkan keterampilan berbahasa tetapi juga mengembangkan etika komunikasi dan karakter peserta didik dalam lingkungan sosial Islam. Peran guru sebagai model komunikasi yang beradab terbukti penting dalam meningkatkan kesadaran dan pembiasaan peserta didik terhadap perilaku santun di kelas dan di rumah. Dengan demikian, integrasi nilai-nilai Islam ke dalam pembelajaran bahasa Indonesia memperkuat pembentukan karakter yang selaras dengan ajaran agama.

Kata Kunci: *Pembelajaran Bahasa Indonesia, Nilai-Nilai Islam, Komunikasi Santun, Pendidikan Karakter*

INTRODUCTION

Language plays an important role in social interaction. Therefore, the government has proclaimed Indonesian as the national language from Sabang to Merauke (Adeliya & Riska, 2024). In fact, we can recognize a person based on the words he speaks. Language can reflect a person's personality. The language a person speaks can provide information about their disposition, character, or personality (Aritonang et al., 2023). The use of language that is gentle, polite, courteous, systematic, organized, clear, and straightforward shows the personality of the speaker who is educated and moral (Fitriyani, 2021; inayah S. F. Nur & Ardy, 2022). Conversely, through the use of harsh, insulting, swearing, provoking, mocking, or insulting words will portray an uneducated and virtuous person (Erwin, 2021).

The country is determined to build Indonesia as a unified whole from Sabang to Merauke. The Indonesian language has succeeded in expressing feelings as well as functioning as a means of intercultural and interregional communication. Language allows us to communicate and carry out various activities (Annas Darma Ahyan Tasita et al., 2024). The ability to communicate is an important skill in the era of globalization. Good communication skills are the main key to success in various fields of life (Fortuna et al., 2023; Permana et al., 2024).

However, various problems in the field show a decline in politeness when communicating, especially at elementary school levels such as MI or SD (Putri et al., 2021). Many learners, for example, use unstandardized terms such as "gua" and "lu" when interacting with peers. Furthermore, unfriendly responses to questions from teachers and parents, such as answering in a loud voice or using abusive language (A. Istiqomah et al., 2024). Phrases such as "What the hell, Mom?", "Lazy, ah!", or interrupting a conversation without permission demonstrate poor language etiquette, which should be nurtured from an early age (Pujaning et al., 2024). Ignoring polite communication can have a long-term impact on learners' character (I. Istiqomah et al., 2022).

Learning Indonesian not only improves academic performance, but also helps shape children's personalities from an early age (Arlis & Yora, 2022). Language practice helps learners understand values such as empathy, honesty, responsibility, and respect (Desi, 2020; Fitrah et al., 2025). Language is a way to express thoughts and feelings in a civilized manner. Therefore, good knowledge of Indonesian should also be directed towards developing a polite, compassionate, and moral personality (Erwin, 2021).

Several studies have found that Indonesian language learning combined with Islamic characters and values can influence students' polite attitudes (Maharany et al., 2023; Waharjani & Jailani, 2024; Wally, 2022). However, few studies specifically link the Merdeka Curriculum, especially phase B, with polite communication in an Islamic perspective. Indeed, within the framework of educational, learning Indonesian is not only about improving language skills but also developing students' personalities through moral and ethical values (Sutrisna, 2021; Syafruddin, Suyuti, Nur Fateah, 2023).

Islamic communication values such as *qaulan sadida* (truthful speech), *qaulan ma'rufa* (good speech), and *qaulan layyina* (gentle speech) are very important to instill in Indonesian language learners (Aziz IA, Supendi DA, 2020). This third idea is derived from the Qur'an and offers profound moral teachings on how one should communicate with others, whether in social, educational, or familial relationships (Sitepu & Salminawati, 2023). Islam emphasizes the value of speaking politely and courteously as a mirror of noble akhlaq. In today's digital era, the problem is even greater as learners are often exposed to unethical communication patterns, especially on social media (Liani & Dafit, 2023; Prasetya & Aditirigianti, 2023). Therefore, education plays an important role in strengthening language ethics.

Phase B of the Merdeka Curriculum for Indonesian language learning is divided into four parts: listening, reading and viewing, speaking and presenting, and writing (Indonesia CP Bahasa, 2022). Each component can be aligned with Islamic values. The listening component teaches learners how to listen well and understand information in the context of politeness. The reading and viewing components help learners understand information from text and visual sources by focusing on the rules of politeness. The speaking and presenting component allows learners to communicate their thoughts by using polite language, proper intonation, and word choice. Meanwhile, the writing component emphasizes proper language structure and polite terms in written communication (Kemendikbudristek BSKAP, 2022).

Harlina et al. (2020) and Suryadi (2022) show that language proficiency affects learners' personalities, especially if used creatively and contextually (Harlina & Wardarita Ratu, 2020; Suryadi, 2022). Andrianto (2025) and Zahirah & Ramadhani (2023) highlighted the importance of religious moderation values and the impact of language on social behavior (Andrianto, 2025; Zahirah & Ramadhani, 2023). Nasution et al. (2024) found that incorporating Islamic values such as *qaulan sadida*, *qaulan ma'rufa*, and *qaulan layyina* into Indonesian language learning can improve learners' language politeness and responsibility (Nasution, 2024).

This study aims to address a gap in the literature by showing how good mastery of Indonesian, when combined with Islamic values, can shape the learners' personalities with noble character and akhlaq (Masyhudi et al., 2020). The purpose of this study is to see how Indonesians embed Islamic values in polite conversation. This study investigates how Islamic values are incorporated into the four components of phase B of the Merdeka curriculum, as well as how they influence values communication ability (Khairunas &

Syamsul, 2024). Thus, it provides comprehensive knowledge on the importance of polite communication in language learning (Syamsul & Magfiroh, 2023).

How can Islamic values be embedded in Indonesian language education to enhance civilized communication among learners? By aiming to incorporate Islamic teachings, such as *qaulan sadida* (truthful speech), *qaulan ma'rufa* (good speech), and *qaulan layyina* (gentle speech), into the four main aspects of learning phase B of the Merdeka Curriculum, namely listening, reading and viewing, speaking and presenting, and writing, to develop language skills that are not only effective but also reflect Islamic character in learners' social lives.

RESEARCH METHODOLOGY

This research uses a qualitative approach using a descriptive analysis framework that aims to understand certain circumstances. This is in line with the research that the author has done, namely about integrating islamic values into indonesian language instruction: developing polite communication among elementary school students. In this study, researchers collected data through participatory observation and in-depth interviews and documentation as the main data source. The data analysis technique is processed through a narrative approach, namely narrating the results of observations and interviews.

According to Sugiono (2024) descriptive research is data collection to answer research questions that are in line with the observed facts (Sugiono, 2024). This research procedure involves researchers who are directly involved in the field to obtain relevant data and examine the object of research contextually. The purpose of this research is to identify the integrating islamic values into indonesian language instruction: developing polite communication among elementary school students.

In collecting data and preparing research reports, researchers determine the location and time of research implementation. This research was conducted at SD Negeri Cipondoh Makmur which is located at Kp. Dongkal Rt 03 Rw 09, Cipondoh Makmur, Kec. Cipondoh, Tangerang City, Banten Province. The research was conducted in the academic year 2024/2025, precisely in May 2025. Data collection was conducted through direct observation, which allowed researchers to observe the reality in the field before and after conducting interviews. This approach facilitated data analysis at a later stage. In addition, notes and documents were also used to support the research results. The objects of this research include books, journals, and articles, while the research subjects include Indonesian language subject teachers, fourth grade students, and parents of students.

RESULT AND DISCUSSION

Language as a Reflection of Morals in Islamic Perspective

In Islam, language is more than just a means of communication, but also a reflection of one's faith, morality, and personality (Dzulhusna et al., 2022). Q.S. Al-Hujurat: 11-12 and Q.S. Al-Isra': 53 provide evidence that Allah encourages Muslims to guard their tongues and avoid destructive words. The hadith of the Prophet Muhammad ﷺ, "Whoever believes in Allah and the Last Day, let him speak well or be silent" (Narrated by Bukhari and Muslim), emphasizes the need to control speech (lestari & HS, 2020).

In the world of education, Islamic communication values can be implemented through three main concepts from the Qur'an, namely *qaulan sadida*, *qaulan ma'rufa*, and *qaulan layyina*. *Qaulan sadida* (Q.S. Al-Ahzab: 70) is an honest, straightforward, and responsible speech, which is used in education when students are asked to reveal the

material completely without manipulation. *Qaulan ma'rufa* (Q.S. Al-Baqarah: 263) is a good and correct speech, which is used in the context of learners to avoid criticism, ridicule, or demeaning. While *qaulan layyina* (Q.S. Thaha: 44) is a gentle speech, which is instilled the practice of speaking in a low tone and full of respect, especially towards teachers and parents (Ainissyifa et al., 2022; RI, 2020).

All three have different meanings and applications, but complement each other in shaping speech ethics and Islamic moral values (Dzulhusna et al., 2022). These meanings are inserted by the teachers when listening to stories, reading texts, and practicing discussions. In other words, language acquisition provides an opportunity to practice speaking in accordance with Islamic teachings. The profile of Pancasila learners in the Merdeka Curriculum, which emphasizes the development of learners who are noble communicative, and uphold spiritual values in social communication, is also consistent with the integration of the values of *qaulan sadida*, *qaulan ma'rufa*, and *qaulan layyina* (Kemendikbudristek BSKAP, 2022).

Based on the results of interviews and observations at SD Negeri Cipondoh Makmur, the language use of students has changed. Learners are accustomed to using polite expressions such as "please", "sorry", and "excuse me", and avoid using impolite language. This attitude is shown in group discussions, presentations, and informal interactions in the school environment or outside school. Teachers observed that learners are "adequate" in listening and speaking politely, indicating that the value internalizing process is still ongoing and needs regular habituation.

Teachers foster this habit by rewarding learners who speak well and reprimanding those who do not adhere communication etiquette. Interviews with teachers revealed that they constantly give concrete examples of listening and behaving well in accordance with Islamic values. In interviews, participants also responded, "I sit quietly and listen carefully when the teacher or friends speak," indicating that learning focuses on attitudes and behaviors as well as cognitive abilities. Parents reported that their children got better and stopped shouting when they spoke at home.

Learning is not dogmatic, but contextual and sustainable. The approach used is also consistent with the principles of experiential and value-based learning, which states that children learn through real-world situations, not memorization or theory. This is supported by Fadlilah et al. (2023) who state that polite language is a sign of prophetic character developed through habituation and exemplary actions. Learners learn to internalize the idea of politeness through practical experience, not external expectations (Fadlilah et al., 2023; H. Nur et al., 2022).

Masyhudi and Lestari (2020) found that incorporating Islamic values into language learning can improve learners' self-control in communication, both when interacting at school and in the environment outside school (Masyhudi et al., 2020). This is especially important in the digital era, where communication tends to be fast but less ethical. Learning the values of *qaulan layyina* is very important to overcome the barriers of social media communication, which can be spontaneous and impulsive (Syaripudin et al., 2024).

According to Nikmatullah (2022), cultural and institutional changes in the field of post-pandemic Islamic education demand a more spiritually relevant learning environment (Cecep et al., 2022). Language mastery is not only teaching language skills, but also as a medium for instilling religious values that play a role in the formation of students' akhlaq and character. This change can be seen from the habit of learners who start using polite words while talking at school and at home (Nasution, 2024).

Integrating Islamic values (*qaulan sadida*, *qaulan ma'rufa*, and *qaulan layyina*) in Indonesian language learning is proven to progressively influence learners' respectful attitude. Learners learn to internalize politeness as part of their daily school and home routines using a contextual and experience approach.

Integration of Islamic Values in Indonesian Language Materials

At SD Negeri Cipondoh Makmur, Islamic values are integrated into Indonesian language materials contextually (Maharany et al., 2023). Teachers not only deliver language material technically, but also insert akhlaq and spiritual lessons in every part of learning activities. In listening skills, learners listen to Islamic stories about the Prophet Muhammad ﷺ and his companions, emphasizing the value of honesty and patience. Based on observation, learners seem interested in listening and are able to detect simple akhlaq values, such as the importance of honesty and not interrupting the conversation.

The teacher encourages reflection by asking provocative questions about the story such as "What is the lesson of this story?" or "How can you emulate the moral character?". This shows that learning is not one-way learning, but fosters critical knowledge of Islamic moral values. This is in accordance with the findings of Ardianti et al. (2022) who found that teacher 's tactics to influence learners' character are most effective if they include meaningful learning, reflective conversations, and role models (Diyah Ayu Ardianti et al., 2022).

Teacher reading materials include ethical values and civility, such as the importance of respecting elders, speaking clearly, and taking responsibility for what is said (RoZIAH et al., 2025). Some children's narrative texts, based on teacher documentation and interviews, contain quotations from the Qur'an and the hadith of the Prophet Muhammad ﷺ, which were contextualized in a way that can be understood by primary school learners.

Learners are also given the task of identifying and marking good words in book. They are encouraged to create new sentences with these words so that they get used to using them. They use their writing skills to create an apology letter to parents or a narrative story about a child character helping a friend, showing the incorporation of Islamic values such as sincerity, mutual help and compassion.

Islamic values are taught both passively and through hands-on practice. In speaking practice, learners are taught to express themselves well, wait their turn to speak, and give criticism with gentle sentences. Teachers create simulated conversation and role plays, such as dialogue activities with parents or friends, where learners are invited to use phrases such as "May I answer?", "Sorry, I don't understand," and "Thank you for the answer."

According to interviews, teachers believe that this still needs time and reinforcement, but it is showing positive progress. Some learners automatically tend to mimic the teacher's facial expressions and use more polite language when discussing in class.

Interviews reveal that learners tend to like activities that are directly related to their lives, such as writing or reading stories about kindness, friendship and honesty. They feel more comfortable sending letters with religious themes or telling stories about personal events that include manners, such as apologizing to parents or helping friends who are grieving. Teacher documentation shows learners' writing that show demonstrates an understanding of Islamic values, such as statements like "I learned not to yell at my parents" or "I want to be like the Prophet's companions who were patient and honest."

Islamic values are naturally integrated into literacy exercises in Indonesian language learning, not imposed on learners (Sitepu & Salminawati, 2023). This is in line with the concept of the Merdeka Curriculum and the Pancasila Learner Profile, which prioritizes varied learning and emphasizes diversity and spirituality (Cecep et al., 2022). Learners acquire moral and spiritual sensitivity and language skills through a thoughtful and experience approach.

According to Fitriyani (2021), value-based learning has a higher impact on character development as it incorporates real-world experiences relevant to students' lives (Fitriyani, 2021). Indonesian language teaching plays an important role in building holistic Islamic beliefs.

Integrating Islamic values into Indonesian language lessons at SD Negeri Cipondoh Makmur has improved learners' understanding of polite communication. Listening, reading and viewing, speaking and presenting, and writing skills help learners not only improve their academic performance, but also their moral and spiritual development. Strengthening values such as *qaulan ma'rufa* and *qaulan layyina* turns Indonesian into a tool for character development, in addition to communication.

The Synergy of Islamic Values and Indonesian Language in Shaping Communication Ethics

Communication ethics in Islam emphasize honesty, good intentions, and social responsibility. Three main principles often used in the Qur'an, namely *qaulan sadida* (truthful speech), *qaulan ma'rufa* (good speech), and *qaulan layyina* (gentle speech) become foundation in developing learners' communication ethics (Nurudin et al., 2023). The incorporation of these values into language learning substantially helps development of learners' Islamic character (Satriah, 2024).

Based on the results of observations at SD Negeri Cipondoh Makmur, all aspects of children's language skills, namely listening, reading and viewing, speaking and presenting, and writing, were rated "sufficient". This shows that although polite speech has been taught and practiced, it is not optimal. According to the teacher, some children have started to get used to using such as "please", "sorry", and "excuse me" when conveying ideas. This can be seen during group discussions and presentations in front of the class.

According to interviews with teachers, the tactics used include habituation, modeling, and giving praise or mild reprimands. A particular instructor stated: "We model how to speak well, for example by greeting, speaking slowly, and avoiding harsh words." Meanwhile, learners reported feeling more confident in using polite language, such as "Can I ask you a question, ma'am?" or "Sorry, I don't understand yet." This attitude illustrates how communication ethics are increasingly integrated into their daily lives.

Interviews with parents confirmed this findings. Some parents observed that their children became more polite when speaking at home and started using language such as "afwan," "jazakallah," or "barakallah" in appropriate contexts. Learners' behavior in the family context reflects the values taught at school.

The four language skills show the synergy between Islamic values and Indonesian language. First, in listening skills, learners are trained to listen actively and attentively to what the teacher or peers say. Learners learn through Islamic stories that contain values such as honesty, patience, and compassion. Learners are asked to listen patiently, not interrupt, and to show respect to the speaker. This activity seeks to instill *qaulan layyina* (gentle speech) and *qaulan ma'rufa* (good speech) (Rustam, 2020).

Secondly, in reading and viewing skills, learners are given reading materials or visual impressions (short videos, story graphics) with moral lessons and Islamic values. For example, learners can study a narrative texts about the tolerant and just companions of the Prophet, or they can watch an instructive movie about honesty. After reading or watching, learners examine the content of the story, and moral themes, and reflect on how these values can be applied in daily life. This activity plays a role in improving literacy skills while increasing learners' emotional and spiritual intelligence (Masyhudi et al., 2020).

Third, in speaking and presentation skills, learners are given the opportunity to express their thoughts or work in front of the class. They are taught to communicate in a structured manner, use polite language, and express their thoughts without belittling others. The teacher gives example sentences such as "In my opinion...", "Sorry, I would like to add...", or "I respect my friend's opinion, but I think..." This activity helps learners internalize *qaulan sadida* (truthful speech) and get used to conveying ideas responsibly and politely (Nasution, 2024).

And fourth, in writing skills, learners are assigned to write different types of texts, including personal letters, narrative texts, opinions, and polite comments. The topics covered are related to Islamic values such as honesty, responsibility, and apologies. For example, students could write an apology letter to their parents, a short narrative on a long topic, or a written response to the wise attitude of a character in a story. During this process, learners learn to express their thoughts and feelings in language that is respectful, polite, and consistent with Islamic standards (Maharany et al., 2023).

This study found that integrating Islamic teachings and Indonesian language learning significantly affects learners' communication etiquette. Polite communication is not just a technical language skill, but also a sign of social virtue. To combat hate speech and fake news, it is important to teach learners about the values of *qaulan sadida*, *qaulan ma'rufa*, and *qaulan layyina*.

Putri Rahayu S. (2022) found that the use of the STAD cooperative learning model can increase learners' participation and involvement in learning Indonesian, instill Islamic values such as cooperation, responsibility, and respectful communication (Rahayu, 2022).

According to Masyhudi et al. (2020) and Nasution (2024), an Islamic-based ethical approach to language acquisition has proven development of learners' emotional and spiritual intelligence (Masyhudi et al., 2020; Nasution, 2024). Incorporating Islamic teachings into language not only fosters polite speaking skills, but also a strong and reflective mindset towards modern communication issues (Azhari et al., 2022).

Combining Indonesian language learning with Islamic teachings will produce learners who prioritize ethical communication. Teachers act as role models, learners gain direct experience, and families foster internalization of values at home. Schools that incorporate the values of *qaulan sadida*, *qaulan ma'rufa*, and *qaulan layyina* into language activities not only teach literacy skills, but also help shape Islamic character as a whole.

The Process of Internalizing Islamic Values in Developing Polite Communication

Incorporating Islamic values into Indonesian language learning has been shown to improve respectful communication, but student responses vary. Teachers use direct examples, Islamic texts and stories, polite conversation exercises, and narrative writing to integrate values such as honesty, empathy, and compassion into their teaching.

Some students show significant and consistent changes in attitude. They begin to practice listening patiently, using polite language such as “please,” “sorry,” and “thank you,” and writing in a narrative framework that reflects Islamic values. Students who receive similar support in their family environment show positive responses, reinforcing the values taught at school.

However, not all students reacted to the internalization process in the same way. According to observational statistics, the majority of children were still “adequate” in their listening, reading, and speaking skills. Polite manners were not yet firmly ingrained, especially in unplanned situations such as class discussions or speaking exercises. For example, some children continued to speak in a loud tone or interrupt others.

Interviews with teachers reveal that the success of the value integration process depends on the individual character and family history of the children. Some children easily imitate their teachers' behavior, while others require more repetitive and tailored methods (Nasution, 2024; Sitepu & Salminawati, 2023). Teachers also mentioned that active and easily distracted students require more effort to maintain polite language use.

Most parents have noticed an improvement in their children's manners at home. Some children have started using phrases like “jazakallah” and “afwan” in everyday conversations. However, these changes are not always consistent, especially when children are placed in emotionally or socially unsupportive contexts.

The main issue in this process is the inconsistency of the environment, which affects children's language behavior, especially through social media and informal contacts that are less friendly. Furthermore, teachers find it difficult to provide comprehensive and targeted character development in each learning session due to time constraints. To instill Islamic values such as *qaulan sadida* (truthful speech), *qaulan ma'rufa* (good speech), and *qaulan layyina* (gentle speech), instructors, parents, and the child's social environment must collaborate to adopt collaborative and sustainable initiatives.

Strengthening through example, habit formation, and reflection on daily communication habits is key to this integration process. This approach instills Islamic values in students' verbal behavior, both inside and outside the classroom, rather than merely teaching them theoretically.

Integrating Islamic values into Indonesian language learning has resulted in an increase in respectful conversations among students, despite varying responses. The internalization of values such as *qaulan sadida* (truthful speech), *qaulan ma'rufa* (good speech), and *qaulan layyina* (gentle speech) requires teachers to serve as role models, family support, and a constant social environment. Contextual, reflective, and continuous learning is essential for integrating Islamic beliefs into everyday communication practices.

CONCLUSION

By incorporating Islamic values such as *qaulan sadida*, *qaulan ma'rufa*, and *qaulan layyina* into Indonesian language learning, the communication ethics and politeness of learners will be better. The application of these values will improve the moral and spiritual quality of learners, while also improving their academic language skills. To apply these values consistently, learners need continuous reinforcement from instructors, parents and the social environment. Learners will undergo continuous value internalization through contextual learning strategies that involve teachers as role models as well as family assistance at home. Indonesian now functions not only as a means of communication, but also as a forum for the formation of a complete Islamic character that is relevant to the

challenges of the digital world. Thus, mastery of Indonesian language combined with Islamic teachings can give birth to students who are not only literate, but also have noble character and are socially responsible.

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