



## Research article

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



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## ARTICLE INFO

## Keywords:

Character education  
Humanization  
Liberation  
Positive politeness  
Prophetic education  
Self-sufficiency  
Transcendence

## 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 Djabatiko (*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 (Alaba, 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, Syaifuddin (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 *halim* as taught in Islam. *Halimah-halimun* 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. Roqib (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 (*khairul ummah*). Also, it is based on prophetic values, especially to humanize people, often referred to as perfect (*kamil*), complete (*syumul*), 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 contents 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 Jauhari (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; Cajnko, 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 tapping 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'ruf* 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.

#### 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

**Table 1.** The Data of Utterance Cooperation, Friendship, Solidarity, and Harmony found in the Text Book.

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

good relationships with their conversation partner, 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, openness, transparency, and credibility, which interrelate with the good relationship and intimacy between parties. Honesty must be promoted while communicating and interacting with others, and its values are identifiable in the following sentences:

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 in which Tono expressed sadness about an incident that morning. Tono's words reflect positive politeness based on a good relationship with the listener without harm, making the partner happy. In this case, a comfortable and happy conversation atmosphere is the principle of positive politeness. In item 8, the speaker expresses what happens based on the good relationship between their partners. Honest expressions make others easily understand what a speaker conveys by building a cozy

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

Textbook Utterance Illustration	Lingual Marker	Pages
(4) <b>Sambil bersenang Bu Sinta menyapu lantai rumahnya. Hari ini dia akan memasak makanan lezat. Makanan kesukaan Pak Anam, dan juga akan dibagikan kepada anak yatim piatu</b> '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) <b>Dengan senang hati, kita menerima kamu sebagai tenaga medis di rumah sakit ini</b> 'With pleasure, we accept you as a medical staff at this hospital'.	With pleasure, we accept	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) <b>Saya senang dengan kejujuran Anda</b> 'I am glad with your honesty'.	I am glad ... your honesty	p. 100
(7) <b>Tono menyatakan bahwa kejadian tadi pagi sangat mengenaskan</b> 'Tono claimed that the incident occurred this morning was very miserable'.	Tono claimed ... incident occurred	p. 134
(8) <b>Saya mengatakan sesuai dengan bukti yang terkumpul tanpa direayasa sedikitpun pak!</b> 'I stated this based on the facts without any forge, Sir!'.	I stated this based on the facts	p. 134

and contented atmosphere or situation. Moreover, this sentence is a pillar of positive politeness, showing that honesty and harmony are important in prophetic education on character (Prayitno et al., 2020; Suherman, 2018; Utami et al., 2020). Thus, the speaker conveys a positive meaning, making their partner comfortable, friendly, and happy without moral or material harm (Chernysheva and Shepelenko, 2017).

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).

3.1.5. *Interrelation among tolerance, friendship, and intimacy*

Tolerance means sympathy, solidarity, mutual respect, and appreciation toward others, reflecting a secure, peaceful, and happy life. Also, its values interrelate with friendship and intimacy, as demonstrated in the following sentences:

Item 11 Table 5, describes the words 'to respect,' meaning to maintain and understand the beliefs of others. Additionally, the words **kita wajib (we are obliged)** feature positive politeness based on friendship and intimacy in socializing, interacting, and communicating with others. The speaker used the first plural inclusive pronoun **kita (we)** to emphasize that everyone should respect and appreciate the beliefs of others concerning their religious teachings. The necessity leads to religious harmony in the nuances of togetherness. Furthermore, item 12 demonstrates a speaker that expresses sympathy towards the other. **Sympathy** means to love or care for others, indicating that the speaker appreciates their conversation partner based on their friendly relationship. Since sympathy manifests what others have endured, it could be felt. Regarding

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

Textbook Utterance Illustration	Lingual Marker	Pages
(9) <b>Kak, saya sangat merindukan kedatanganmu</b> 'Kak, I miss you so much'.	Kak, I miss you so much	p. 29
(10) <b>Rati selalu bersikap lemah lembut setiap bertemu teman-temannya di sekolah</b> 'Rati is always kind every time she meets her friends at school'	Rati is always kind	p. 23

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

Textbook Utterance Illustration	Lingual Marker	Pages
(11) <i>Kita wajib menghormati dan menghargai ajaran agama orang lain</i> 'We are obliged to respect and be tolerant to the religious teachings of others'.	We are obliged to respect and be tolerant	p. 1
(12) <i>Saya menaruh simpati pada anak itu</i> 'I am sympathetic to the child'.	I am sympathetic	p. 105

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 *nahi 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

**Table 6.** The Data of Utterance Interrelation among Education Values, Intimacy, and Harmony found in the Text Book.

Textbook Utterance Illustration	Lingual Marker	Pages
(13) <i>Besok Ibu akan memberi ulangan matematika</i> 'Tomorrow, I will give a math test'. [p. 135].	give a math test	p. 135
(14) <i>Anak-anak, kita harus bersikap demokratis dalam berdiskusi</i> 'Students, we have to be democratic in the discussion'. [p. 130].	to be democratic	p. 130

**Table 7.** The Data of Utterance Interrelation among Health Values, Friendship, and Intimacy Found in the Text Book.

Textbook Utterance Illustration	Lingual Marker	Pages
(15) <i>Pada saat pertama kali sampai ke lokasi dan duduk-duduk dibawah pohon pinus, saya memperhatikan serombongan petugas kebersihan, sebagian besar adalah ibu-ibu</i> 'The first time I arrived at the location and sat under a pine tree, I noticed a group of janitors, most of them are women'.	I noticed a group of janitors, most of them are women	p. 4
(16) <i>Ibu itu selalu memungut sampah yang dibuang sembarangan</i> 'That woman always picks up garbage dumped negligently'.	That woman always picks up garbage	p. 5

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 (Baldacchino, 2018). Therefore, harmoniously choosing and developing teaching materials signifies the prophetic education on children's politeness (Fatma 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 *meminta 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

**Table 8.** The Data of Utterance Interrelation among Mutual Help, Friendship, and Intimacy Found in the Text Book.

Textbook Utterance Illustration	Lingual Marker	Pages
(17) <i>Terima kasih, Kek. Kalau Kakek tidak membantuku, Serigala ini tak mungkin tertangkap.</i> 'Thank you, Kek. If you did not help me, this wolf would not be caught'.	Thank you, Kek. If you did not help me,	p. 146
(18) <i>Ayah Cheko meminta bantuan Ido untuk sering menasehati Cheko.</i> 'Cheko's father asked Ido's help to give advices to Cheko'.	asked Ido's help to give advices to Cheko	p. 145

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

Textbook Utterance Illustration	Lingual Marker	Pages
(19) <i>Ibuku menggendong bakul berisi sayuran dan berisi kue-kue. Semangat ibu tak pernah padam untuk menghidupi anaknya</i> '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) <i>Pak Badrun adalah petani yang ulet. Walaupun hanya bertani sayur-sayuran, ia mampu menghidupi keluarganya. Pak Badru, mampu menyekolahkan anak-anaknya sampai diperguruan tinggi</i> '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

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 et al., 2020). It compliments, respects, and appreciates to the others, making the listener happy and comfortable and not harmed. Therefore, spirit, struggle, and hard work need to be instilled in children through character education and inculcate important values of politeness (Nind and Lewthwaite, 2018; Sokip et al., 2019; Zurqoni et al., 2019).

### 3.3. Transcendence

Transcendence has been re-interpreted from the Arabic word *tu'minubillah*, meaning to return the faith to Allah (SWT). Faith is manifested through re-establishing a relationship with Allah (SWT) (*hablumminallah*), which also implies humanizing others and liberating humankind. The values of prophetic education relating to positive politeness are described as follows:

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

Textbook Utterance Illustration	Lingual Marker	Pages
(21) <i>Segera kita bangun mengambil air wudhu untuk melaksanakakan shalat subuh</i> 'Right after we wake up, we perform wudhu to have subuh prayer'.	perform wudhu to have subuh prayer	p. 10
(22) <i>Selesai shalat, kita langsung membersihkan kamar dan menyiapkan perbekalan seperti baju, alat mandi, jaket, dan sebagainya</i> '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

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

Textbook Utterance Illustration	Lingual Marker	Pages
(23) <i>Tuhan mengaruniai Indonesia dengan sumber daya alam yang berlimpah, maka kita patut bersyukur</i> 'God blesses Indonesia with immense natural resources, therefore we must be grateful for it'.	therefore we must be grateful for it	p. 28
(24) <i>Sebagai bentuk syukur, setiap gajian pak Joko selalu menyisahkan gajinya untuk orang fakir miskin di kampungnya</i> '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).

#### 3.3.3. Interrelation among humility (Tawadhu') values, friendship, and intimacy

Humility (*tawadhu'*) makes a person gain respect and appreciate from others, making them more comfortable to be around. Moreover, Allah (SWT) elevates people with a humble disposition. The sentences that indicate the attitude of *tawadhu'* in the Indonesian language textbook for VII grade junior high school include the followings:

Item 25 in Table 12, shows that Eli's attitude is based on friendship and intimacy with the listener. The speaker is humble and attains the first rank in their class. Therefore, humility indicates a person's higher position before Allah (SWT), and it is a part of positive politeness in behavior and speech. Furthermore, item 26 demonstrates Rini's humble and patient attitude based on friendship and intimacy, despite being humiliated by their friend. However, Ros is cynical and disrespectful and does not reciprocate Rini's humility and cordiality. Therefore, Rini's attitude should be an example in interacting with others, meaning that humility values are important in developing children's prophetic character (Prasetyo et al., 2016; Rahmawati et al., 2020; Thambu et al., 2021).

These results contradict with several previous studies, such as Prayitno (2013), which discussed positive politeness and its association with the orderly communication style. Furthermore, Syaifuddin (2013) stated that positive politeness should be implemented in all subjects, especially those in the Indonesian language. According to Ngalm (2014), people

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

Textbook Utterance Illustration	Lingual Marker	Pages
(25) <i>Eli sangat ramah kepada teman-temanya. Ia tidak sombong walaupun selalu menjadi juara kelas</i> '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) <i>"Kamu memang hebat. Jago!" komentar Ros pada Rini. Nada ucapan Ros cukup sinis. Mengejek dan menyakitkan hati Rini. Rini diam saja, tak mau membalas ejekan Ros itu.</i> "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

should evade 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, *Istiqomah*, 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 Khisbiyah, 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 of 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, transcendent values are *Istiqomah* 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.

##### Funding statement

This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

##### Data availability statement

Data included in article/supplementary material/referenced 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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