

# Internalization of Politeness Values Through Arabic Learning

*By Ubadah Ubadah*

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**ABSTRACT:** *Politeness is an important moral value for the young generation. Students are the young generation who are required to communicate with polite language and tone. A number of strategies have been implemented at schools to internalize politeness values in students' daily life. However, limited studies have been conducted regarding politeness value integration through language teaching. This study studied the politeness value integration at a senior high school in Indonesia. This study use a qualitative approach in the data was gathered through direct observation, in-depth interviews, and written materials analysis. This study found that Arabic language teaching can be used to integrate politeness values through the use of Islamic teaching material. The school also provides support in creating social attitudes, especially politeness values in the school environment. This has been manifested in various Islamic teaching materials which both teachers and students used and discussed during Arabic teaching and learning. However, the school programs, especially the value of politeness internalization, have not yet been maximized and implemented because this study found the absence of planning (syllabus and lesson plans) for politeness values made by Arabic language teachers. It seems yet to become a priority activity.*

**KEYWORDS:** Politeness values, internalization, Arabic teaching, high school students,

### INTRODUCTION

The process of communication between humans can run smoothly when humans speak politely in communicating. Polite language is related to good word choice and sentence structure (Sarzynska-Wawer et al., 2021). There is a saying that language indicates a nation which means that when a person is communicating in their language, they must be able to explore the potential of their language and use it correctly and adequately. The use of good and correct language shows that the speaker is cultured and civilized. On the other hand, a nation that does not speak politely shows an uncivilized nation. Language in a society strongly influences the social and cultural structure of a society, so the relationship between language and culture is an integrated relationship.

In the social and cultural sphere, communication between humans is limited by mutually agreed values. Communicating is not only a characteristic of the degree of language users among each

other but language that has meaning and value for its speakers is called polite language (Charles, 2007). The Official Indonesian Dictionary defines polite as something that is smooth and good in language and behavior, full of compassion, and likes to help. In addition, polite is also defined as respectful behavior and obedience to order according to good customs. Politeness is also defined as procedures and customs that apply to society (Sudaryat & Nurhadi, 2019). Politeness is a rule of behavior determined and mutually agreed upon by certain communities, so politeness is also a prerequisite for social behavior. Therefore, politeness in this study is defined as "manners" in language.

Language politeness has reflected in the procedures for communicating through verbal or spoken language according to language and nonverbal procedures. Verbal is a language that is expressed in words, both spoken and written language (Akinnaso, 1982). Thus, verbal language will reveal the right and wrong and good and bad of a person when it has manifested in speech or writing. At the same time, nonverbal language is a language that is expressed in the form of expressions, behavior, and physical gestures that accompany it when self-actualizing. The use of language that is easily observed is verbal language, but nonverbal language can support the disclosure of one's personality (Hanna, 2008). In other words, whether or not a person is polite can be measured through verbal and nonverbal language, which is a method used to express the value of language politeness.

Language politeness is a tool or medium to show language subtlety, civilized, polite, pleasant to hear, and maintain the interlocutor's feelings (Nuridin, 2009). Language speakers use standard sentence structures by choosing vocabulary according to the content and message conveyed. Thus, language has different politeness because it is influenced by the area in which a person lives. Politeness in a language is also regulated in the Al-Quran (Umbar, 2019). In other words, the Al-Quran guides people to speak politely. Al-Quran mentions six principles of politeness (Umbar, 2019). First, the words that are true, clear, gentle, precise, good, fair, and honest (qaulan sadida). Second, manners are good words and are accepted by the values prevailing in society according to law and logic (Agha, 2003). Third, manners also include fluent speech, clear reading of the meanings, and the use of clear and precise language expression so that it is easy to understand (Hudson, Lane, & Pullen, 2005). Fourth, speaking should use gentle, smooth, soft-spoken, pleasant words, and good at speaking to make other people not offended (Brueggemann, 1997). Fifth, manners also include speech that is done gently to touch the heart of the person being spoken to. Finally, polite words contain glorification, appreciation, and respect for the person being spoken to or the speech partner (Halim, Kaseng, Taha, & Hamsa, 2015). Language politeness is not only seen in the choice of words but also in the delivery, style, gestures, or expressions of the speakers.

The teacher's speech at school is also very influential on the attitudes and speech of students when interacting in the learning process. Students need to be nurtured and educated to speak politely that is because students are the next generation who will live according to their times. Suppose students are allowed to speak these disrespectful languages. In that case, it is not impossible that the existing

polite language can be lost. Then arrogant, rude, and dry generations from ethical, religious, and characterless values are born. However, research related to the integration of language politeness values in school subjects is still rarely done, making it difficult for schools to build polite language habits at school.

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For this reason, this research focuses on the application of politeness values in learning the Aran language in schools. This research will provide academic contributions to academics related to knowledge about the integration of language politeness values in schools. Practically, this research will provide benefits to teachers and schools regarding how to integrate politeness values in learning at school, especially in language learning.

## LITERATURE REVIEW

### 11 Value Internalization

Internalization is defined as appreciation, assignment, and in-depth mastery that takes place through coaching, guidance, counseling, upgrading, and so on (Ungu, 2020). Epistemologically internalization comes from the word internal or internal word which means the inside or inside (Maclean, 1994). Internalization is also defined as an amalgamation or statement of attitudes, standards of behavior, opinions, and so on in the personality (Lippert & Davis, 2006). Further definition of internalization includes the unification and adjustment of beliefs, values, behaviors, and rules that have been mutually agreed upon within the individual (Chirkov, Ryan, & Willness, 2005). This understanding implies that understanding the value obtained must be practicable and has implications for behavior. This internalization will be permanent in a person.

Value is a collection of all attitudes and feelings that are always shown through human behavior, about the value of good-bad, right-wrong, inappropriate-inappropriate, both to material and non-material objects (Halim et al., 2015). Other studies also say that "value is an object of interest" and if it is interpreted that "value is an object that is liked or of interest." value has three characteristics: (1) the value is related to the subject. If there is no subject to judge, then the value will also not exist. They give an illustration that whether humans are present or not, the mountain still erupts. But to be judged as "beautiful" or "harmful," the volcano requires a subject to judge; (2) the value appears in a practical context, where the subject wants to make something; (3) values concerning the properties that are "added" by the subject to the properties possessed by the object (Steenkamp & Geyskens, 2006).

### Nilai Value Internalization Process and Stages

The process of internalizing the value of politeness in a language is the process of instilling values from the outside into the self (students) through the role of the teacher. The process of internalizing values is considered as the cultivation, coaching, and formation of students through three stages of internalization. Kamal (2017) reveals the stages in the value internalization process, namely; (1) value transformation stage, (2) value transaction stage and (3) trans-internalization. The



internalization carried out cannot be separated from the existence of a condition based on activities that are continuously carried out for a long time. As such, internalization is more directed to the individual aspect in the personalization aspect, both in the formation and development of personality (Nurdin, Nurliana, & Mashuri, 2022). The internalization process is as follows;

a) Value transformation stage

This stage is a verbal communication process between educators and students, intending to inform students of good and bad values. This value transformation is only the transfer of knowledge from the teacher to the students (Rusli, Hasyim, & Nurdin, 2021). The value conveyed is only limited to touching the cognitive domain of students, which is very likely to be easily lost if the student's memory is not strong.

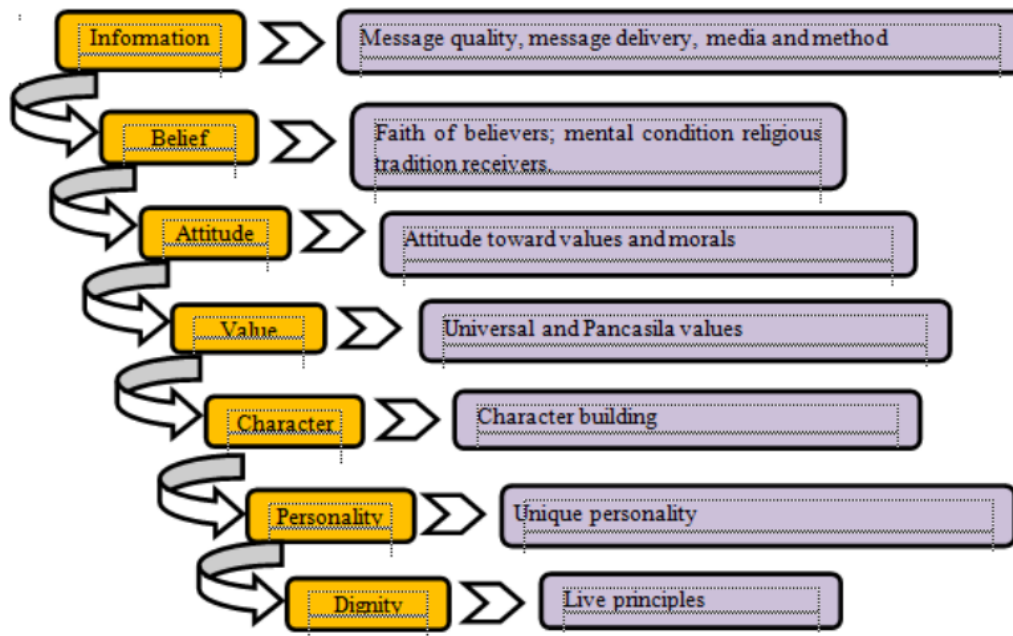
b) Value transaction stage

This stage is a process of internalizing values through two-way communication between teachers and students on a reciprocal basis so that an interaction process occurs. With this value transaction, the teacher can influence the student's value through the example of the value that runs (modeling), while the student can receive a new value that is adjusted to their value.

c) Trans-internalization stage

This stage is more profound than the transaction stage, considering that this stage is the internalization of values through a process that is not only verbal communication but also accompanied by personality communication displayed by the teacher through example, conditioning, and a process of habituation to behave according to the expected values. Thus, students are invited to understand values, are trained to actualize values, get concrete examples of how values are implemented in daily life, and have the opportunity, and habituation to actualize values.

Meanwhile, Gruser & Kuczynski (1997) argue that the process of value internalization into the individuals should be done through seven stages, namely, information, belief, attitude; value, character, personality; and identity as depicted in figure 1 below.

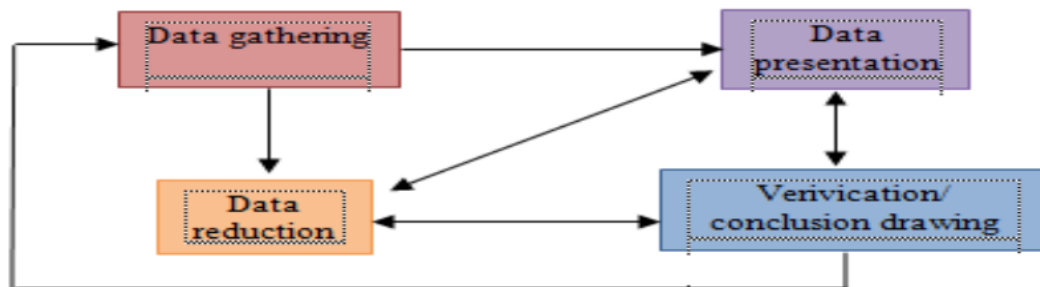


Picture 1. Values internalization phases (Grusec & Kuczynski, 1997)

#### 14 METHODOLOGY

The research approach used in this study is qualitative because researchers want to obtain information directly from participant perspectives (Nurdin, 2018; Nurdin, Stockdale, & Scheepers, 2014). This approach is used as a basis for processing data on how to plan, process, evaluate, and internalize politeness values through learning Arabic. This research is said to be descriptive because this study aims to describe aspects of language politeness used in the speech acts of teachers with students, and students with other students (peers) during the Arabic learning process. A qualitative approach is also understood as an approach in which findings are not obtained through statistical procedures or other forms of calculation (Strauss & Corbin, 1998). Qualitative research is a process of understanding the tradition of certain methods by investigating social or human problems that are the object of research (Myers, 2000).

Data analysis began when the researcher conducted a preliminary study, and the analysis was tried out during data collection and after the data collection had been collected and is completed. The data analysis technique used in this study consisted of three activity components, namely, data reduction, data presentation, and conclusion (Jismin, Nurdin, & Rustina, 2022).



Picture 2 Qualitative Data Analysis Model

## RESULTS AND DISCUSSION

### Politeness values internalization during Arabic teaching

The process of learning Arabic must be able to get as much information as possible from various sources so that learning is richer in information and knowledge that does not only come from one reference. In today's era, technology is increasingly advanced. Of course, by using the internet, teachers can easily get material related to the material discussed. In providing material, the teacher uses the lecture method, and it still needs to be used in learning Arabic, especially in discussing the structure of words or sentences. In addition, skills are also required, such as listening, speaking, reading, and writing (Nurdin, 2009). In the process of learning Arabic, as found in the field, there are three activities carried out by Arabic language teachers, namely opening, core, and closing activities as written in the Arabic lesson plan.

In the opening activity, the researchers found that the teacher entered the class on time. This shows that the teacher applies the value of disciplined character in using the time (Thoyyibah, Hartono, & Bharati, 2019). In this case, the teacher internalizes exemplary values (modeling) to students so that they can imitate them and get students used to implement them in their lives. The teachers greet their students each time entering into the class. Teachers also often train students to be familiar with greeting each other to create a sense of friendship and politeness among them. Teachers also internalize the value of caring, friendly, and sympathetic to their students.

At the time of observation, the researchers saw the teachers checking the cleanliness of the class and asked the students to clean the classroom if it is dirty. This was done through the collaboration of the students to familiarize them with cooperation in solving problems (Courtney, Ballard, Fauver, Gariota, & Holland, 1996) and it was also intended to make the students love the environment. The involvement of the teachers at the time of cleaning meant that the teacher became an example or become a role model for their students. As such, the students be able to imitate what they see than what they hear. As a verse in the Qur'an says "an example is more meaningful than a thousand commands and prohibitions". Arabic poetry also says that; an example

is more eloquent than words. With the teacher's example, students will respect them and pay attention to their learning. It was also found that a good example or *uswah Hashanah* is the main method in the application of value internalization (Grusec & Goodnow, 1994). Politeness, honesty, and other values are very difficult to internalize with the lecture and discussion methods. Students are more affected by what they hear, see, and experience by imitating.

Furthermore, in the core activity, we found that teachers began teaching Arabic subjects by opening textbooks published by the Ministry of Religion of the Republic of Indonesia. The teachers also asked all students to open the book to discuss a chapter. Internalization of the moral value and role-model presentation was carried out by teachers in the core activities. The teachers read the Arabic text of the learning material in the textbook and asked all students to repeat the text they had read earlier in polite words. Then the teachers asked all students to write vocabulary (المفردات) into their respective notebooks when translated by the teachers. At this stage, the teachers internalize the moral value of modeling, conditioning, and information.

After translating, the teacher again asked all students to ask questions about vocabulary related to moral values that were not clear. The teachers gave the opportunities for all students to ask questions if there is something that is not clear or understood. If the teacher found no one asked questions, then the teacher continues learning by explaining other sub-topics. The teachers divided the students into two groups, the first group of students read the questionnaire part, and the second group read the answer part. After all the students had spoken, the teachers then divided the students into small groups consisting of two students. Then the teachers asked each group to come forward to practice conversation until all students have a turn. The teachers internalized the moral value of cooperation and collaboration. Before closing the lesson, the teacher gave homework related to moral values to the students.

The teachers motivated students to study the material to be discussed in the following meeting. In this closing activity, the teacher internalized the moral value of politeness behavior during the end class session. In the context of internalizing politeness values, it can be described as follows:



Table 1. Method of Internalization of Politeness Values

No.	Learning Activities	Internalisasi Nilai	Value Internalization
1	❖ Opening: - Greetings - Prayer - Attendance - Apperception	➤ Training, modeling, and habituation ➤ Modeling and habituation ➤ Information ➤ Information and training	15 minutes
2	❖ Core: - Overview of content - Explanation - Question and answer	➤ Information and modeling ➤ Information and habituation ➤ Information, conditioning, and habituation	60 minutes
3	❖ Closing: - Conclusion - Assignment - Greetings	➤ Information and habituation ➤ Information, conditioning, and habituation ➤ Modeling and habituation	15 minutes

The method of internalizing the politeness value can be described as follows:

*a.* Information is a process of introducing individuals to the value of politeness by conveying the meaning, indicators, and principles of politeness. This understanding becomes the basis for the individuals to inherit the other moral value.

*a.* Training is training individuals to be able to do as required by the value of politeness. The exercise carried out was to train individuals with several attitudes to form politeness values within the individuals' personalities.

*b.* The role model was to expose individuals to a model that the students can imitate the application of polite behavior. Being a good role model for individuals positively impacted the process of internalizing moral values.

*c.* Conditioning is a process that prepares conducive conditions for individuals to apply the value of politeness.

*d.* Habituation is getting used to individuals or groups to implement politeness values in everyday life, either programmed or spontaneous (Baharun & Ummah, 2018).

A good learning process will determine the success of education. In internalizing the value of politeness through learning **A23**pic, the process also consists of a sequence of teaching material related to moral values. Thus character education is not just teaching what is right and wrong, but also about instilling habituations about good things to make students understand and familiar e about what is right and wrong. The students were encouraged to feel well or love the good moral feeling to act with good behavior (Lickona, 1997). In this case, character education is closely related to habits that are continuously practiced and carried out.

These values can refer to the component of good character in which Rouger, et al., (2015) mention three processes of character formation such as moral knowing, moral feeling, and moral action. In the context of internalizing the value of politeness to students, knowledge of morals is imparted through the learning process by providing the basic concepts of politeness according to the Al-Quran. Furthermore, students know how to implement the moral values in their lives, and in the learning process, the teachers need to direct students on how to respect others, communicate, tolerate, and take responsibility in various activities. Finally, politeness value is implemented in students' daily lives (moral action).

Furthermore, in learning Arabic, the teachers deliver a value transformation stage through two-way communication according to the material delivered. The teaching process show interactions between the teachers and students. It is called the value transaction stage, and students see teacher behavior and adjust themselves to what has been conveyed and can be imitated by students. This stage is called the stage of trans-internalization of values (Suhartini, 2016).

In the process of internalizing politeness values in the Islamic schools, the program includes behavior such as smiles, greetings, and welcome, saying and answering greetings. The students also practiced holy Qur'an recitation every morning together before entering classrooms. During mid-day, the students also practice midday prayers to maintain religious morals within their personalities.

The teacher familiarizes students with hand-kissing to show respect to their teachers and parents. Hand-kissing is also a part of the internalization of morals to respect elders or high position persons. Through this habituation, the students become accustomed to doing something without coercion. At the Makassar Senior High School, hand-kissing has become a tradition or a habit when students enter the school gate. Some teachers stand every day to welcome the arrival of students. The hand-kissing habits are also practiced at the end of the lesson and when meeting the teacher outside the classroom. Other religious activities were carried out at the school to strengthen the culture of religious values internalization. Strong religious values in the school have made the school become a unique school with religious moral values.

Habituation is understood as something that is intentionally done over and over so that something can become a habit (Ajzen, 2002). Habituation generates value internalization quickly because the value is a quality determination of objects that involve a type of aspiration or interest. Internalization is an effort to appreciate and explore values so that they are embedded in every human being. This growth occurs when they realize a value contained in it, then it is used as a self-value system to form the character of the students that guides all statements of attitudes, behavior, and morals in living life.

Behavior that should be integrated into a habit must go through at least two stages. First, *mujahadeen* (sincerely) which is the behavior that becomes a habit through practical actions. This

stage requires a strong foundation of faith in the soul and a person is ready to resist the impulses of lust and the temptations of Satan. Second, *riyadhoh* (practice) which includes repeating a behavior until it becomes a permanent habit and is embedded in the students' soul so that their soul finds pleasure and satisfaction in doing something. Continuous repetition of behavior is a basic stage in forming habits in general (Verplanken & Aarts, 1999).

### Evaluation of Internalization of Moral Values in Arabic Teaching

Evaluation of learning is an activity carried out by teachers and students to measure <sup>25</sup> the extent to which students' understanding is related to the material studied (Dori & Belcher, 2005). Evaluation is important in learning so that teachers know which parts of the students have understood and which parts have not been understood, so the teacher must pay <sup>18</sup> more attention to students who do not understand the material. Assessment is understood as a systematic process and includes activities to collect, analyze, and interpret information that has been used to conclude the characteristics of a person or object (Pereira, Flores, & Niklasson, 2016).

Evaluation of aspects of attitudes, knowledge, and skills in learning Arabic at the Makassar senior high school is based on the Indonesian curriculum. Learning evaluation is carried out to measure students' knowledge, attitudes, and skills. Hussain, et al., (2016) emphasize the importance of three domains, namely, the cognitive, affective, and psychomotor domains, that need to be evaluated in education because these three are a description of the entire educational process it goes through. However, in this study, we only focused on the assessment of the observed attitudes of the students, such as; responsibility, honesty, caring, cooperation, politeness, confidence, and disciplined.

The affective conditions of students influence the success of learning in the cognitive and psychomotor domains. Students who have an interest in learning and a positive attitude towards lessons feel happy to learn certain subjects so that they can achieve optimal learning outcomes. Although educators are aware of this, however, they have not taken many systematic actions to increase student interest. Therefore, to achieve optimal learning outcomes in designing learning programs and learning activities for students, educators paid attention to the characteristics of students.

In the Makassar senior high school, the assessment of student attitudes is divided into two types of assessment, namely spiritual attitudes and social attitudes such as responsibility, honesty, caring, cooperation, courtesy, confidence, and discipline. There were three stages of assessment carried out by the teacher which includes the planning, implementation, and reporting stages of assessing student social <sup>16</sup> attitudes. Indonesian national curriculum stated that assessment standards aimed at ensuring: (1) planning student assessments in accordance with the competencies to be achieved and <sup>12</sup> based on assessment principles, (2) implementing student assessments in a professional, open, educative, effective, efficient, and in accordance with the socio-cultural context, and (3) reporting the results of the assessment in an objective, accountable, and informative manner.



The Indonesian national curriculum also states that there are four social attitudes: assessment techniques such as observation, journaling, peer assessment, and self-assessment. Observation is an assessment technique that is carried out continuously using the senses, either directly or indirectly, by using an observation format that contains a number of behavioral indicators that are observed. This was also done during learning and outside of learning. Journals are records of educators inside and outside the classroom containing information on observations about students' strengths and weaknesses related to attitudes and behavior. Inter-friend assessment is an assessment technique when asking students to rate each other related to students' daily attitudes and behavior. The instrument used is an assessment sheet between students. Self-assessment is an assessment technique when asking students to express their strengths and weaknesses in the context of competency achievement (Mattheos, Nattestad, Falk-Nilsson, & Attström, 2004). The instrument used was a self-assessment sheet.

The object assessed in this study was the student's attitude in following all the series inside and outside the classroom. The indicators are;

1) Indicators of active learning:

- a. Very good if it shows that they have taken part in completing group assignments continuously and consistently.
- b. Good if it shows that there has been an effort to take part in learning, but it has not been steady/consistent.
- c. Sufficient if it shows that there is little effort to take part in learning, but it is not steady/consistent.
- d. Deficient if they show that they don't take part in learning at all.

2) Indicators of cooperative attitude in group activities.

- a. Very good if it shows an effort to cooperate in group activities continuously and consistently.
- b. Good if it shows that there has been an effort to cooperate in group activities but it is still not steady/consistent.
- c. Sufficient if it shows that there is a little effort to cooperate in group activities, but it is still not steady/consistent.
- d. Deficient when they don't try to work together in group activities at all.

2) Indicators of tolerance towards different and creative problem-solving processes.

- a. Very good if they show that there has been an effort to be tolerant of different and creative problem-solving processes consistently.
- b. Good when they show that efforts have been made to be tolerant of different and creative problem-solving processes but are still not consistent.
- c. Sufficient enough if they show that there is a little effort to be tolerant of different and creative problem-solving processes but still not consistent.
- d. Deficient to be completely intolerant of different and creative problem-solving processes.

In the affective domain, attitude assessment (politeness) through learning Arabic has been done through daily observation. This is based on the belief that effective characteristics are seen from



the behavior conveyed and or by psychological reactions. In addition, assessments for this domain (affective) are carried out by teachers based on guidelines from the Ministry of Education and Culture, such as room teachers, subject teachers (Arabic), guidance and counseling teacher, and friends. The room teacher has to collect the results of their observations on subject teachers, counseling teachers, and students. When the room teacher issued the students' attitude scores. The assessment indicators for students can be seen in the following table:

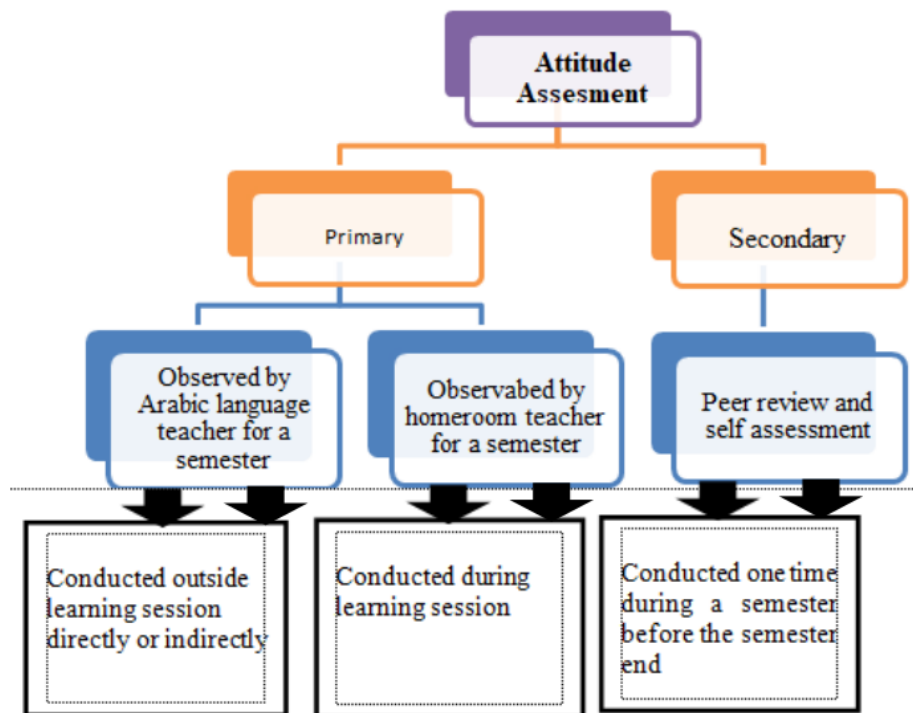
**Table 1. Characteristics of Student Attitude Competency Assessment**

Spiritual attitude assessment	Appreciate and live the teachings of their religion
Social attitude assessment	Honest, disciplined, responsible, tolerant, cooperation, polite, and confident.
<b>Attitude and Understanding</b>	<b>Indicator</b>
1. Honesty is trustworthy behavior in words, actions, and work.	<ul style="list-style-type: none"> <li>▪ Not cheating in doing exams/tests</li> <li>▪ Not plagiarizing (taking/copying other people's work without citing the source)</li> <li>▪ Express feelings as they are</li> <li>▪ Handing over to the authorities the items found</li> <li>▪ Making reports based on data/information as it is</li> <li>▪ Admit your mistakes or shortcomings</li> </ul>
2. Discipline is an action that shows orderly behavior and obeys various provisions and regulations	<ul style="list-style-type: none"> <li>▪ Arrive on time</li> <li>▪ Obey the rules that the school made</li> <li>▪ Doing/collecting tasks in accordance with the specified time</li> <li>▪ Follow the rules of good and correct writing</li> </ul>
3. Responsibility is the attitude and behavior of a person to carry out his duties and obligations that he should do to himself, society, the environment (nature, social, and culture), the state, and God	<ul style="list-style-type: none"> <li>▪ Carry out individual tasks well</li> <li>▪ Accept risks and actions taken</li> <li>▪ Not blaming and accusing others without accurate evidence</li> <li>▪ Return borrowed items</li> <li>▪ Admit and apologize for mistakes made</li> <li>▪ Keep promises</li> <li>▪ Not blaming others for our own mistakes</li> <li>▪ Carry out what we have said and what we are asked/asked for</li> </ul>
4. Tolerance is attitudes and actions that respect each other, diversity of backgrounds, views, and beliefs.	<ul style="list-style-type: none"> <li>▪ Do not disturb friends who have different opinions</li> <li>▪ Accept the agreement even though it differs from their opinion</li> <li>▪ Can accept the faults of others</li> <li>▪ Able to forgive the mistakes of others</li> </ul>

<p>5. Gotong royong is working together with others to achieve common goals by sharing tasks and helping each other sincerely.</p>	<ul style="list-style-type: none"> <li>▪ Actively involved in community service cleaning the classroom or school</li> <li>▪ Willingness to perform tasks according to the agreement</li> <li>▪ Willing to help others without expecting anything in return</li> <li>▪ Active in group work</li> <li>▪ Focus on group goals</li> <li>▪ Not prioritizing personal interests</li> <li>▪ Finding ways to overcome differences of opinion/thoughts between oneself and others</li> <li>▪ Encourage others to work together to achieve common goals</li> </ul>
<p>6. Courtesy and courtesy are good attitudes in socializing, both in language and behavior. Politeness norms are relative, meaning that what is considered good/polite at a certain place and time can be different at another place and time.</p>	<ul style="list-style-type: none"> <li>▪ Respect the elderly.</li> <li>▪ Does not speak rude and arrogant.</li> <li>▪ Not spitting anywhere.</li> <li>▪ Not interrupting a conversation at the wrong time.</li> <li>▪ Say thank you after receiving help from others.</li> <li>▪ 3S attitude (greetings, smiles, welcome).</li> <li>▪ Asking permission to enter other people's rooms.</li> <li>▪ Treat others as you would like to be treated yourself.</li> </ul>
<p>7. Self-confidence is a mental or psychological condition of a person that gives a strong belief to do or act.</p>	<ul style="list-style-type: none"> <li>▪ Opinion or do activities without hesitation.</li> <li>▪ Able to make the right decisions.</li> <li>▪ Not easily discouraged.</li> <li>▪ Not awkward in action.</li> <li>▪ Dare to present in front of the class.</li> <li>▪ Dare to have an opinion, ask, or answer a question.</li> </ul>

Attitude competency assessment is carried out through observation of student behavior while at school. The assessment contains a guide that the Ministry of Education and Culture has prepared. The assessment technique the school used in the learning process was the assessment carried out by means of continuous observation on an ongoing basis. In addition, referring to the formulation of the National Education Standards Agency (BSNP) regarding the assessment of groups of religious lessons and noble character, it is carried out through observation of changes in behavior and attitudes to assess the development of affection and personality of students and assignments to measure the cognitive aspects of students. At the same time, the assessment technique was done through a written test, practical tests, observation tests, individual or group assignments, oral tests, portfolios, inventory journals, self-assessments, and peer-to-peer assessments. The results of the assessment were in the form of a score (quantitative) for the cognitive aspect and in the form of narrative description (qualitative) for the effective and personality aspects.

At the end of the semester, the subject and room teachers are obliged to report the results of the attitude assessment, both spiritual attitudes, and social attitudes, in an integrated manner. Reports of attitude scores in qualitative form and descriptions of student attitudes for the subject in question and between subjects. Qualitative scores describe the relative position of students against the specified criteria. The qualitative assessment criteria are categorized with four alternative scores; A. very good, B. good, C. Sufficient D. Deficient. In contrast, the description contains a narrative description of the achievement of attitude competence in accordance with core competencies and basic competencies of subjects. The description of attitudes (affective) in each subject describes the strengths of students' attitudes and attitudes that still need to be improved. The value of student attitude competence in each subject describes the strengths of students' attitudes. The attitude competency assessment scheme can be seen in figure 3 below.



Picture 3. Attitude competence assessment based on Indonesian curriculum year 2013

10 Based on the results of the student attitude assessment, it was found that the average score obtained by students is good (B). Referring to the formulation of the National Education Standards Agency (BSNP) regarding the assessment of groups of religious lessons and noble character as described previously. With the grouping of aspects of the 2013 curriculum assessment, one core competency

(KI-1) and two core competencies (KI-2) are placed as the initial construction of the assessment and development of educator strategies in the learning process. Core competence (KI-1), the output is students who have a good spiritual attitude, although, in the process, religious values are integrated into the context of related learning strategies. Furthermore, the core competencies (KI-2) output (output) are students who have social attitudes (polite). It is interpreted that the human social dimension is very closely related to the values of goodness. Therefore, it is necessary to internalize and develop good values in order to realize students who have good social attitudes, according to the vision of Makassar high school.

## CONCLUSION

In general, the Arabic language learning program has reflected the internalization of politeness values in Arabic teaching and learning process through the use of Islamic teaching material. The Arabic language learning material includes the Indonesian national curriculum and textbooks, religious school activities, and religious student activities. The school provides support in creating social attitudes, especially politeness values in the school environment. This has been manifested in various madrasah programs which both teachers and students have implemented. However, the school programs, especially the value of politeness internalization, have not yet been maximized and implemented because this study found the absence of planning (syllabus and lesson plans) for politeness values made by Arabic language teachers. It seems yet to become a priority activity.

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