KH. Ahmad Dahlan's Thoughts on Teachers' Politeness and Its Implication on Early Childhood Learning

Elis Solihati[1,*], Mubiar Agustin[2], Lutfi Nur[3,] Dwi Alia[4]

[1,2]*Department of Early Childhood Education, School of Postgraduate, Universitas Pendidikan Indonesia*
[3,4]*Department of Elementary School Teacher Education, Universitas Pendidikan Indonesia*
*Corresponding author. Email: elissolihati@upi.edu

ABSTRACT

Teacher's functions are to teach, educate, guide, direct, assess, and evaluate the students in the learning activities. The implementation of learning activities requires a politeness rapport between teachers and students. The famous Indonesian education figure is KH. Ahmad Dahlan. It is necessary to find the historical facts, social events, and learning activities during KH Ahmad Dahlan's time as a reflection of the implication of the current learning activities. This study aimed to describe (1) a teacher politeness concept based on KH. Ahmad Dahlan's thoughts, and (2) its implication on early childhood learning activities. This study used a qualitative approach, literature study, and collected the data by using interviews with teachers and Muhammadiyah organization figures. The obtained data were analysed by content analysis based on Miles and Huberman models. The study result is expected to display a concept based on KH. Ahmad Dahlan and politeness practice of early childhood teachers via an online and offline learning process. The study result can be used by academicians and practitioners in the teacher politeness implementation on the early childhood learning strategy via an online and offline learning process. As for UPI campus and Muhammadiyah, they can use the study result as a guideline to develop and strengthen the early childhood teacher candidates' characters, especially related to teacher politeness based on KH. Ahmad Dahlan's thought.

Keywords: Politeness, early childhood teachers, KH. Ahmad Dahlan, library research.

1. INTRODUCTION

An early childhood teacher is a formal legal educator providing education for early childhood. Early childhood teachers are a spotlight in fostering the students' cognitive, psychomotor, and affective. Teachers must develop their strategies and strengthen themselves to face moral challenges and characters through positive interaction and integration in the school [1], [2] for adaptation to the new habits or not. They must prepare many things such as learning methods, teaching techniques, and creative learning contents that have impacts on the children's development (cognitive, affective, and psychomotor) [3], [4].

In KH. Ahmad Dahlan's Islamic education context [5], [6] the teacher functions as the students' character or moral builder. Islamic scholars stated that morals are the manifestation of individual behaviour in the social community. Early childhood teachers have an important role in fostering the character from an early age and are considered as the first builders of early childhood

characters. It is not surprising that early childhood is required to receive education for at least 1 year before enrolling in elementary school [7].

As we know, childhood education is carried out through a series of learning activities. The learning must be processed in a fun way. Thus, in childhood education, there is a slogan "Playing while learning", because the context of fun learning is done by playing.

Playing context before the COVID-19 pandemic could be done in the school environment including the learning series. However, this cannot be done this time. The learning cannot be done directly in the school, but it is done online. Teachers expressed their concerns on the character building that had been done in the school but it is difficult enough when it is online. The researchers thought that the character building must be done directly, in the face-to-face communication services. Moreover, there are some teachings and learning elements omitted during online learning. Teachers must reflect and develop themselves in the cognitive, affective, and psychomotor

aspects [8] ,[9], [10] to improve services to the students both online and offline, especially for character building. This will be in line with the unavoidable technological acceleration.

Both online and offline early childhood learning services must be supported by polite communication ability. There is some research about the importance of politeness implementation in communication. They are the importance of politeness in the interaction of education institution [11] ; courtesy of regional cultural norms [12], the politeness contribution in language interactive learning [13]; politeness through mass media and technology as the reflection of politeness actors [14], [15], and the politeness habits in di Japanese Preschool [16].

Those researches strengthen the reflection for early childhood teachers that Indonesia has education figures as the role models for the implementation of politeness communication. The researchers focused on KH Ahmad Dahlan because of his title "Sang *Penyantun"* [17] , [18], [19], the politeness pioneer as an educator. Generally, politeness was seen in the humour of his teaching [20] and he raised the regional cultural values [21]. Unfortunately, the recognition process of figure thought values is rare, even the understanding of the education figures are less [22]. Besides, the historical evidence disappeared slowly and the publications diminish [23]. Even though they are the contributors to successful education nowadays. Thus, this paper can be additional information to emulate the figure, especially in the online learning context as the adaptation of many studies about the figure of KH. Ahmad Dahlan in the Islamic education context, and the new social- education movement. Unfortunately, the research about KH. Ahmad Dahlan's politeness is very rare. Therefore, the researchers aimed to describe the teacher politeness concept based on KH. Ahmad Dahlan thought and its implication on early childhood learning activities.

2. KH. AHMAD DAHLAN'S POLITENESS CONCEPT

Muhammad Darwis known as KH. Ahmad Dahlan is the pioneer of Muhammadiyah. In Muhammdiyah, education is the main character as the real evidence of Muslim personal development and nationalism.

The aims of KH. Ahmad Dahlan's Islamic education is to maintain the purity of human beings; to integrate the curriculum, and to use the method of *hiwar*/repetition, balance and proportionality between theory and practice [24]. In the book entitled "K.H. Ahmad Dahlan Sang Pencerah", educator and the pioneer of Muhammadiyah written as follows: According to K.H. Ahmad Dahlan [25], [26], [27], the implementation of education should be based on a solid foundation, namely the Al-Qur'an and Sunnah. These foundations are the philosophical

framework for formulating the Islamic education concept and ideal goals, both vertically (creator) and horizontally (creatures). In Islam, there are at least two main purposes of human creation, namely *'abd Allah* (servant of Allah) and *Khalifah fi alardh Researchers see this as the basis for educators to behave politely to their students.* Researchers see this as the basis for educators to behave politely to their students.

In order to obtain this concept, according to Dahlan, the educational material is the teaching of the Qur'an and Hadith. The learning activities at the time included reading, writing, arithmetic, earth science, and drawing. The material of Al-Qur'an and Hadith includes worship, equality, the influence of human action in determining their fate, deliberation, and the proof of the justification of the Qur'an and Hadith according to reason. Moreover, it also includes cooperation between religion-culture-progress of civilization, the law of causality of change, lust and willingness, democratization and liberalization, freedom of thought, the dynamics of life, and the role of humans, and morals (character).

Politeness as part of the following character values: wisdom, practicing virtue, distinguishing things that are important in life, justice, and respect for others, responsibility, honesty, courtesy, tolerance, fortitude, courage, flexibility, patience, persistence, endurance, self- confidence, self-control, self-discipline, ability to manage one's emotions and drives, ability to withstand and delay gratification, ability to resist temptation, moderation, sexual self-control, love, empathy, compassion, kindness, generosity, service, loyalty, patriotism (love of the country), ability to forgive, positive attitude, hope, enthusiasm, flexibility, sense of humour, hard work, initiative, diligence, goal setting, extensibility of intellect, integrity, attachment to moral principles, belief, remembering words, consistency ethics, honesty, the habit of gratitude, not complaining, humility, self-awareness, admitting mistakes, and being responsible to fix it [28], [29].

3. THE IMPLICATION OF POLITENESS IN EARLY CHILDHOOD LEARNING ACTIVITIES

Learning is a self-transformation towards better educational attainment through the experiences gained by students. Even though, learning is only identified with learning at school. It is not entirely wrong, because the teaching process is done in the schools as one of the three- education centres. Family, school, and home environments must work together in teaching the students in the learning process, especially character building for students [2], [29], [30], [31], [32]. The government of Indonesia seriously carries out character education through government regulations in the curriculum.

Learning as character building becomes a means of inheriting the culture, values, and norms of society through learning components, starting from learning resources, learning media, learning environments, including the activities of learning actors [2], [33]. This also means that we must not forget history as part of who we are today.

Related to history and nowadays, there are many differences in the implementation of education. Especially, the current condition related to COVID-19 which causes the learning process to be done online. If we look at history, distance learning had not been done by the educational figures. Nevertheless, their thoughts still take part until now. One of the educational thoughts, KH. Ahmad Dahlan becomes the soul of character education in Muhammadiyah educational institution. Therefore, the researchers chose the participants from TK Aisyiyah Bustanul Athfal and Muhammadiyah Organization.

3.1. Distance Learning Context

Initially, online learning became the teachers' concern, especially character-building habits which are done in the school, this was justified. Based on the interview with TK Aisyiyah Bustanul Athfal teacher, online learning is considered less optimal in building early childhood characters. However, they thought that every action must be based on sincerity, as the afterlife savings. He hopes that after this pandemic, the teaching and learning process will be done like previous, including the character-building habits since the curriculum related to reading and writing will be ready in line with the students' mental and characters.

Some examples of KH. Ahmad Dahlan's politeness [19] can be emulated in online learning, a teacher, especially an early childhood teacher; he must have a thirst for knowledge and never give up. For example, the teacher participates in various webinars to increase their capacity nowadays. Other examples are willing to sacrifice; for instance, in facing the disadvantages of working from home, covering electricity and internet costs for teaching [34], Having great cooperation with students' parents; doing online parenting through meeting application, and greet the students, saying greeting before and after meetings, let the participants argue, asking for help from students' parents, to plan and carry out the activities together. Excuse when he wants to ask for help, gratitude when the students or their parents do something, asking for apologizing when doing mistakes, inviting the students to comply with the health protocols, listen to others' opinion as input and update the advancement of learning, such as opening discussion forums on social media.

Unfortunately, those practices have not been implemented optimally because of the availability of the smartphone, internet access, lack of understanding of the technology use, and busy parents. Thus, the learning remains offline and even no learning at all. Then, how can the teachers apply politeness in communicating with children if they do not interact with children? We can do reflections on KH. Ahmad Dahlan's politeness, including peace-loving, sincere, caring, firm, persistence, noble and virtuous, cooperative, and accommodative [19]. As teachers we must be sympathetic, maintain good rapports, peace, ethical opinion, positive thinking, accepting and facing the challenges, cooperating between the teachers and parents in planning the next educational strategies.

Indeed, there are many challenges in implementing character-building by teachers, but they continuously guide the parents related to character building habits in the home. The implementation of politeness teacher strategies can be carried out in online learning by giving them great treatments. Those treatments are a role model for them, giving praise, advising, coordinating with parents related to learning and playing time, learning varieties, educating the safety playing, and interaction.

The teachers can guide early childhood to have a great character by making them habits. They can ask the students to read a fiction book, historical fiction, information book, biography, folktale, and real story. The assistance in learning activities is focused on the character of early childhood, this is in line with the school's vision, namely "Cultivating Islamic values from an early age to create children who are faithful, courteous to speak, creative and role models of character" (Vision TK ABA 2 Benda, Tasikmalaya city).

Its mission is to build personal habituation that has good morals; facilitate active learning activities, foster creativity, making fun learning according to the child's development stage; forming a child's personality with Islamic character; developing disciplinary habits in worship from an early age; build the habit of being polite, and polite in speaking. The character building carried out by the Head of TK ABA 2 is carried out with the central Aisyiyah Regional Board as an umbrella for the Muhammadiyah women's organization routinely, once a month so that the values of KH. Ahmad Dahlan and Siti Walidah (his wife) can be immortalized in the charity movement.

The ethical principle in the learning activities refers to the principles of Islamic teachings in the Qur'an Surah Al- Anbiya 21:107 and hadith of Rasulullah saw. The values in learning implied by the TK ABA 2 teacher are to guide children so that they can be useful for the surrounding environment.

4. CONCLUSION

Teacher's politeness is one of the daily character-building of the students, because it is believed that the

best building is giving a real model through examples shown in daily interactions. Teacher's politeness is not limited to time because it relates to religion, values, and norms adhered to and cultivated by the environment members, Kindergarten based KH. Ahmad Dahlan. The character building has never been guided distance learning previously. Nevertheless, the educational facilitators attempt to implement the character building through various platforms by conditioning with the offline class. This implementation of character building focuses on the daily routines in the environments.

ACKNOWLEDGMENTS

REFERENCES

[1] Cash AH, Cabell SQ, Hamre BK, DeCoster J, Pianta RC. Relating prekindergarten teacher beliefs and knowledge to children's language and literacy development. Teaching and Teacher Education [Internet]. 2015;48(1):97–105. Available from: http://dx.doi.org/10.1016/j.tate.2015.02.003.

[2] Davidson M, Khmelkov V, Baker K, Lickona T. Values education : The power achieve approach for building sustainability and enduring impact. International Journal of Educational Research [Internet]. 2011;50(3):190–7. Available from: http://dx.doi.org/10.1016/j.ijer.2011.07.006.

[3] Araghieh A, Farahani NB, Ardakani FB, Zadeh GN. The role of teachers in the development of learning opportunities. Procedia-Social and Behavioral Sciences. 2011;29(79):310–7.

[4] Darmadi H. Tugas, peran, kompetensi, dan tanggung jawab menjadi guru profesional. Jurnal Edukasi. 2015;13(2):161–74.

[5] Ramadani A. Etika Guru menurut pemikiran Ahmad Dahlan dan Muhammad Athiyah Al-Abrasyi. Institut Agama Islam Negeri Palangka Raya; 2018.

[6] Rohman A. Konsep etika guru dalam pendidikan Islam (Studi komparasi atas pemikiran Imam Ghazali dengan KH.Hasyim Asy'Ari. UIN Syarif Hidayatullah Jakarta; 2012.

[7] Wartanto. Kebijakan Ditjen PAUD dan DIKMAS Tahun 2019. Jakarta: Kementerian Pendidikan dan Kebudayaan; 2019.

[8] Birnbaum ML, Daily EK. Competency and competence. Prehospital and Disaster Medicine. 2009;24(1):2–3.

[9] Hasli R, Sappaile BI, Pristiwaluyo T. Pengembangan Instrumen kompetensi pedagogik guru kelas Sekolah Dasar di Kecamatan Marioriwawo Kabupaten Soppeng. Jurnal Penelitian dan Evaluasi Pendidik. 2015;1(1):1–7.

[10] Perry-hazan L, Birnhack M. Caught on camera: Teachers' surveillance in schools. Teaching and Teacher Education [Internet]. 2019;78:193–204. Available from: https://doi.org/10.1016/j.tate.2018.11.021.

[11] Chejnová P. Expressing politeness in the institutional e-mail communications of university students in the Czech Republic. Journal of Pragmatics [Internet]. 2014;60:175–92. Available from: http://dx.doi.org/10.1016/j.pragma.2013.10.003.

[12] Isosavi J. Cultural outsiders' reported adherence to Finnish and French politeness norms. Journal of Pragmatics. 2020;155:177–92.

[13] Jiang X. A Case Study of teacher's politeness in EFL class. Journal of Language Teaching & Research. 2010;1(5):651–5.

[14] Carolus A, Muench R, Schmidt C, Schneider F. Impertinent mobiles. Effects of politeness and impoliteness in human-smartphone interaction. Computers in Human Behaviour. 2019;93:290–300.

[15] Economidou-Kogetsidis M. Variation in evaluations of the (im)politeness of emails from L2 learners and perceptions of the personality of their senders. Journal of Pragmatics [Internet]. 2016;106:1–19. Available from: http://dx.doi.org/10.1016 /pragma .2016.10.001.

[16] Burdelski M. Socializing politeness routines: Action, other-orientation, and embodiment in a Japanese preschool. Journal of Pragmatics [Internet]. 2010;42(6):1606–21. Available from: http://dx.doi.org/10.1016/j.pragma.2009.11.00.

[17] Fadli M, Djollong AF. Konsep Pendidikan Islam menurut KH. Ahmad Dahlan. Istiqra: Jurnal Pendidikan dan Pemikiran Islam. 2018;5(2):1-17.

[18] Fitriani L. Konsep pendidikan KH. Ahmad Dahlan (Studi pada buku pelajaran KHA Dahlan karya KRH . Hadjid). Universitas Pendidikan Indonesia; 2015.

[19] Mustofa I. KH. Ahmad Dahlan si Penyantun. Yogyakarta: Diva Press; 2018.

[20] Tong P, Tsung L. Humour strategies in teaching Chinese as second language classrooms. System [Internet]. 2020;1–27. Available from: https://doi.org/10.1016/j.system.2020.102245.

[21] Sukadaria, Prihonob EW, Singhc CKS, Syahruzahd JK, Mingchang Wu. The implementation of character education through local wisdom based learning. International Journal of Innovation, Creativity and Change [Internet]. 2020;11(4):389–

403. Available from: http://repositorio.unan.edu.ni/2986/1/5624.pdf.

[22] Jannah UA, Ahmad TA. Kesadaran sejarah siswa kelas XI terhadap nilai-nilai keteladanan K.H Ahmad Dahlan di SMA Muhammadiyah 1 Semarang. Indonesian Journal of History Education. 2019;7(2):135–45.

[23] Yoga ESP. Tindak perlokusi dalam percakapan antar siswa kelas VII SMP Muhammadiyah Ahmad Dahlan Metro. Jurnal Kata (Bahasa, Sastra, dan Pembelajarannya). 2017; 1–10 p.

[24] Mubaroq AI, Maulana A, Basri H. Konsep pendidikan Islam dalam perspektif K.H. Ahmad Dahlan. Tarlim Jurnal Pendidik Agama Islam. 2019;20(2):91–102.

[25] Febrimardiansyah F. Studi kritis perbandingan konsep Pendidikan Islam KH. Hasyim Asy'ari dan KH. Ahmad Dahlan. UIN Sunan Ampel Surabaya; 2019.

[26] Kim HJ. Praxis and religious authority in Islam : The Case of Ahmad Dahlan, Founder of Muhammadiyah. Studia Islamika. 2010;17(1):69-90.

[27] Prabowo HBD. Konsep pendidikan profetik menurut K.H.Ahmad Dahlan. IAIN Purwokerto; 2019.

[28] Gunawan I, Rusdarti R, Ahmadi F. Implementation of character education for elementary students. Journal Primary Education [Internet]. 2020;9(2 SE-Articles):168–75. Available from: https://journal.unnes.ac.id/sju/index.php/jpe/article/view/36646.

[29] Lickona T. Character matters (Persoalan karakter) Bagaimana membantu anak mengembangkan penilaian yang baik, integritas, dan kebajikan penting lainnya. Jakarta: Bumi Aksara; 2013.

[30] Fakhriyani DV. Pendidikan karakter anak usia dini sebagai salah satu jawaban dalam mempersiapkan generasi muda untuk menggapai bonus demografi. Jurnal Pemikir Peneliti Pendidik dan Sains. 2017;5(1):76–90.

[31] Ha Y, Eun Y. Korean early childhood educators ' multi-dimensional teacher self-efficacy and ECE center climate and depression severity in teachers as contributing factors. Teaching and Teacher Education [Internet]. 2010;26(5):1117–23. Available from: http://dx.doi.org/10.1016/j.tate.2009.06.009.

[32] Wardani K. Peran guru dalam pendidikan karakter menurut konsep pendidikan Ki Hadjar Dewantara. In Proceeding of The 4th International Conference on Teacher Education. 2010; 8–10 p.

[33] Cahyaningrum ES, Sudaryanti S, Purwanto NA. Pengembangan nilai-nilai karakter anak usia dini melalui pembiasaan dan keteladanan. Jurnal Pendidikan Anak. 2017;6(2):203–13.

[34] Purwanto A, Pramono R, Asbari M, Santoso PB, Wijayanti LM, Choi CH, et al. Studi eksploratif dampak pandemi COVID-19 terhadap proses pembelajaran online di Sekolah Dasar. EduPsyCouns: Journal of Education, Psychology and Counseling [Internet]. 2020;2(1):1–12. Available from: https://ummaspul.e-journal.id/ Edu psycouns/article/view/397.