

A Creative Construction Model of Language Acquisition in Linguistic Politeness for Elementary School Children Character Education

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Abstract-This study aimed at finding out a creative construction model in linguistic politeness for elementary school children character education and an approach that needs to be used. The population were elementary school children in Bali based on the traditional social structure. Hence, the sample was selected using the stratified sampling technique that consisted of educated and *triwangsa* (*Brahmana, Ksatria, Weisa*) stratum. The data were collected through interview, observation, and recording. The collected data were processed qualitatively. The result of analysis showed that the construction model of language acquisition in linguistic politeness plays an important role in the character education of the elementary school children who are friendly, communicative, peace loving, because of the use of polite speeches and loving and caring approach, parents' examples and model, especially the mother at the family level. At the school level there are models from the school community members in speeches and the way the problem children are handled with love. It is suggested that a creative construction model in linguistic politeness be used for children's character education.

Keywords: acquisition, language, politeness, character

I. INTRODUCTION

The theory of creative construction model of language acquisition model is nativistic, rationalistic, critical and mentalistic [1]. The theory is about a gradual formation of rules based on the utterances acquired. The acquisition occurs consciously through the subconscious process. The subconscious process is regulated by the mental system [2]; [3a];[3b];[4a]. The gradual formation of rules through the mental system in children will be completed and perfected according to the system of the language acquired by them.

The mental process of language acquisition consists of: (1) filter, which functions to filter information that occurs subconsciously; (2) organizer, which functions in the subconsciousness; and (3) monitor, which functions to monitor which operates consciously [3c];[4b];[5]. The three processes show the presence of thinking, and feeling since, language does not only penetrate thoughts, but also feelings [6].

The incorporation of language into thought defines the nature of language [7]. The nature of language in the postmodern philosophy places language in the context of logocentrism, that is the phase of philosophical thinking that places language as the center of discourse of

philosophy [8];[9]. Postmodernism theory unites with language studies as critical social theoretical paradigm [10] and [11].

There is what is called language acquisition of "global village": or what [12] calls "borderless world". The appearance of global village changed the constellation, not only in culture, but also in other spheres: 1) ethnoscares, the movement of humans across nations; 2) technoscares, the movement of technology across nations; 3) finanscares, the transfer of money across nations; 4) mediascares, the movement of massmediahardwares and languages with their cultral images to various nations; and 5) ideoscares, the movement of global ideologies to various nations [13]. This condition quickly influences children and we cannot shut ourselves from this condition. Let alone to prohibit them to interact and to be absorbed in them. If we do it, it will cause a clash. That is why we need a creative construction model in linguistic politeness for elementary school children character education. We need linguistic politeness since many facts and data indicatethat speech errors can have a fatal effect, such as the utterances: 1) '*Tidak punya otak harus dibayar dengann yawa*' ['Not having a brain costs you a soul'] ; 2) '*Kumis tikus harus dibayar dengan nyawa*' ['Mouse moustache costs a soul'] ; 3) '*Kasus Ahok yang dirasakan sebagai penistaan agama olehumatmuslim*' ['Ahok's case is felt to be a religious insult by muslims']. Therefore, before the utterances are expressed, their effect should be considered thoroughly.

II. METHOD

This was a longitudinal qualitative study that lasted two years with the subjects of four children whose parents come from educated *sudra, brahmana and wesia* family backgrounds, respectively. The *sudra* child was a fifth grade student and lived inPerumahan BTN Dalung Permai; the *bramana* lived at Gria (*brahmana* house) in Karangasem, aged 10 years old and was a fourth grade student. The *ksatria* child lived in Klungkung, aged 6 years old and was a first grade student. The *weisa* child lived in Bangli, aged 7 years old and was a second grade student. The study was conducted at their respective houses. Thus, the communication occurred naturally. As expected, the children at their ages did not only interact with their family members at home such as with their fathers, mothers, but also with their peers in the family

environment and the school environment that made them acquire various words. Based on this condition, the data were collected using a participative observation technique. The data obtained were described qualitatively.

III. RESULTS AND DISCUSSION

A. The Speech of a Sudra Child (aged 10.5)

[14] the elementary school age is the last part in childhood whose ages ranged from 6 - 12 years old. At these ages parents feel that the children are at "difficult ages." This is because the parents feel that their children are disobedient, especially to their parents. and they receive more influence from their peers. They will obey their parents only when the latter force them. This is done in anger. According to psychologists, these ages are called creative ages [15] and [16]. This is what the situation looks like in general. Different from this, habituation by using linguistic politeness in speech since early years when the children start learning to talk without an intervention of their creativity, will show creative construction in linguistic politeness in speech like what is shown in data (1 and (2) as follows.

(1a). Father: *De jam pitu.*

[De, it is seven o'clock.]

(1b) Made : *Gih Pak mangkin, malihbospunang pun jempute.*

[Yes, Dad, in a minute, you do not need to fetch me].

(1c) Father: *Adiketo?*

[why?]

(1d) Made : *Tiangngajaktimpal.*

[I will be with my friend].

(2a) Mother: *puinpidanulangan De?*

[When will you have the test, De?]

(2b) Made : *Benjang Bu?*

[Tomorrow, Mom?]

(2c) Mother: *besiap?*

[Are you ready?]

(2d) Made : *Ampunjatiangmelajah Bu, hasilnepunapitenuning.*

[Yes, I have studied, Mom, how is the result? I do not know]. *Ibu pun uningtiangbelog* [Mother knows I am stupid]

(2e) Mother : *Rajinbelajardanberdoaya De!*

[Study hard and pray, De]

2f) Made : *Nggih Bu!*

[Yes, Mom]

Utterance (1b) shows a child's respectful attitude towards his parent as shown through : (1) the use of a refined (high level) speech by Made to speak with his father, and (2) Made's respect toward his parent as seen from his utterance "*malihbospunang pun jempute.*" [in a minute, you do not need to fetch me]. In addition to showing respect, Made used a refined speech while

saying frankly and clearly that he tells his father not to fetch him because he would like to go home with his friend. If Made has not told his father that message, Made's father would fetch him, while Made will be with his friend. This of course would make his father disappointed. His frankness causes his father not to be disappointed, so that the situation is conducive.

Utterance (2) also shows Made's respect to his mother as expressed through the use of a refined Balinese language variation, that is, utterance (2b): "*benjang bu.*" [tomorrow, Mom.] The second respect is shown by Made to his mother, through a humble attitude as seen in (2): "*Ibu pun uningtiangbelog*" [Mother knows I am stupid]. This statement would of course make his mother pleased psychologically because her child respected her, one of good characters, that is, not arrogant (modest). From here it is seen that parents' care (father and mother who make it their habits to show their love for their children so that their children become polite, modest (not arrogant) and understand what their parents want). Linguistic politeness of a child to his or her parents is shown through an attempt to create a situation of good relation between Made and his parents so that his parents feel pleased. Politeness in a relation through the effort is made by the speaker to create a good situation that is in favor of the interlocutor [17].

B. Speech by a Brahmana child aged 10, who was a fourth grade student

The following is a conversation between a parent and a brahmana child (see point (3) below.

(3) Ida Bagus Putra : *Gus De ngajengdumun!*

a. (Father) [Gus De have your dinner first!]

b. Ida BagusGedeUdiana: *Nggih, Jik!*

(Child) [Yes, Father]

c. Ida BagusPutu : *Gus De ampunmakarya P.R.?*

(Father) [Gus De, Have you done your homework?]

d. Ida BagusGedeUdiana: *mangkinjik?*

(Child) [now, father?]

e. Ida BagusPutu : *benjangpelajarannapi?*

(Father) [what is the subject tomorrow?]

f. Ida BagusGedeUdiana : *matematika*

(Child) [mathematics]

The conversation between Ida BagusPutu (father) and Ida BagusGedeUdiana (child) in utterances (3a) - (3f) shows that : (1) the sentence used by Ida BagusPutu (father) in talking with Ida BagusGede(child) is in a refined speech which is followed by a refined speech too. This indicates that a good model from the father will be imitated by the child. Thus, this shows that a child will speak politely if the example given is polite. Thus, parents' speech model influences children's speech behavior. (2) Language development is related to

cognitive development such as shown in the example of sentences uttered by Ida Bagus Udiana, an elementary school child aged 10, who was a fourth grade student. Sentences (3c) and (3d) uttered by the child only consist of two words, while sentence (3f) consists of one word. Why? Because speaking refined Balinese speech needs more thought than what is needed in speaking common Balinese speech. This is where there is a relation between language and cognition. [18] states that cognitive development shows a development in the way a child thinks. Thus, there are two main things here; language imitation and language and thought development. Good imitation comes from a good example from parents and social environment [19]. Social environment is the place where children experience socialization both through language and language use in the society [20] and [21]. Hence, if there is a conflict between the father and mother, this should not be shown in front of the children, since undeliberately parents will use strong and loud speeches [22]. It is here where it has an effect on the formation of child's character. Because language used everyday is mostly imitated from the family environment and the community. If adults or the children's idol speaks rudely, there is a high probability that it will be imitated by a child, although it is a taboo [23].

C. Speech of Ksatria Child Aged 6 Years Old Who is a First Grade Student

Sociocultural situation plays an important role in the use of language variation used by a speaker with his or her interlocutor. Like in example (4) below.

- (4) a) Anak Agung Putra: *Gung De ring dijamangkin*
(Parent) [Gung De where are you now?]
b) Anak Agung Gede : *Sekolah*
Gunawan (Child) [at school].
c) Anak Agung Putra : *Jam kuda Gung De rauh?*
(Parent) [What time will you go home?]
d) Anak Agung Gede : *Jam 10* [At 10]
Gunawan (Child)
e) Anak Agung Putra : *Sirajagiarsaangjempur?*
(Parent) [Who will fetch you?]
f) Anak Agung Gede : *Aji*
Gunawan (Child) [Father]

It is obvious that the parent's refined speech with his child is answered with a refined speech too by the child. This shows that the character development of good character is not only taught at school, but is also taught in the family environment in order to shape good character in the child [24]. The development of good character is underlain by polite and communicative language [25]. Polite and communicative language is formed from the results of linguistic socialization. Linguistic socialization is a cumulative accommodation with children [26]. This is in line with a Western community (North American middle class) that tend to use communicative accommodation that focuses on children [27] and [28]. A

child uses language to think. He or she talks more to him/herself [29].

D. Speech of a Wesia Child Aged 7 Who was a Second Grade Student of Elementary School

The speech of a wesia child aged 7 who was a second grade students of elementary school can be seen from utterance (5) as follows.

- (5) a) Gusti Ayu Susilawati : *Gusti Ngurahampun sore masiram dumum*
(Mother) [Gusti Ngurah, now it is almost evening. Take a shower first.]
b) Gusti Ngurah : *Gih*
(Child) [alright]
c) Gusti Ayu Susilawati : *Rah, Ngapainitu?*
(Mother)
d) Gusti Ngurah : *Ndak*
(Child) [No]
e) Gusti Ayu Susilawati : *Ndakapa?*
(Mother) [Not What?]
f) Gusti Ngurah : *silent*
(Child)

A closed attitude of the parent becomes important in the language acquisition and language behavior of the child like the mother's speech in (5a) which is responded positively with a refined language by the child to his parent. Then the language used by Mother in (5c) : *rah ngapainitu*: which is a mixed code from elements of different languages and nonstandard use of word lexical elements, is responded with a nonstandard variety too such as in (5d), that is *ndak*. When the mother speaks with a loud voice, that is, *ndakapa?* like in (5e), the child is silent, as the sign that the child is experiencing a psychological distress. The stress, the pitch, the voice, and expression influence the interlocutor psychologically.

E. Constructive Model of Acquisition Approach in Linguistic Acquisition for Elementary School Children Character Education

Examining the data described in (3.1) - (3.4) it can be pointed out that the steps that have to be taken are: 1) understanding the child's condition, 2) loving the child, 3) compulsory modeling, 4) optimizing the role of the mother in the family, 5) avoiding an intervention, 6) using local sociocultural approach, and 7) using religious approach.

IV. CONCLUSION

Based on this it can be concluded that a creative construction model in linguistic politeness for elementary school children character education has an important role and is relevant to the current condition in the effort of character education for elementary school children. The approach used needs to be underlain by love, a good model and religion.

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