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RESEARCH ARTICLE

THE IMPLEMENTATION OF LANGUAGE TOLERANCE RULES IN INDONESIAN LANGUAGE AND LITERATURE LEARNING AS CHARACTER EDUCATION REPRESENTATION

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Abstract

Students' character-building needs continuous coaching and mentoring to make it finally embedded within the students' souls. The character is eventually expected to be a culture in interacting with society. It cannot be separated from the orientation shift of the national character as the impact of the rapid development of information and communication technology. In the interpersonal interaction with various social dimension differences, language tolerance rules are needed to actualize agreement and understanding of the information delivered. There is no need to worry about the emergence of language forms; however, the important thing is how to manage them according to the convention. In the learning context, language tolerance rules become essential in teaching the students about language ethics and character building. This article aimed at describing the implementation of language tolerance rules in the learning process, covering the actualization and speech strategies of language tolerance. The result of this study was obtained through the pragmatic approach. The data were collected using observation and analyzed interactively through some stages, including identification and classification, interpretation, and data synthesis. The results of this study indicated that the representations of The implementation forms in this article are regards, greetings, joking, explaining, interrogative, interjection, and reinforcement speeches. The implementation of language tolerance rules in this learning can be used to build the character of the speech participants. Meanwhile, the implementation strategy is carried out with phatic strategies, joking, repetition, and focusing.

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Introduction:-

In the revolution industry phases, human life has experienced rapid development. Various technologies such as industrial, information, and communication continuously developed to facilitate and support humans living their lives. It was started by the phase of industrial revolution 1.0, which utilized steam engine technology until the industrial revolution 4.0 and even 5.0, which utilizes internet network technology; human continues to strive to fulfill all aspects of life and their desires. Nowadays, human life has entered the era of abundance as predicted long ago by Peter H. Diamandis & Steven Kotler [1] in their book Abundance: The Future is Better Than You Think.

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In the abundance era, almost all aspects of human life have been abundantly facilitated with low cost and even free cost in economics. To reach the era, Diamandis & Kotler [1] explain that there are six stages, namely (1) digitization, (2) deception, (3) disruption, (4) dematerialization, (5) demonetization, and (6) abundance. The digitalization stage is the transformation from analog technology to digital one. The deception stage is where rapid changes occur in various aspects, making humans lulled. The disruption stage originates the skyrocketing changes that shake and even uproot the establishment, norms, and rules of life. The dematerialization stage facilitates all products to be transferred in the cloud or so-called borderless digital clouds such as google drive and mi cloud. The demonetization stage is often referred to as the emergence of a "digital cloud," which functions as a place to save everything. The current stage that keeps developing is the abundance stage, in which almost all aspects of human life are facilitated easily and even cost-free.

Since the globalization era in which the era before abundance, every human being is naturally aware of the need to build self-character to respond to every development of the times. The appropriate response to current development is where humanity is expected to manage or regulate themselves to keep up to date. Human character building becomes an essential aspect in facing the era where there is an abundance of information to fulfill life needs. Rijadi&Hanief [2] states that character is the main thing attached to and embedded in the quality of the human as an individual. Quality human beings have character [3],[4]. Manulang explains that when wealth is lost or disappears, there is nothing lost because character supported by mental and physical health is the most prioritized and essential after all [3]. However, when the character is lost, then everything will disappear. This explanation asserts the importance of developing the character-building of a nation. Therefore, national character development will result in a significant, advanced, and dignified nation.

In the Indonesian educational system and the 7th Indonesian National Education Convention (KONASPI) in 2012, which strengthens the nation's character towards the golden generation of 2045, one of the essential characteristics needed by the nation is tolerance, moreover, in the context of diverse societies. Culture includes such things as cultural awareness, success in dealing with other cultures, and the ability to relate to people from other cultures [5]. Tolerance is a human character that etymologically comes from the word *toleraré* (Latin), which means respecting, letting, and allowing in a relationship [6]. Another opinion about tolerance was stated by Rijadi[4], tolerance is a person's attitude in tolerating the feelings of others. An essential concept of tolerance is in the word "tolerate," which in speech act must consider the interests and feelings of other people or partners. Rijadi[4] further explains that tolerance is a person's nature or attitude in tolerating different stances, opinions, views, beliefs, habits, or behavior.

The fundamental principles of tolerance, especially in using language, as stated by Carnap [7], are not our business to set up prohibitions but to arrive at conventions. Rijadi[8] understands Carnap's tolerance principles as everyone has the freedom to build their logic, that is, to form their language as they wish.

In individual interaction, the activities of using language, especially speaking, is an action that is commonly done in expressing the ideas of the speech participants. Each speech participant is required to utilize their language skills. In a pragmatic study, language tolerance can be demonstrated by the ability of speech participants to speak well based on specific rules so that they can control and maintain feelings among them. Ready [8] grouped language tolerance rules into (1) there is no coercion in the use of language rules between speech participants, and (2) there is acceptance between speeches participants on the limitations of the language competence used.

This article was intended to describe the implementation of language tolerance rules of speech participants in the learning process. The language tolerance rules are essential to consider in teaching language ethics and building the students' character in the learning context. It is in agreement with the goal of tolerance education, which is to promote a culture of peace and acceptance of others to achieve prosperity in diversity [9]. In language tolerance rules, speech participants do not need to worry about the emergence of language forms but rather about managing them based on the conventions. The focus of the study was to describe the form and strategies of implementing the language tolerance rules in the learning process as an effort to build character.

Method:-

This article referred to the research by using the pragmatic approach. Levinson [10] asserts that pragmatics is understood as the study of the relationship between language and the context encoded into the structure of language. In the pragmatics study, speech acts used as research objects were always associated with the speaker's context behind them.

The research design followed communication ethnography work. Referred to Whitney [11], communication ethnography is a study to reveal the structure of meaning in the research setting, synthesize a picture of the reality of the groups that characterize and separate it, and present it broadly so as to trigger more in-depth consideration. The stages of communication ethnography study were done by referring to Kuswarno [12], which included identifying repeated communication events, inventory of communication components in building communication events, and finding the relationship between communication components that build communication event or pattern.

The data in this research were speech segments and their contexts in the learning process, which included the implementation of the language tolerance rules. The data were obtained by participating and non-participating observation techniques. The observation stage covered recording, transcription, identification, and field assignment. The data that have been identified were analyzed descriptively. The stages of the analysis covered identification and classification, interpretation, and synthesis of the selected data. Those three data analysis steps were done interactively to produce comprehensive findings. The data analysis technique was in line with Miles and Huberman [13], who stated that data analysis was carried out interactively through reducing data, presenting the results, drawing conclusions, and verifying.

Results and Discussion:-

The implementation of language tolerance rules in the learning process was actualized in three activities: opening, core, and closing. The identification results found several speech segments that were indicated as implementing the rules of language tolerance. It was classified into the form and strategies of the speech acts in the Indonesian language and literature learning process as a representation of character formation. The form and strategies for implementing language tolerance rules in the learning process are described as follows.

The Form of Implementation of Language Tolerance Rules in the Learning Process

The results of research that were in line with previous studies [4], [8],[2] that the forms of implementation of language tolerance rules in the learning process were in the form of greetings, speeches, jokes, explanation, interrogative, interjection, and reinforcement. Each of these forms is described as follows.

Greeting Speeches

Greetings were involved in the opening and closure activities of the learning process. Doing greetings was tolerating the language rules as what told by Rijadi [4], Rijadi & Hanief [2] to put two things into consideration; (1) having the proper greetings according to the time, and (2) having the offensive greetings based on the aspects of ethnicity, language, religion, race, and culture. The following greetings [1] and [2] were implemented to respect language tolerance in the learning process.

Greetings [1]

Lecturer : *Assalamu 'alaikum wr. wb. Selamat pagi, salam sejahtera, semoga damai di hati kita semua.*

(*Assalamu' alaikum wr. wb. Good Morning, greetings, may peace reign in our heart*)

Students : *Wa''alaikumsalamwr. wb. Aamiin.*

Context

The greetings were done at the beginning of the lecture. The greetings done by the lecturer were in a general way, in accordance with the time and in the religious aspect.

Reviewed on the greetings [1], the language tolerance rules and the greetings rules were confirmed. The language tolerance rules were seen from *Assalamu' alaikumwr. wb. Good Morning, greetings, may peace reign in our hearts.* This greeting said at the beginning was the religious one; the following were greeted according to the time of the lecture, and they were general. The lecturer realized that there were various backgrounds and religious beliefs among his students.

Greetings [2]

Dosen : *Assalamu'alaikum wr. wb. Selamat pagi, salam damai. Om swastiastu, Namo budaya, salam kebajikan.*

(*Assalamu' alaikum wr. wb. Good morning. Peace be with us. Om swastiastu, Namo culture, best regards*)

Mahasiswa : *Wa''alaikumsalam wr. wb. Selamat pagi, Pak.*

(Wa'alaikumsalamwr. wb. Good Morning, Sir.)

Context

This greeting took place during the lecture of Pancasila education. Religious belief-based greetings were stated by the lecturer.

Greetings [2] enacted the language tolerance rules. Besides its religious belief aspect, the lecturer greeted them in a way that different religions found in this country. The state officials often did the same at every event. In the context of language tolerance, these greetings were acceptable as they did not offend the others (students) whom we greeted.

Salute Speeches

Rijadi[4] viewed salute speeches to acknowledge another person or speech partner. We were able to state the personal name, kinship words, grade or profession, the perpetrator's name, and personal pronouns. In the learning process, besides having the language tolerance rules; Rijadi[4] found it necessary to consider (1) salute speeches that made the speech partner feel delighted, flattered and honored, and (2) understand the salute speeches stated by the speech partner to the extent of his knowledge. The following salute speeches obeyed the language tolerance rules:

Speeches Segment [3]

- Lecturer : *Baik, saudara-saudara sekalian, pertemuan hari ini kita melanjutkan diskusi kelompok dengan tema Jenis-jenis Makna. Saya cek di WA grup maupun WA saya, bahan presentasi belum dikirim.*
(The dearest students, let us continue the group discussion regarding The Types of Meaning. I got none of the presentation material shared both on my personal Whatsapp and WhatsApp group.)
- Students : *Sudah Bapak, tadipagike WA sampean juga sudah.*
(We already sent them this morning to you, Sir.)
- Lecturer : *Oh begitu, yanantisayalihat. Silakan dimulai.*
(I'll check them up later. Let's begin.)

Context

It occurred during the Semantic Indonesian lecture through a web meeting application. The lecturer gave an explanation about the lecture activities. In addition, he also asked why the presentation materials that would be discussed within the group were not sent and shared with him and the other students.

Speeches Segment [3] carried out the language tolerance rules as viewed on "the dearest students" and "Sampean" in a polite way. "The dearest students" showed equal social status and respect among the diverse background. It showed that there had been a shift in social status. Sunoto[14] stated that this shift respected or flattered the students who socially came up with the dialogical relationship in diplomatic contacts.

"Sampean" also executed the language tolerance rules. The students were intended to respect the lecturer who was of higher social status. Even though the word "Sampean" was not quite appropriate unless we knew the speeches level well. However, the lecturer understood the students' incomprehension of speech level.

Joking

In general, jokings brought joy to the learning atmosphere since it still represented the language tolerance rules. The following was joking-speeches segment:

Speeches Segment [4]

- Lecturer : *Ini saya melihat saudara semua tampak cerah, semangat, terutama yang cewek-cewek. Wah ini yang membuat saya sesak napas. Mengapa? Karena separuh napasku ada di kalian semua.*
(tersenyum) (Why I am seeing the dearest students, especially the girls, look like the dogs with two tails. I almost lose my breath away. Do you know why? Because I breath through you.. (smiling))
- Students : *Woow.... Masuk...catat (tertawa)*
(Woow.... You got it cool...It cracks us up.. (laughing))

The above Speeches Segment enacted the language tolerance respects on "I almost loose my breath away. Do you know why? Because I breath through you..". The linear relationship on the phrases "loose breath away and breath

through you" were closely related. However, they were merely slangs. In accordance to the social dimension, there was a shift of the lecturer's social status who equalize it with the students.

Explaining Speeches

Explaining a lesson was done in the opening, main, and closure sub-activities of learning process. There were two things to consider; (1) use the explaining utterance to get the conceptual understanding, and (2) use explaining utterance coherently according to the logical sequence of the material being studied [4]; [2]. The following was the implementation of the language tolerance rule of explaining utterance.

Speeches Segment [5]

Student 1 : *Pak, maaf mau tanya. Saya masih bingung dengan tugas yang harus kami kumpulkan. Apakah hanya RPP saja?*

(Sir, I would like to ask you about the assignments we should hand in, we are confused about it. Is it the lesson plan only?)

Student 2 : *Tidak, media juga.*

(The media as well.)

Lecturer : *Loh, tadi kan sudah saya jelaskan. Kamu tidak focus ya. Baiklah, saya jelaskan lagi. Dokumen yang harus saudara siapkan untuk praktik pembelajaran terintegrasi ada 5 file, yaitu RPP, Media, LKPD, Bahan Ajar, dan Instrumen penilaian pembelajaran. Jadi yang dikumpulkan adalah seperangkat pembelajaran.*

(Please be focused to what I already explained. Let me re-explain. You are required to prepare 5 files for the integrated learning practice, covering lesson plan, media, LKPD, teaching materials, and learning assessment instruments. It is a set of lessons.)

Context

The above segment happened during the micro teaching lecture. The students found it hard to understand what micro learning documents should be prepared for practice. They were distracted and confused about the lecturer's explanation. The lecturer looked surprised, frowned, but at the end, re-explained it to the students.

The language tolerance rules were implemented in Speeches Segment [5]. "Let me re-explain" showed how he tolerated the students by willing to re-explain. The lecturer did this as an effort to provide good academic services.

Interrogative Speeches

Interrogative speeches in the learning process were used to ask for a response from the speech participants to something they wanted to know, both students' understanding of the learning material and their skills to impelent why they previously learnt. These speeches became an effort to evaluate learning on students' learning outcomes or obtain the desired information. The proper uspeeches had a positive impact on the learning participants. Rijadi [4] said that it was better to avoid to question the matter that were thought to be unknown, answer own questions, use questions with simultaneous answers, point at the students who should give an answer before asking the questions. The following was the interrogative speeches containing the implementation of language tolerance rules.

Speeches Segment [6]

Lecturer : *Baiklah saudara-saudara, saya ingin bertanya untuk mengetahui pemahaman materi yang kita bahas hari ini. Saya ingin diantara saudara dapat menjawabnya dengan baik. Pertanyaannya, "Apakah yang saudara pahami tentang konsepsi morfem, morf, dan alomorf?" Silakan Mas Hikam untuk menjawabnya.*

(Alright the dearest students, I would like to check your understanding of todays' material. Please answer it well. The question is, "What do you understand about the concepts of morphemes, morphs, and allomorphs?" Mas Hikam, time is yours.)

Students : *Menyimak, antara lain mahasiswa Hikam.*

(Being heedful of what Hikam is about to answer.)

Context

This speech event occurred during the Indonesian Morphology lecture. The speech segment showed that the lecturer wanted to ask a question with a position in the middle of the room in front of the students. The attention of the lecturer spread to all students. Before appointing students to answer, the lecturer asked questions first. Students listened to the lecturer's presentation.

The speech segment [6] indicates an interrogative speech that implemented the rules of language tolerance. In this interrogative speech, the lecturer did it by giving an interrogative speech before appointing the student to answer. This can reduce and avoid bad feelings for students, even though students might not understand well about the concepts being studied.

Interjection Speech

Interjection speech is understood as a form of speech that expresses the feelings of the speech participants. Interjection speech can be in the form of admiration, sadness, surprise, anger, pain, and so on. According to Rijadi[4], Rijadi&Hanief[2], interjection speech has a high level of feeling and is affective towards speech participants. The following is a speech segment that indicates interjection speech in accordance with the rules of language tolerance.

Speech Segment [7]

- Student : *Mohon maaf, Pak. (Sambil mengangkat tangan kanan) Ini tadi saya unggah rancangan pembelajaran 2 dengan cara langsung saya drag tapi jadinya campur dengan rancangan 1. Akhirnya rancangan 1 saya hapus dan saya rubah ke rar supaya jadi satu folder. Tapi jadi tertera baru unggah hari ini untuk rancangan 1. Apa tidak masalah ya Bapak?*
 (I am sorry, Sir.(While raising the right hand)I just uploaded the 2nd lesson plan by directly dragging it, but it got mixed up with the 1st lesson plan. Finally, I deleted the 1st lesson plan and changed it to rar to make it a folder. However, it says that I just uploaded today for the 1st lesson plan. Is it okay, Sir?)
- Lecturer : *Iya tidak apa-apa, yang penting sudah terunggah.*
 (It's okay, the important thing is that it's been uploaded.)
- Student : *Terimakasih, Pak. (tersenyum)*
 (Thank you, sir. (smile))

Context

The speech event occurred during Micro Teaching lecture with activities to make lesson plans. There was a student with a serious expression and seemed to be afraid to say something that made him worry.

The implementation of the rules of language tolerance by using interjection speech in the speech segment [7] was found in the lecturer's speech that was *Iyatidakapa-apa* (It's okay). The lecturer's speech was a response to feelings of fear or worry over something that was felt by the student, in which there was a concern that the 1st lesson plan task which has been uploaded previously according to the specified time; has to be changed and uploaded again. The re-upload of the task caused the upload time to change not according to the specified time. The lecturer's interjection speech caused the student to feel calm.

Reinforcement Speech

For reinforcement speech in the learning process, it is hoped that the speech participants can do it effectively. Reinforcement can be in the form of all forms of response both verbally and non-verbally as an effort to modify behavior that occurs in the learning process. The purpose of reinforcement is to increase the attention of speech partners (students) to the learning process and to foster students to be productive. The following is a reinforcement speech that indicates the implementation of the language tolerance rule.

Speech segment [8]

- Dosen : *Saudara-saudara, tolong perhatikan dulu penjelasan saya dengan baik agar saudara paham dan tidak menanyakan sesuatu yang sudah saya jelaskan.*
 (Dearest students, please pay attention to my explanation first so that you can understand and will not ask something that I have explained.)
- Mahasiswa : *Beberapa mahasiswa yang berbicara sendiri diam dan mahasiswa lain memperhatikan penjelasan dosen.*
 (Some students who were talking are silent and other students pay attention to the lecturer's explanation)

Context

This speech event occurred during a lecture where the atmosphere was not very supportive because some students were talking and did not pay attention to the lecturer's explanation.

Reinforcement speech that indicates the realization of the implementation of the rule of language tolerance in learning in the speech segment [8] was found in the speech "...*tolong perhatikan dulu penjelasan saya dengan baik...*" ("... please pay attention to my explanation first... "). In this case, although the lecturer had the authority to force students to focus on learning, the lecturer preferred speech that meant request. The speech would violate the rules of language tolerance if the lecturer chose imperative speech with high intonation, for example "*Saudara, diam!*" ("Dearest students, shut up!") or "*Saudara, diam!*" ("Hey, yes you, shut up!").

Strategy for Implementation of Language Tolerance Rules in the Learning Process

The strategy referred to in this article refers to the way or style of speech of the participants. The strategy presented in this article refers to the results of research that has been carried out which is also in line with previous research [8] and Rijadi&Hanief[2], strategies for implementing language tolerance rules in learning process. Rijadi[8] in his research, used the concept of strategy with the word style, namely speech style. In the speech of language tolerance, Rijadi's language tolerance style states that there are various styles, including phatic speech, self-telling, joking, straightforward information delivery, unraveling information delivery, analogy information delivery, reasoning, repetition, focusing, comparison, illustration, and detailing. This article does not cover all of these language tolerance strategies. This article only presents strategies for phatic, joking, repetition, and focusing.

Phatic Strategy

Phatic speech as a strategy in the learning process is needed in a speech event, even though the goal is not as which desired. Phatic speech is used to break communication deadlocks, build intimacy, expressing politeness, even to maintain the continuity of conversation in speech event. Referring to the views of Malinowski (1923 in Rijadi, [8]), phatic speech not to provide information or convey ideas, but so that speech participants are not considered unfriendly or other bad attitudes.

Phatic strategy that meet the rules of language tolerance in learning can be shown in several speeches. The phatic speeches including "*Nah, ternyata Anda bisa merancang pembelajaran yang bagus, gitu.*" ("Well, it turns out that you can design a good lesson plan"), "*Bagaimana apa ada kendala?*" ("Is there a problem?"), "*Ya sekali lagi, silakan ada yang ingin disampaikan?*" ("Allright, once again, do you have something to say?"). These phatic speeches were found in the learning process that took place in the classroom, both offline and online. This phatic speech strategy was intended so that the speaker was not considered unfriendly and not polite in a speech event.

Joking Strategy

Joking comes from the word joke which lexically means a pleasantry or speech containing humor to bring the speech partner to laugh or be happy. This joking speech strategy in implementing the rules of language tolerance aims to bring the social distance of speech participants closer, so that social interactions become intimate.

The joking speech strategy that meets the rules of language tolerance in learning can be shown in the following speech. "*Wah ini yang membuat saya sesak napas. Mengapa? Karena separuh napasku ada di kalian semua*" ("Wow, this is what makes me short of breath. Why? Because half of my breath is in all of you"), "*Kamu agak mundur sedikit ya. Nah, begitu cantiknya terlihat sempurna.*" ("Can you step back a little please? Well, yeah like that, the beauty looks perfect."), or "*Saya bisa pinjam uang 2.000? Agar saya bisa paker di hatimu.*" ("Can I borrow 2,000? So that I can park in your heart.") The joking speeches, if digested and observed, contain humor and are able to bring the social distance barrier between speech participants closer.

Repetition Strategy

Repetition used in learning is intended to provide affirmation on conversation object material. Representation of the tolerance speech act strategy that occurs in the learning process in the class found speeches such as "*Baiklah, saya jelaskan lagi.*" ("Well, I'll explain again."), "*Ya simak dengan baik ya penjelasan ulang materi hari ini.*" ("Well, please listen carefully the re-explanation of today's material."), "*Perhatikan dulu jawaban temanmu, coba perhatikan dengan baik.*" ("Pay attention to your friend's answer first, try to pay attention to it.").

Focusing Strategy

Focusing as a strategy for implementing the rules of language tolerance is carried out in an effort to emphasize or return the object of the speech event so that it does not extend or goes beyond the subject matter discussed, returns attention, or something which can offend the speech participants [8]. Focusing strategy is very important to guard and control atmosphere so that learning remains conducive. Representation of focusing strategy in implementation of the rules of language tolerance could found on speeches markers such as "*Baiklah, kita fokus dulu*

ke materi yang kita bahas." (" Okay, let's focus on the material we discussed first."), "Saudara mulai tadi kurang serius belajar, sekarang fokus dulu perhatian saudara pada materi kuliah." ("I noticed, since earlier you looked less serious in studying, now, please, focus your attention on the lecture material.").

Conclusion:-

The rule of language tolerance in language learning has been represented in the form and strategy of its implementation. The implementation forms in this article are regards, greetings, joking, explaining, interrogative, interjection, and reinforcement speeches. The implementation of language tolerance rules in this learning can be used to build the character of the speech participants. Meanwhile, the implementation strategy is carried out with phatic strategies, joking, repetition, and focusing. The results of this research can be used as self-introspection of speech participants when interacting in society, especially in the learning process. The results of this research are realized that they still need to be developed more deeply because it is believed that there are forms and strategies for implementing other language tolerance rules in a learning process.

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