



Language and Islamic Review of the Phenomenon of Language Insensitivity in Social Education Environment

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ABSTRACT

This study aims to determine the phenomenon of language impoliteness in social educational environments. Language politeness is used by the community by paying attention to the social relations between speakers, listeners, status, and intimacy. Meanwhile, impoliteness of language is an attitude that is contrary to politeness values and has a negative tendency. The method used in study is a mixed method, The design used is a descriptive analysis with the theory of Culpeper's disharmony strategy and Qur'anic communication theory. The result of this study shows that of the ten impolite words that are often used by students in social educational environment, there are two Sundanese words that have highest percentage, namely "maneh" which often heard by 83% and the word "aing" which is often uttered by 38%. Culpeper impoliteness strategy forms that are often used are positive and negative impoliteness, while the concept of Qur'anic communication that is often violated is the principle of *qoulan ma'rufa*, *qoulan maisura*, *qoulan layyina*, and *qoulan karima*.

ARTICLE INFO

Article History:

Submitted/Received 29 Des 2020

First Revised 16 Jun 2022

Accepted 17 Jun 2022

First Available online 29 Jun 2022

Publication Date 30 Jun 2022

Keywords:

Culpeper theory,
Impoliteness of language,
Qur'anic communication.

1. INTRODUCTION

Language is part of human needs as a social creature that demands communication and interaction with others. According to (Widodo, 2017), language speakers should be able to restrict the language in actual situations. Everyday life, human cannot be separated from language. Language is a means of communication with humans other. As a means of communication, language has functions including tools for exchange of information, tools for express ideas, and tools for maintain social relationships (Makarova, 2020; Burkett, W. C., 2001; Halliday, M. A., 1984). Communication at a more dignified level is no longer merely an understanding of one another, but it must imply a straight, true, beautiful, thoughtful, and polite meaning. Speaking civility should pay attention to social relations, the form of status, and familiarity between speakers and speech partners. The concept of communication is not only related to the problem of speaking, but also related to ethics (Dahlan, 2014). Ethical language is part of "assurance", which is a choice of words that correspond to the status of the opponent (Suhartono & Lestariningsih, 2016). Someone who pays attention to ethics in communicating can be said to be polite, while those who do not have ethics in communication can be said to be unpolite. The word courtesy leads to speech, language, and word choice, and how to communicate. Civility communicates closely with the quality of speech, the choice of words, and the way of communicating a person (Einwiller & Kim, 2020).

The form of invalidity can be seen from one's attitude or behavior in opposition to the values of civility and has a negative tendency that occurs in certain contexts (Umar, 2019; Leiter, et al., 2011). To apply the values of language civility, language learning should be observed. Not only the learning that is in the environment of educational institutions, but the learning in daily life especially in the family environment. Education should be developed as a enrichment of spiritual values and religiality in life (Parhan, 2018). Communication happens because it exists a language. As stated Al Khateeb, A. A., & Alshahrani, K. S. (2019), that language used as a verbal means as establishment of contact, interaction, and communication to meet human needs. This is because the foster pattern of parents with children in the early reference to character education. So, this parenting pattern will have a significant effect on the child's speaking style. Mistakes in parenting will result in failure in the formation of good character (Yenni et al., 2018). For a child to be able to use good and correct language and not to violate the norm, it is necessary to be used in language education and in a balanced spiritual or religious education (Sulastri & Tarmizi, 2017; De Costa., 2017).

The studies discussing language disharmony in the educational environment have already been conducted. Mulatsih makes research with titles "*Ketidaksantunan Berbahasa pada Pesan Singkat (SMS) Mahasiswa ke Dosen*". Unlike Mulatsih who conducts research in university-level education environment, Fatimah and Arifin conducted research with the title "*Strategi Ketidaksantunan Culpeper dalam Berbahasa Lisan di Sekolah*". In addition, (Febriasari & Wijayanti, 2018) also conducted a study titled "*Ketidaksantunan Berbahasa dalam Proses Pembelajaran di Sekolah*". These three studies are only discussed from the linguistic aspects alone and do not address relation to the theory of Islamic religion. The study discussing the concept of communication in Islam was once conducted by Ngalim under the title "*Ketidaksantunan dan Kesantunan Berbahasa dalam Perspektif Islam serta Dampaknya terhadap Pembentukan Karakter*" and conducted by (Junaidi, 2017) under the title "*Komunikasi Qur'ani (Melacak Teori Komunikasi Efektif Perspektif Al- Qur'an)*". The research conducted by Ngalim and Junaidi was only fixed on the concept of Islamic communication and its data was obtained through literary studies. By looking at previous studies, researchers are interested in researching language and Islamic reviews on the phenomenon of language insensitivity in educational environments, especially those in Bandung.

2. METHOD

The methods used in this research are mixed research methods. According to (Mulyadi, 2011), the mixed research method is a research method that combines or combines qualitative research with quantitative research. The combined research Model conducted on this research is sequential, which is the researcher using qualitative research method on one phase and using quantitative research method in another phase (France et al., 2019). The mixed research model used in this research is a qualitative model of research that facilitates quantitative. The primary data collection stage is conducted by researchers conducting observations and interviews. The next stage is that researchers are hypothesized and tested the hypothesis with a quantitative approach (Bashir et al., 2017).

The design used is a descriptive analysis with the theory of Culpeper's disharmony strategy and Qur'anic communication theory. The qualitative approach in this study is needed to understand the phenomenon or the incidence of what is experienced by the research subject in the form of behavior, perception, motivation, or action holistically and by way of description of the words (Oktari & Kosasih, 2019). With qualitative research, researchers can find and understand what is hidden behind the subjects it defied so that something difficult to understand can be explained (Mogashoa, 2014). The process of data collection in the qualitative phase took six months. Before the interview, the researchers considered all ethical considerations (consent, anonymity, and confidentiality). In the meantime, a quantitative approach was needed to facilitate the depiction of the follow-up data obtained through a poll distributed to students conducting studies in the city of Bandung. This approach is necessary to complement the research results to be more relevant.

The chosen design is a descriptive analysis. (Ridwan et al., 2021) states that research with descriptive design aims to describe and describe the existing phenomena, either natural or engineering. With this statement of Sukmadinata, the descriptive design is the most appropriate design used to assess the phenomenon of language disharmony in the educational environment associated with the perspective of the theory of disharmony in the language and Islamic religion.

The source and preliminary data of the research is the observation of the verbal communication in the form of oral students in one of the universities in Bandung, Universitas Pendidikan Indonesia. Verbal communication is most widely used in interhuman relationships to reveal their feelings, emotions, thoughts, ideas, or intentions, convey facts, data, and information, and explain it, exchanging feelings and thoughts, arguing, and quarrel (Azura & Fazullah, 2021; Putriana & Ihsan, 2021) In addition, research data is also obtained through interviews with seven respondents and two selected speakers based on the purposive sampling technique. The first research Data is a student conversation that was recorded directly from 25 September to 2019 until 4 October 2019 in Universitas Pendidikan Indonesia. This follow-up was taken in the classroom environment, Masjid Al-Furqon Universitas Pendidikan Indonesia, Taman Partere Universitas Pendidikan Indonesia, Basement Faculty of Language and Literature Universitas Pendidikan Indonesia, and student activity center of Universitas Pendidikan Indonesia. From the results of the follow-up, researchers took ten words of undonation most often spoken by students at the Universitas Pendidikan Indonesia. After that, the tenth speech was distributed to students who studied in Bandung through a poll to determine the quantity of speech heard or deposited.

Interview respondents were done to get more comprehensive data (Barriball & While, 1994). The interview was conducted to seven students of Indonesian language and literature education A 2017 Universitas Pendidikan Indonesia and two speakers from linguists and

Islamic religious education lecturers. Respondents and speakers were selected based on the purposive sampling technique (Bakkalbasioglu, 2020).

Participants and sample selection this technique was chosen because the samples needed in this study were respondents who had certain criteria, such as: 1) judged to have a polite action; 2) judged to have no unpolite speech; 3) Understand the concept of communication and civility based on Indonesian perspective; 4) Understand the concept of communication and civility based on the perspective of Islamic religion. Subsequent research Data was transcribed and analyzed based on the theory of Culpeper's disharmony strategy, the concept of communication in Islam, and the results of interviews with Indonesian linguists and Islamic experts.

3. RESULT AND DISCUSSION

The form of disharmony in communicating is when the language is spoken roughly (MacIntyre, 2007; Brown, et al., 2009). This is closely related to hearing or speech partners. Obscene language or Unpolite language can appear due to several factors, among them, the lack of religious knowledge, lacking understanding of respect for others, and gender differences (Dewaele, 2004) For men, the sarcasm language is used to demonstrate *kelakianannya* and bravery, while for women as a form of familiarity. A person's motivation is said to be disrespectful usually because of intercourse, pride, packaging, courage, and temperamental. Disharmony has a close relationship with morals (Ranken, 1987; Hansen and Ejersbo, 2002). The proper use of language is based on the context that occurs. When in public space, speaking using formal language is a form of civility. Similarly, when talking with friends, the use of familiar languages can make the person who hears it comfortable. This is because the civility is established and agreed with by a certain society, this is a very contextual nature, that is true in society, place, or certain situation, but not necessarily apply to society, place, or other situations (Hidaya and Aisna, 2020).

In Islam, communication is essentially the initial ability of human being and directly mentioned by Allah SWT, one of which is in Surah Ar- Rahman: 3-4 (Noor et al., 2021). The rules of communicating in Islam are explained in detail in the Qur'an, which is then known as the Qur'anic communication theory. In the verbal communication of the Qur'an and Hadith has set it up, including the term *qoulan ma'rufa*, *qoulan maisura*, *qoulan sadida*, *qoulan baligha*, *qoulan layyina*, and *qoulan karima*. The sixth term of Qur'anic communication pronunciation is summarized in the definition of Islamic communication according to (Basit, 2016) that in Islamic communication, there is an act of conveying information, ideas, correct attitudes according to Islam.

In addition, in the theory of Islamic communication there is a rule that must be done when the conversation is to say good or silent and speak in a state of silence (not angry) in order not to come out swear words or rude words (Basso, 1970). In addition, there are several factors that affect a person's speech, the social environment, and the state of psychology (Howe et al., 2008). Therefore, the criteria of disharmony remain restored to the norm in society (Gray and Lauderdale, 2007). However, the law in Islam when it relates to unpolite words is sinful because something that is considered for good is still unjustified.

According to the respondent's speech, the Unpolite language is a rough language, not context-based, and offending others. Unpolite language usually contradicts norms and ethics such as taboo language (Erjavec & Kovačić, 2012). Forms of disharmony that usually experienced or heard in the environment of the Universitas Pendidikan Indonesia are harsh words such as *anjing*, *anjir*, *goblok*, *setan*, *babi*, *maneh* (the pronunciation of the Sundanese language), *sia* (your nickname in the Sundanese language), *belagu*, and *jelek*. Motivation for

speech of infertility due to intercourse, environment, habits, irritating, bored, even as a form of familiarity. Most of the respondents agreed that rude or unpolite words should be avoided both in an educational environment and in a community environment as opposed to the norms and concepts of communication in Islam.

The respondents also stated that the way of communicating is good in accordance with the language and Islamic sharia can be done by using the softly weak languages so as not to hurt others (Kluver & Cheong, 2007). In addition, the language spoken must also conform to the context, situation, condition, and do not violate the norm (Utsumi, 2000). As outlined in the previous section, the preliminary data used in this research in addition to library studies, interview results and observations is a student-like action in the Universitas Pendidikan Indonesia. The follow-up is based on the principle of Culpeper's disharmony theory and Qur'anic communication concept amounted to 32 utterances described in **Table 1**

Tabel 1. Violation of the Types of Student Disrespect based on Culpeper's Theory and the Concept of Qur'anic Communication

Form of irreguleties (words/phrases/sentences)	Category of disharmony based on Culpeper theory	Categories of contradiction conflicts with communication Qur'anic
<i>Anjing!</i>	ND, PD	QMr, QMi, QL, QK
<i>Goblog!</i> (A rude phrase that means stupid)	ND, PD	QMr, QMi, QL, QK
<i>Anjir!</i> (A rough expression taken from the dog's phrase)	ND, PD	QMr, QMi, QL, QK
<i>Eleuh, eleuh, eleuh!</i> (Insulting phrases)	ND	QMr, QMi, QK
<i>"Emang udah azan?"</i> <i>"Dari tadi, kuping lu disumpel setan!"</i>	ND	QMr, QMi, QL, QK
<i>"Jual apa?"</i> <i>"Jual diri!"</i>	ND	QMr, QMi, QL, QK
<i>Maneh!</i> (The pronunciation of the Sundanese language)	PD, ND	QMr, QMi, QL, QK
<i>Aing!</i> (My nickname in Sundanese language which is very rough)	Cynical tones	QMr, QMi, QL, QK
<i>Sia!</i> (The pronunciation of the Sundanese language)	ND	QMr, QMi, QL, QK
<i>Bego!</i>	ND	QMr, QMi, QL, QK
<i>Hey!</i>	Cynical tones	QL, QK
<i>Tuman sia teh kumaha!</i> (Your habits!)	ND	QMr, QMi, QL, QK
<i>Ahhh!</i>	PD	QL, QK
<i>Anjir si eta!</i> (<i>Anjir si dia!</i>)	ND	QMr, QMi, QL, QK
<i>Si ieu?!</i> (<i>Di dia?!</i>)	PD, ND	QL, QK
<i>So iyey sia!</i> (<i>Sok kamu!</i>)	ND	QMr, QMi, QL, QK
<i>Skip anjing!</i>	ND, PD	QMr, QMi, QL, QK
<i>Huuuuu!</i>	ND, PD	QL, QK
<i>Tolol anjing!</i>	ND, PD	QMr, QMi, QL, QK
<i>Najis teuing anjing!</i> (<i>Najis banget anjing!</i>)	ND, PD	QMr, QMi, QL, QK

<i>Setan!</i>	ND, PD	QMr, QMi, QL, QK
<i>Babi!</i>	ND, PD	QMr, QMi, QL, QK
<i>Belagu!</i>	ND, PD	QMr, QMi, QL, QK
<i>Rujit! (Menjijikan!)</i>	ND, PD	QMr, QMi, QL, QK
<i>Ngakak anjir!</i>	ND, PD	QMr, QMi, QL, QK
<i>Naon sih! (Apa sih!)</i>	ND, PD	QL, QK
<i>Ah anjir!</i>	ND, PD	QMr, QMi, QL, QK
<i>Ngeri anjing !</i>	ND, PD	QMr, QMi, QL, QK
<i>Anjing cuy!</i>	ND, PD	QMr, QMi, QL, QK
<i>Monyet!</i>	ND, PD	QMr, QMi, QL, QK
<i>Gila mamen!</i>	ND, PD	QMr, QMi, QL, QK
<i>Anjir kalah!</i>	ND, PD	QMr, QMi, QL, QK
<i>Gelo sia! (Gila lu!)</i>	ND, PD	QMr, QMi, QL, QK

Description: PD = Positive Disharmony; ND = Negative Disharmony; QMr = Qoulan Ma'rufa; Qmi = Qoulan Maisura; QL = Qoulan Layyina; QK = Qoulan Karima.

Based on the findings of the observation data that has been classified, the form of disharmony in the language that is often deposited in the educational environment on the aspect of the theory of disharmony Culpeper tends to be more on the form of positive disharmony and form of negative disharmony (Culpeper, 2003). However, forms of dissatisfaction for some people in the field is a form of greeting words and forms of familiarity and the manifestation of courage, even for some men use unpolite words is a form of profanity. In fact, someone Who chooses to use an Unpolite language actually knows what the language is like. Meanwhile, the form of discontent that does not conform to the concept of Islamic communication often done by students in the environment of Universitas Pendidikan Indonesia is the speech that violates the concept of *qoulan ma'rufa*, *qoulan maisura*, *qoulan layyina*, and *qoulan karima*. The form that is always present in the findings of the observation is disharmony because the pronunciation process is not soft because it is usually spoken with a high pitch. All forms of unforgiveness deliver speakers not achieving glorious words (*qoulan karima*).

Out of 32 of the above mentioned, there are ten unmannered words that are most frequently spoken by students in the Universitas Pendidikan Indonesia. The ten utterances are distributed to students studying in the city of Bandung through a poll by filling out answers in the form of a choice of quantity of unpolite words that are heard or deposited, ranging from never, sometimes, and often. The results of the poll are grouped into two, namely the percentage of Unpolite speech spoken and heard in the educational environment. The results of the poll can be seen in **Table 2** and **Table 3**.

Table 2. Percentage of utterances spoken in education environment

Word list	Percentage of speech (%)		
	Often	Sometimes	Never
<i>Anjing</i>	10	28	62
<i>Goblok</i>	10	32	59
<i>Anjir</i>	27	44	31

<i>Setan</i>	1	19	81
<i>Monyet</i>	5	10	85
<i>Tolol</i>	9	20	72
<i>Bego</i>	9	34	58
<i>Sia</i>	24	24	55
<i>Aing</i>	26	18	56
<i>Maneh</i>	38	25	38

Judging from the table of the above percentage, it can be concluded that the unpolite word that is most often pronounced from the 10 words listed in the table is the word "*Maneh*" which percentage of the thrust as much as 38%. The word "*Maneh*" is a substitute for the second person in Sundanese meaning "you". The word "*Maneh*" is often pronounced because the local culture or environment is closely related to the language spoken by everyone. According to (Febrianto, 2021) The relationship between individuals and cultures affects each other and determines each other. Culture is created and maintained through the communication activities of the individual members. Language and culture have a subordinative relationship. That is, that culture or cultures occupy position as system and and language is as subsystem. Language and culture reflect its narrative and reflects the values of its narrative society (Azizah, 2017). The word "*Maneh*" which is very close to the Sundanese people has become a culture in Tukuran, especially those around Bandung. This word is usually used in conversations between two or more peers. A word that is sometimes pronounced with a percentage of speech 44% is the word "*anjir*". Words "*anjir*" is a smoother "*dog*" phrase. This word is usually used to reveal feelings of irritability, anger, disappointment, or surprise. Meanwhile, a word that was never spoken with a percentage of speech 85% is the word "*monyet*". The word "*monyet*" is usually used to call a person or a swearing.

Table 3. Percentage of unpolite speech heard in social relationship education environment.

Word list	Percentage of speech (%)		
	Often	Often	Often
<i>Anjing</i>	50	48	4
<i>Goblok</i>	45	52	4
<i>Anjir</i>	60	37	3
<i>Setan</i>	11	50	41
<i>Monyet</i>	11	42	47
<i>Tolol</i>	15	60	25
<i>Bego</i>	25	59	16
<i>Sia</i>	64	28	9
<i>Aing</i>	83	12	5
<i>Maneh</i>	76	22	2

From the table above can be concluded that the word most often heard from the 10 words listed in the table is the word “*aing*” with a percentage of speech 83%. Just as the word “*maneh*”, word “*aing*” is the first person Pronouncor in Sundanese meaning "I am". The word is the most abusive level of speech and is usually used in conversations between two or more people who are peers or are sent to speech partners under the speakers. A word that is sometimes heard with a percentage of speech 60% is the word “*tolol*”. Word “*tolol*” Usually used to drop the image of said partner (swear/mock). Meanwhile, the word that has never been heard is the word “*monyet*” with a percentage of utterance 47%.

Culpeper explains that the acts of disharmony depend on the speaker's intention of understanding the listener. That is, something considered polite or unpolite depends on the intention of the supervisor and the response from the listener. According to Mills (in Fatimah and Arifin, 2014, p. 91), based on the aim of speech and the intention of the speakers, there are two types of disharmonies, namely motivated disharmony and unmotivated disharmony. Motivated disharmony is assumed that the speaker already has an impolite intention (rude). Meanwhile, unmotivated disagreement is assumed that the speaker does not know that the actions undertaken including this unpolite are caused by several factors such as cultural differences, different context differentiation, or proximity factors.

In addition to the type of Mills disapproval divided by purpose, Culpeper (in Fatimah and Arifin, 2014, p. 92) divides the five forms of undonation that used to be the cornerstone of the theory in this research, namely: 1) direct disapproval (bald on record impoliteness), ie an threatening action in advance partners speak directly, clear 2) Positive Inbenefit (positive impoliteness), ie a strategy to damage the positive image of said partner, such as ignore, do not consider the partner said, separate themselves, unsympathetic, use a bookmark/identity/designation is not appropriate, use a secret language or language that the partner does not understand, use taboo language, abusive or profan, using a derogatory nickname 3) Negative inbenefits (negative impoliteness), that is he use of strategies aimed at damaging the negative imagery of said partners such as scare, degrading/harassing, deriding/mocking, insulting, not treating partners said seriously, disparaging partners, attacking others or taking opportunities, using the pronouncing negative persons, placing others who have dependents/bestows responsibilities, and so on; 4) The sarcasm or mock politeness is a sincere strategy that is obviously insincere, pretending, or polite to be on the surface; 5) Withholding civility (withhold politeness), ie not doing a strategy of civility expected, such as not to say thank you when given something or say sorry when making mistakes.

In addition to being reviewed from the theory of disharmony of Culpeper, there is also a concept of communication in Islam that can be used as signs in communicating so that the spoken language does not violate the term pronunciation. In general, all types of human communication have similar or similar traits, such as the process, model, and influence of the message. Although the background of Islamic communication philosophy (Da'wah) is not the same as general communication, but there are many similar paradigmatic and theoretical aspects. For example, the definition of communication is either etymologically or terminologically which still shows the meaning of communication or communicating, i.e., speaking, conveying messages, opinions, information, news, thoughts, feelings and so on from someone to others by expecting feedback (Ali, 2020)

Islamic communication discusses how to communicate and ethics communication to return to Allah SWT Only and not to rest (Syaifuddin & Muhid, 2021). In Islamic communication, the relationship that is built involves the relationship of man with oneself, the relationship of man with the creator, and the relationship of man with his neighbor. This

relationship should pay attention to language in order not to make one's heart become sick because it is contrary to the spirit of communication in Islam (Abdullah et al., 2017).

In addition, communication in Islam must also be based on the culture of local people. It is like preaching communication Rasulullah saw. Who touched the Arab community with the language and context of the culture of Arab society at that time (Othman et al., 2021). Communication in Islam became very clear urgency to teach Da'wah (Ahmad, 2014) The-the which is a term in Islamic communication is contained in the Qur'an and is a communication concept that corresponds with Islamic sharia namely the *qoulan ma'rufa*, *qoulan maisura*, *qoulan sadida*, *qoulan baligha*, *qoulan layyina*, and *qoulan karima*. The sixth concept of this the term becomes the reference of a Muslim when communicating. The qulanic pronunciation of *ma'rufa* in the Qur'an is repeated four times:

a. Surah Al-Baqarah: 235

It means: "And there is no sin for you to drink those women with satire, or you hide (their desire) in your heart. God knows that you will mention them, in that you shall not hold a marriage pledge with them in secret, except merely saying (to them) the words which are ma'ruf. And do not have a (heart) to marry for marriage before it runs out of his 'iddah. And know that Allah knows what is in your heart; Then fear him, and know that Allah is ever forgiving, the Most Merciful "(T.Q.S. Al-Baqarah: 235).

b. Surah An-Nisa: 5

It means: "And do not submit to those who are not perfect because of your property that God has made for you as the subject of life. Give them shopping and clothing (from the proceeds of the treasure) and speak to them good words "(T.Q.S. Al-Nisa: 5).

c. Surah An-Nisa: 8

It means: "If when the division comes relatives, orphans, and poor people, then give them out of the treasure and recite it to them the good words" (T.Q.S. Al-Nisa: 8).

d. Surah Al-Ahzab: 32

It means: "O wives of the Prophet, ye shall not be like any other woman, if you fear. So, you shall not be subject to speaking so that there is a disease in his heart and recite the good words "(TQS. Al-Ahzab: 32).

The *Ma'rufa* is derived from the pronunciation of *urf*, which means customs and customs during society and social environment. However, (Junaidi, 2017) states that the use of the term *urf* or *Mar'ruf* in the Qur'an is quite numerous and varied, so it is not only customs or customs. It is seen from some explanations of the term the in the Qur'an. (Junaidi, 2017) with the view that the four verses that have *qoulan ma'rufa* it has a different meaning context. Surah Al-Baqarah: 235 has a good meaning of the word or satire, Surah An-Nisa: 5 With regard to unoffensive words, Surah An-Nisa: 8 indicates the prohibition to commit indifferent or foolish times, and Surah Al-Ahzab: 32 explaining the gesture of establishing the head (not to bow) while communicating and the prohibition of pronouncing the words of a pitcher or slowly (*Memelas*) and a tone that can stimulate orgasm for those who listen. The second Lafaz was *qoulan maisura* That there is only one place in the Qur'an, Surah Al-Isra: 28.

It means: "And if ye turn away from them to obtain the mercy of your Lord which you hope, then say to them a fitting saying" (T.Q.S. Al-Isra: 28).

According to (Junaidi, 2017) 1term use *qoulan maisura* commentsurate with *qoulan ma'rufa*, that is words that are kind or appropriate the third Lafaz was *qoulan sadida* yang Repeated twice in the Qur'an, that is:

a. Surah An-Nisa: 9

It means: "And be afraid of the god of the people who have left behind them weak children, whom they worry about their welfare. Therefore, let them fear Allah and let them speak the

right words "(T.Q.S. Al-Nisa: 9).

b. Surah Al-Ahzab: 70

It means: "O believers, fear Allah, and say the right words" (TQS. Al-Ahzab: 70).

Meaning of the qoulan sadida In both verses the same, that is the correct word. The fourth Lafaz was *qoulan baligha* in one place in the Qur'an, Surah An-Nisa: 63.

It means: "They are the ones whom God knows what is in their hearts. Therefore turn ye from them, and give them a lesson, and say to them the words which are in their souls ". QS. Al-Nisa: 63).

Lafaz *baligha* derived from the word *balagh* or *baligh* meaning up. The intention to the the *Baligha* is that the word conveyed can be accepted logically or logically and understood by the listener. In communicating, speakers must be able to listen to and understand the ucapan of well-said partners. Afterwards, among the speakers and partners said to ask each other questions relating to the solution. The fifth Lafaz was *qoulan layyina* in one place in the Qur'an, Surah Thaha: 44.

It means: "Then I speak to her two with tender words, hopefully she remembers or fears." (T.Q.S. Thaha: 44).

The last Lafaz was *qoulan karima*. This verse is in one place in the Qur'an, Surah Al-Isra: 23.

It means: "And your Lord has commanded that you do not worship other than him, and you shall do good to your mothers. If one is either in the middle of the two or both to the elderly in your care, then you will not tell them the words AH and do not snap them and speak to them glorious words. " (T.Q.S. Al-Isra: 23).

The *qoulan karima* to be the culmination of the previous term. That is, the *qoulan karima* the highest value of all terms, namely the *ma'ruf*, *maisura*, *sadida*, *baligha*, and *layyina*. Based on the Culpeper theory of ignorance and the concept of Islamic communication above, the speaking of language can not be separated from the value, moral, and religious norms.

Language civility is also based on polite pronunciation, behaviour, and vocabulary and adapted to the situation and condition of the speakers. Politeness in language is reflected in procedures communicate through verbal signs or language procedures (Ningsih, 2019). However, these adults are not in the language of concern. People prefer to use words that are considered contrary to norms and politeness as a form of familiarity interaction. In an educational environment, speech- speech infidelity is often heard, when it should be in the educational environment students are directed to have ethics, politeness, as well as civility, one in terms of speaking, so that the educational environment must be able to embed attitudes (transform of attitude), and embed the values in life and Life (Sudargini & Purwanto, 2020; Suryadilaga, 2021).

4. CONCLUSION

Educational environment in Bandung, it can be concluded that based on the theory of Culpeper, the most common undonation is a form of positive disharmony and negative disharmony, while the form of disharmony in the Qur'anic communication theory most done is a speech that violates the principle *qoulan ma'rufa*, *qoulan maisura*, *qoulan layyina*, and *qoulan karima*.

The research also shows that there are ten unmannered words that are often spoken in the social educational environment, namely *anjing*, *anjir*, *goblok*, *setan*, *monyet*, *tolol*, *bego*, *sia*, *aing*, and *maneh*. Out of the ten impolite words, there are two words of Sundanese that have the highest percentage, namely the word "*Maneh*" of 83% as a word that is often heard and the word "*aing*" of 38% as a word that be told. Therefore, speech participants should be

able to understand and apply the principles of language politeness as a form of expression in a good or ethical way.

Basically, the theory of communication in Islam teaches good things in communicating. This is very different to the theory of disrespect of Culpeper which includes unpolite things in speaking. Then, this research link to Islamic teaching and education in an educational environment is that it can be used as a preliminary information for educators. With this research, educators can know the phenomenon of language disharmony in the educational environment so that it can implement language-related material in the curriculum of Islamic education so that the language disharmony in the educational environment can be handled in a good and comprehensive manner.

5. REFERENCES

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