

LANGUAGE POLITENESS LEARNING FROM THE PERENNIALISM PERSPECTIVE
(Pembelajaran Kesantunan Berbahasa dalam Perspektif Perennialisme)

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Abstract

This study describes the application of a perennial perspective in teaching politeness and its impact on students' character development, particularly in the context of Indonesian language education. Using a qualitative research approach, this study employed content analysis of existing literature on perennials and politeness in educational settings. Data collection techniques used were reading and note-taking, enriched by literature review and documentation studies. The research findings indicate that incorporating a perennial perspective in teaching politeness increases students' moral awareness and strengthens their capacity for ethical and empathetic communication. Perennialism, which emphasizes timeless moral principles, offers a strong foundation for cultivating politeness, particularly in an era of rapid social and technological change. This study contributes to the growing body of literature on how a perennial approach can positively impact the moral and social dimensions of language learning.

Keywords: character education, language learning, morals, perennialism, politeness

Abstrak

Penelitian ini mendeskripsikan penerapan perspektif perennial dalam pengajaran kesantunan berbahasa dan dampaknya terhadap pengembangan karakter siswa, khususnya dalam konteks pendidikan bahasa Indonesia. Dengan menggunakan pendekatan penelitian kualitatif, penelitian ini menggunakan analisis isi dari literatur yang ada tentang perennial dan kesantunan berbahasa dalam lingkungan pendidikan. Teknik pengumpulan data yang digunakan adalah teknik baca dan catat, dan diperkaya dengan studi literatur dan studi dokumentasi. Temuan penelitian menunjukkan bahwa menggabungkan perspektif perennial dalam pengajaran kesantunan berbahasa meningkatkan kesadaran moral siswa dan memperkuat kapasitas mereka untuk komunikasi yang etis dan empatik. Perennialisme, yang menekankan prinsip-prinsip moral yang abadi, menawarkan landasan yang kuat untuk menumbuhkan kesantunan berbahasa, khususnya di era perubahan sosial dan teknologi yang cepat. Penelitian ini berkontribusi pada semakin banyaknya literatur tentang bagaimana pendekatan perennial dapat berdampak positif pada dimensi moral dan sosial pembelajaran bahasa.

Kata-kata kunci: kesantunan berbahasa, moral, pembelajaran bahasa, pendidikan karakter, perennialisme

INTRODUCTION

Language politeness is a crucial component of language education, particularly in the context of Indonesian language learning. As part of character education, politeness reflects linguistic competence, moral attitudes, empathy, and

respect for others. However, the challenges posed by globalization and digitalization have affected the communication patterns of the younger generation, often neglecting the values of politeness. In this context, value-based approaches, such as those

involving perennials, become essential to maintaining the relevance of language politeness as an integral part of character-building education.

The perennial approach emphasizes the importance of timeless values that remain relevant. These values are viewed as a moral foundation that is not only locally applicable but capable of addressing global challenges. In education, the perennialist approach has proven effective in supporting value-based learning. Previous research, such as that by Rifa'i (2017), demonstrated that this approach can enhance intellectual discipline and students' critical thinking abilities.

However, the application of perennialism in Indonesian language education, especially concerning politeness in language, has not been widely studied. Research on the relationship between politeness and character education has been widely conducted. For example, Mahmud et al. (2019) found that politeness strategies can foster harmony in academic seminars in Indonesia. This study provides insight into how politeness can be integrated into education to create a harmonious learning environment. In addition, research by Yaqin et al. (2022) on politeness strategies in Sasak cultural rituals highlights the importance of cultural context in shaping politeness. This study underlines that value-based approaches, such as perennialism, have significant potential to be applied in Indonesian language learning.

In Indonesian language education, politeness has a function that is more than just linguistic competence. As explained by Leech (2014), the principle of politeness is related to the structure of language and the social norms that govern its use. Mahmud (2019) shows that politeness strategies applied in classroom interactions can increase solidarity and learning effectiveness. This is in line with the findings of Fukushima & Sifianou (2017), who highlighted the importance of cross-cultural politeness in building harmonious interpersonal relationships. Applying

perennial values can provide a framework for integrating politeness principles into the Indonesian language curriculum.

A further literature review shows that integrating the perennialist approach in character education has been successful across various fields. Yusuf (2020) found that interfaith dialogue based on universal values can foster intercultural harmony. This approach is relevant to Indonesian language education, which can also utilize local values to support perennial-based learning. A study by Chen (2019) This paper highlights that family culture forms the foundation of politeness behavior in Chinese society, providing evidence that local values can be integrated with universal approaches. This approach can be adopted for Indonesian language learning, emphasizing the local context as part of a value-based learning framework grounded in universal values.

Based on several previous studies, no one has examined the learning of politeness from a perennialist perspective that reveals the strengthening of politeness through learning activities with a perennialist approach. This study aims to identify important elements such as the integration of universal values in the curriculum, strengthening politeness through learning activities, and utilizing local contexts to support perennialist values. Initial results from this study indicate that a perennialist approach can increase the relevance of Indonesian language learning to the needs of modern education. The findings of Mahmud et al. (2019) on politeness strategies in academic seminars indicate that a values-based approach can create harmony in communication.

This study aims to answer the following question: How is Indonesian language politeness learning viewed from the perennial perspective? The research seeks to identify key elements such as integrating universal values into the curriculum, reinforcing politeness through learning activities, and using local context to support perennial values. Preliminary

findings from this study suggest that the perennialist approach can enhance the relevance of Indonesian language learning in addressing the needs of modern education.

THEORETICAL FRAMEWORK

Language Politeness Learning

Learning politeness is a crucial aspect of character education that focuses on norms and ethics in communication, both verbally and in writing (Chaer, 2010; Nurjamily, 2017). Theoretically, this concept is closely related to the field of pragmatics, namely the study of language use in context, where politeness is attempted to facilitate communication and avoid conflict (Yule, 1996; Genc & Bada in Andianto, 2020). The principle of politeness that is most often referred to is the theory developed by Geoffrey Leech (1983; 2015), which includes several maxims, such as the Maxim of Tact (Tact Maxim) which requires speakers to minimize harm and maximize benefits for the interlocutor, and the Maxim of Modesty (Modesty Maxim) which asks speakers to reduce self-praise (Leech, 1993; Febrinasari & Wijayanti, 2018). In the context of school learning, politeness is not merely theoretical knowledge, but rather an effort to understand, internalize, and implement politeness values in everyday life, as part of student character building (Rohali, 2011; Agustina, 2020). Therefore, the explicit inclusion of politeness learning in the Indonesian and regional language curriculum is emphasized.

Perennialism Perspective

Perennialism is a school of educational philosophy that believes that the essence of education must be centered on eternal and universal truths, values, and norms (Siregar, 2016). This school emerged as a reaction to the perspective of progressivism and the cultural crisis and chaos of the modern era (Wora, 2006; Yasyakur et al., 2024). Adherents of perennialism believe that the primary goal

of education is to help students acquire and realize eternal truths through intellectual and rational development (Siregar, 2016; Zuhairini, 2008). Education, in the perennialist view, is seen as a process of returning to the ideal values of the past (Assegaf, 2011). The perennialist curriculum tends to be subject-centered and emphasizes the study of great works (Great Books) such as literature, philosophy, and basic science that have high "rational content," because these materials are considered capable of training critical thinking and strengthening understanding of fundamental, timeless principles (Hanif, 2014; Kus Suryandari, 2025). Thus, Perennialism views education as preparation for life, not life itself, with a focus on mastering essential disciplines that transfer knowledge of eternal truth.

METHOD

This research is a descriptive qualitative research. This type of research is library research (*library research*), using books and journals as data sources. The data collection method used was reading and note-taking, then enriched with literature and documentation studies. Data were obtained by accessing various primary and secondary sources from books and journals through Google Scholar. Meanwhile, the data analysis method used in this study was content analysis (*content analysis*), as an effort made to see and analyze how perennialism develops in the philosophy of science. Content analysis method (*content analysis*) is a scientific analysis that emphasizes content or messages constructed objectively and systematically. This method is expected to yield a deep and objective understanding of the positive aspects taught by perennialist philosophers, as they relate to learning politeness in Indonesian (Pramujiono et al., 2020). The obtained data is then coded and interpreted to extract meaning and connect findings to provide research answers.

DISCUSSION

Learning politeness from a perennial perspective is important in preserving eternal culture and ethical values. Perennialism, focusing on universal values not bound by time and place, emphasizes the importance of character formation through education. In this context, politeness is not only used as a rule of social communication but also as part of developing attitudes and morals, educating, and forming individuals with noble character.

Language reflects a person's values and way of thinking; learning politeness is intended to instill an understanding of universal values. This learning teaches technical skills in language and prepares individuals to communicate wisely and responsibly in society. Thus, learning politeness is a tool to pass on relevant culture and knowledge throughout the ages. With this understanding, the concept of perennial provides a strong foundation for learning politeness. The following will discuss further the concept of perennial philosophy, language learning from perennials, and the role of perennials in politeness.

The Concept of Perennialist Philosophy

The word "perennial" comes from the Latin "perennials," which was later adopted into English and meant "eternal, forever, or eternal" (Ferdinan et al., 2024). Perennialism is a school of thought that wants to return to past values, restore belief in the fundamental human values of the past, and face the problems of human life in the present and even forever. (Wahab et al., 2021). The basic concept of the perennial view, according to Gandhi (Riyanti, 2019), includes: (1) ontological perennialism emphasizes that humans are essentially thinking beings, while the action of humans is people who like art, and in substance, humans are unique and universal individuals; (2) the etymology of perennialism is based on trust, self-evidence, and reasoning. The relationship

between knowledge and the reality of the universe is significant. Thus, the position of philosophy is higher than science; (3) the axiology of perennialism, namely, adhering to eternal values and norms.

There are several perennial figures. The first is Plato. Plato's main ideas about science and values are manifestations of eternal and perfect universal laws. Plato's principles in Education are evident in his thoughts about the purpose of life, which is to seek universal truth. According to Plato, humans naturally have three potentials: lust, will, and mind. (Siregar, 2016) Education should be oriented towards these three potentials and towards society so that society's needs can be met. These three potentials are the basis of human personality.

The second is Aristotle; for Aristotle, the goal of education is happiness. To achieve the goal of education, the physical, emotional, and intellectual aspects must be developed in a balanced manner (Siregar, 2016). The third is Agustino Steuco. The key to Steuco's philosophical thinking is his view that there is a "single principle of everything" that is always the same in human knowledge. According to Steuco, religion is a natural human ability to achieve authenticity. Religion is an absolute requirement for humans to become human and is vera philosophia (true philosophy), namely a philosophy that leads to piety and contemplation of God.

Fourth is Thomas Aquinas; like Plato and Aristotle, the educational goal desired by Thomas Aquinas is "an effort to realize the capacity that exists in individuals to become actuality," active and authentic. The level of activity and actuality that arises depends on the awareness possessed by each individual (Siregar, 2016). In this case, the role of teachers is to teach and assist students to develop their potential. Aquinas also recognizes the potential of human dignity as intellectual and moral beings. Humans can do reflective thinking, but not reject dogma as divine truth that is not rational but supernatural.

The fifth is Frithjof Schuon; many of his works are related to philosophy, including *The Transcendent Unity of Religion*, *Islam and The Perennial Philosophy*, *Language of the Self* (Nursalim & Khojir, 2021). Finally, the sixth is Sayyed Hossein Nasr; Nasr said that perennial philosophy is the knowledge that always exists and will exist, which is universal. Thus, the six figures above are widely known. Perennialism in education is rooted in the thoughts of Plato, Aristotle, and Thomas Aquinas, which have developed in their time and have become the basis of thought since ancient times.

The perennial movement emerged during the golden age in the Middle Ages. At that time, religious figures dominated almost all areas of society. So, religious schools emerged. These religious teachings are the truths that should be studied and applied in everyday life (Wahab et al., 2021). Perennialism opposes the view of progressivism, which emphasizes change and something new. The path taken by the perennials is to go backward by reusing general values or principles that have become strong and solid views of life in ancient and medieval times (Rifa'i, 2017).

Perennialism has its characteristics, including (a) regressive, namely returning to the fundamental values and principles that inspired education in Ancient Greece and the Middle Ages, (b) assuming that reality contains a purpose, (c) viewing learning as a mental exercise, and discipline, (d) the highest reality is behind nature, full of peace, and transcendental (Siregar, 2016) The philosophy of perennials is known as the philosophy of eternity, according to Frithjof Schuon in (Mu'ammam, 2014) "Philosophy perennials is the universal gnosis which always has existed and always will exist"- universal mystical knowledge that has existed since ancient times and will continue to exist. Adolf Huxley popularized the term perennialism by writing the book *The Perennial Philosophy*, stating that there are three main ideas: (1) metaphysics, showing

the essence of divine reality in all things; (2) psychology, showing the existence of something in the human soul, and (3) ethics, emphasizing that the ultimate goal of humans is transcendental knowledge (spiritual knowledge).

Perennialism analogizes human social and cultural reality. The basic concept of this view can be used as a reference in learning. Of course, the intended purpose is to provide a provision for life that can be useful in fulfilling the functions of art, ethics, society, and politics. Learning can be done with teacher guidance, in other words, carrying out the process of teaching students, namely, in the realm of education.

Language Learning Seen from Perennialist Philosophy

The philosophy of perennialism as an educational philosophy has a deep view of language learning, focusing on technical matters and the formation of character and ethical mindset. In this context, several basic principles of perennialism can be applied in language learning to create students who are proficient in language and have a mature understanding of moral and social values reflected in the language they use. According to Rifa'i (2017), the following are aspects of perennialism that can be applied in language learning.

The first is mental discipline, which instills moral values such as tolerance and respect for fellow human beings. This mental discipline also fosters a mindset that can prevent students from language errors and emphasizes politeness and the use of language that respects social and religious norms. The second is rationality and the principle of freedom, where perennialism views freedom of thought as important but must remain within the corridor of ethics and religion. Learning teaches how to use language wisely and follow the values believed.

Third, learning to reason or learning to think. In essence, learning a language is learning to think; it is necessary to have

habits since the child is still young to form the maturity of thinking at the next higher level. In language learning, it is necessary to get used to critically examining language, such as rationalization at the word, sentence, and paragraph levels, so that the coherence between meanings is woven into a whole unity of meaning. In language learning, it is required to think about how to appreciate (in receptive language skills) and think about the message in a language text (in productive language skills).

Then, the fourth, learning as a preparation for life, perennialism views life as a means to prepare students to face life. Language meets social, political, ethical, scientific, and artistic needs. Therefore, language is not only taught as a practical skill but as a means to appreciate the values of life and play an active role in society. Fifth, in learning to teach, in perennialism, the teacher acts as a mediator between students and teaching materials. Teachers not only master the material but can position themselves to help students understand the meaning contained in the language being taught and can create a supportive environment to develop students' thinking skills (Rifa'i, 2017).

The language learning method based on perennials emphasizes critical and creative thinking skills, as well as strengthening moral and ethical values in the use of language. In the curriculum, there will be material that meets the needs and interests of students in developing students' potential in creative thinking. The language learning method, in the perennial view, can use individual freedom of thought, discussion, and problem-solving in research and discovery (Riyanti, 2019). In learning Indonesian, activities can be carried out to appreciate great works in literature concerning history, philosophy, art, politics, and economics. The benefits obtained when studying past books are that all student problems can be answered using the principles and policies that humans have, so that they can think wisely.

Language learning can act as a social control so that students will be accustomed to the values and norms in learning through topics, themes, and sub-topics that directly raise cultural values (Riyanti, 2019). Teachers can choose teaching materials based on culture and past values to be a bridge for students to get to know and grow their souls, to think and return to past values and culture, and not just rely on knowledge. Teachers must have perfect actualization of knowledge.

Perennialism views the educational curriculum as subject-centered, namely centered on subject matter (Riyanti, 2019). Subject matter should be eternal, universal, and directed towards forming human rationality. The most important thing in the curriculum is the correct and appropriate subject content. Thus, teachers have a central role in learning.

It can be concluded that perennialism in language learning views knowledge as always universal. The results of the student learning process are not only cognitive knowledge but also values and life principles that apply in society. Thus, efforts must be made to train with intellect and mental discipline. So that eternal truth can be obtained and realized by students.

The Role of Perennialism in Politeness Learning

In perennialism, language is considered a means of conveying truth and solid moral values. Politeness in language reflects respect for others (Rohman et al., 2023). The politeness theory in language is an important topic in pragmatics and sociolinguistics; many theories have been proposed to understand how communication maintains social norms and harmony. There are three main theories. First, Brown and Levinson's politeness theory links politeness with strategies for maintaining "face" in social interactions. According to Brown & Levinson (1987) there are two types of faces: positive faces (desire to be appreciated) and negative faces (freedom to act). Politeness strategies

include positive, negative, direct, and indirect politeness. This is influenced by social distance, status, and the context of speech acts.

The second is Robin Lakoff's politeness theory, which integrates the principle of politeness into pragmatic competence. Lakoff (1973) proposed two rules, namely speaking clearly and being polite, with three rules: do not force, give choices, and make the interlocutor feel good. Culture influences politeness preferences, such as in the West using negative politeness and in Asia using positive politeness. Lastly, Leech's politeness theory, in this theory, places politeness as part of the Politeness Principle, with maxims such as the tact maxim (reducing losses) and approbation maxim (increasing praise). Leech (1983) also introduced three scales of politeness: the profit and loss scale (the more profitable the interlocutor, the more polite), the preference scale (the more choices, the more polite), and the indirectness scale (the more indirect, the more polite).

Here are some definitions of politeness in social, cultural, and situational contexts. In a social context, politeness is seen as a means of strengthening social relationships, increasing harmonious interactions, creating smooth communication patterns, and managing individual "face" threats (House & Kádár, 2023; Mahmud et al., 2019; Mazzarella & Gotzner, 2021; Saleem et al., 2021; Sampietro, 2019). Politeness is also used to adjust the level of social pressure (Juanchich et al., 2019).

Meanwhile, politeness is a complex cultural phenomenon that reflects the values of respect, harmony, ritual, and symbolic practices, including the use of euphemisms in sensitive or ritualistic contexts (Chen, 2019; Cook, 2022; Kádár, 2019). In the digital era, politeness is an important competency in cross-cultural communication (Bababayli & Kiziltan, 2020).

Furthermore, in the context of the situation, politeness is a way to minimize conflict, reflect honour, and ensure appropriateness in choosing greetings (Ong et al., 2021; Truan, 2022; Yang, 2021). Politeness is reflected in variations in tone of voice, written communication, warm and competent attitudes, and the selection of semantic elements (Hendriks et al., 2023; Mühlenbernd et al., 2021; Passoni et al., 2022; Wang, 2023). Politeness is also a humble self-expression in formal discussions (Mayahi & Jalilifar, 2022).

Thus, it can be concluded that politeness is a rich and multidimensional concept. Politeness functions as a tool to maintain harmony in interactions, not only regulating communication patterns but also reflecting respect for social hierarchies and cultural norms, and the ability to adapt to various situations. The concept of politeness used in this study is politeness as a sign of appreciation and respect in direct and written communication. This is related to the choice of words and self-expression that shows humility.

Language is the most radical feature distinguishing humans (homosapiens) from other species (Brown, 2015). Furthermore, politeness in language is the most obvious way people show their elite nature through speech. Politeness, in a broad sense, is oriented towards the public persona or 'face' of an interactant that is everywhere in the use of language (Brown, 2020). Politeness in language takes into account the feelings of others. How someone communicates politely usually does not say precisely what is meant, but frames their communicative intentions in formulating their utterances.

Politeness, also known as politeness, is expressed ethically and reasonably. Politeness is a cultural phenomenon, so what is considered polite in one culture may differ from what is considered polite in another. Politeness in language creates a compelling, pleasant, and non-threatening interaction atmosphere (Zamzani et al., 2012). Therefore, this study is related to learning politeness in language from a

perennial perspective. This is expected to enable students to learn the use of language in schools and society, such as when to speak politely, where to speak politely, and to whom to speak politely. Students are expected to comply with the principles of politeness in language that apply in society when speaking to others. This is done so students can maintain good relationships with their partners while upholding universal values and principles that align with the perennial view.

According to Leech (1983), the principles of politeness were developed as components of his interpersonal rhetorical framework. These principles include the principles of tact, generosity, obedience, courtesy, acquiescence, and sympathy. These principles are respected in the behavior of the Ilorin people when fellow natives fall victim to any disease. The use of honorific morphemes, such as the morpheme /e/ for elders and /o/ for contemporaries, is based on the principles of politeness, whose markers are based on culture.

Leech (1983) created a theory of politeness that is currently considered the most complete, most established, and relatively most comprehensive. The theory developed by Leech (1983) has its politeness principle as a component of this interpersonal rhetorical framework. It contains six maxims, namely the maxim of tact, which minimizes costs for others and maximizes benefits for others. If, in speaking, he uses the maxim of tact, he will avoid arrogance, envy, and impoliteness towards others. Second is the maxim of generosity, which minimizes and maximizes benefits for oneself. Third, the maxim of appreciation minimizes criticism of others and maximizes praise from others. Fourth is the maxim of modesty, which minimizes praise for oneself and maximizes insults to oneself. Fifth, the maxim of agreement minimizes disagreement between oneself and others and maximizes agreement between oneself and others. Sixth is the maxim of sympathy, which

minimizes antipathy between oneself and others (Susandi et al., 2024).

Politeness in education is a means of communication and a tool for character building. The perennial perspective emphasizes universal values and eternal principles in education, which can provide a deeper understanding of how politeness can shape students' character. Education is not only for transferring knowledge but also for forming a better person based on values that have stood the test of time.

Currently, much of education in Indonesia is influenced by the concept of perennials (Rohman et al., 2023). According to the Republic of Indonesia Law Number 20 of 2003 concerning the National Education System (UUD RI No. 20 Tahun 2003) Specifically, in chapter X, article 37, paragraphs (1) and (2), it is mandated that the curriculum is for all levels of education, including the subjects of Pancasila and Citizenship Education, Religious Education, and Indonesian. In Pancasila/Citizenship Education, cultural teachings have been present since ancient times, both before the formation of Indonesia as a nation and throughout the archipelago and even the world. In order to cultivate students' character with robust ethical and moral values, it is crucial to draw upon the noble principles of Pancasila, which are deeply embedded in the nation's cultural fabric (Rohman et al., 2023).

Furthermore, in the Regulation of the Minister of Education, Culture, Research, and Technology of the Republic of Indonesia (Number 8 of 2022), Concerning learning Achievements, in the Merdeka Pelajaran Bahasa Indonesia curriculum, the language development area, speaking, and presenting elements have one point each in each phase, namely as follows. In Phase A, students can respond by asking about something, answering, and responding to comments from others (friends, teachers, and adults) well and politely in a conversation. In Phase B, students can speak with polite word choices and body

language/gestures, using the right volume and intonation according to the context. In phase C, students can convey information fluently and politely. In Phase D, students can use expressions according to politeness norms in communicating. In Phase E, students can create expressions according to politeness norms when communicating. In Phase F, students can create texts according to politeness norms and Indonesian culture.

Thus, learning politeness in the Indonesian language must be done maximally in learning activities to become a habit and be practiced in community life. The implementation of perennialism in the Indonesian language curriculum is to instill eternal moral principles through teaching classical literature, speech, and other communication skills. The curriculum integrates perennial teachings concentrating on language skills and strengthening the character and politeness of language. Perennialism in language learning teaches students to see language as a tool to strengthen cultural and moral principles in their lives.

Perennialism in Character Education

Perennialism in education emphasizes the importance of teaching eternal and universal values that can shape students' character and core values, such as honesty, responsibility, and respect for national culture. Pratiwi's (2023) research stated that perennialism helps strengthen students' character by teaching timeless moral principles. The application of perennials in character education is to develop students' critical thinking skills and introduce them to moral values relevant to today's challenges (Liviani, 2023). Therefore, the primary objective of character education in schools is to foster individuals who possess both intellectual abilities and robust moral principles, including the development of tolerance, good behavior, nobility, and patriotism, while upholding national identity. The fact that perennialism is applied in education

has been shown to benefit students' character development. Perennialism helps students understand and apply eternal values such as honesty, responsibility, and respect. Liviani (2023) found that students who follow perennialism education better understand moral principles and tend to be more responsible for their choices.

Perennialism in education emphasizes teaching timeless moral values to enhance students' ethical and responsible behavior. Research shows that students exposed to perennials better understand profound moral principles, leading them to make wiser choices (Annam et al., 2024; Ramadhani et al., 2024). Collaborative efforts between schools, families, and communities work together to enhance character education and create a well-developed student environment. In this context, religious-based character education strengthens students' spiritual and ethical foundations and prepares them to face various social challenges and moral dilemmas. Prophetic values have been shown to help strengthen students' character and teach them to act with integrity and responsibility when they face moral dilemmas in everyday life (Rahman & Mahbubi, 2024).

Politeness in Character Education

Politeness in Indonesian is essential for building students' moral character. Language can easily express a person's thoughts and attitudes. Based on research by Rahmadi & Gloria (2021), Polite language ethics must be integral to character education because they can influence how students interact with others. The formation of a person's character will lead to something positive because the language process carried out every day will create a habit. In the view of perennialism, the language used in education must strengthen eternal moral principles and provide good examples to students in everyday life.

Language politeness is essential for successful character education because

language reflects one's character and helps communicate well (Pradita et al., 2024). A study at SMA N 14 Medan found that students had different levels of politeness, suggesting that students should use polite language more often in class (Siregar, 2024). Storytelling and moral discussions are effective character education strategies that help students understand ethical principles and internalize politeness (Bestari & Nurhayati, 2023). Language education in junior high schools increases empathy, respect, and cultural understanding, which is essential to support students' character development (Diantami et al., 2023).

In addition, politeness in language also reflects moral and ethical aspects that encourage social norms and ethical behavior, resulting in harmonious and respectful relationships (Ikhsan, 2024). However, the decline in politeness in language among the younger generation shows how important it is to incorporate these principles into character education to produce better and more responsible individuals.

The Influence of Globalization and Digitalization on Language Politeness

Communication has changed significantly due to globalization and digitalization, which sometimes leads to decreased politeness. Social media and digital technology influence the way students communicate, and they often ignore politeness standards. Pratiwi (2023) shows that students are often exposed to impolite and casual language in cyberspace. Perennialism emphasizes the importance of returning to the noble values and morals of the past that are currently declining (Rohman et al., 2023). Therefore, education that integrates the principles of perennialism is essential to help students maintain their politeness in the context of broader communication, both digital and face-to-face.

Digital media can enhance students' vocabulary and reading comprehension by

providing access to diverse linguistic communities. However, the informal nature of online communication often prioritizes speed over correctness, resulting in a decline in professional writing skills (Marcos, 2024). In addition, new language styles emerge from social media, which can help students learn a language and make it more difficult (Ekayati et al., 2024). Despite these obstacles, some argue that the evolution of language on digital platforms can enhance creativity and adaptability in communication. This suggests the potential for positive linguistic development in the digital age (Antony & Trambo, 2023). Perennialism is relevant in this context because it emphasizes the importance of integrating linguistic and moral standards from the past into modern education (Marcos, 2024). By cultivating a balance between digital literacy and language skills with traditional values, educators can help students maintain fluent communication skills both digitally and in person.

CONCLUSION

This study provides an understanding of the perspective of perennialism in learning politeness in language, especially in character education in Indonesia. The main finding of this study is that students can improve their moral awareness and strengthen ethical values in their communication by incorporating perennialism into the Indonesian Language curriculum. This method teaches language skills and builds character through eternal principles such as wisdom, truth, and justice. These values are relevant across cultures and times.

The findings indicate that learning politeness based on enduring values can foster a more harmonious and compassionate communication environment among students, teachers, and peers. This is particularly significant given the challenges posed by globalization and digitalization, where standards of politeness are frequently overlooked. Perennialism emphasizes timeless moral principles,

providing a solid foundation for upholding and reinforcing politeness in the face of rapid social and technological changes. This study contributes to the literature by demonstrating how the perennial approach can enhance the moral and social dimensions of language learning, effectively linking these two concepts.

Despite that, this study has some limitations. One is that the methodology is limited to literature analysis; there needs to be direct empirical evidence on the effect of perennial implementation on learning politeness. Therefore, further research is needed with a quantitative approach or field experiments to measure the effect of perennial implementation on learning politeness.

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