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Research article

Language Politeness of Preschool Children in the Market Environment

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Abstract.

Politeness is an important aspect of language because it can help people communicate more quickly. Children learn politeness through their social environment from an early age. Children are taught how to greet people politely, express their desires in an ethical manner, express curiosity, and express disagreement without screaming or using high voices, among other things. This study involved phenomenological qualitative research, which examined the natural phenomena of language. Data were collected by listening to the use of language without participating in the discussion process and using other free listening techniques. The purpose of the note technique that was used was to observe linguistic phenomena as they occurred. Students in classes B1 and B2 at Raudhatul Athfal (RA) Ash-Syafi'iyah T / A 2018/2019 in Kendari were the data sources. According to the findings, children's language politeness in the family environment was heavily influenced by the situation and circumstances of the environment. Children who had grown up in a market environment had different communication language. Students at RA Ash-Syafi'iah learned about language in the sense of using it to communicate with other people or animals. Children used greetings, permission, thanks, and prohibitions as examples of imperative speech as a sign of politeness. Furthermore, the politeness of language in the children from the market environment had an effect on the intonation of the child's voice when speaking, as well as the child's kinesthetic signals.

Keywords: politeness, preschool children's language, market environment

1. Introduction

Modesty is a very important aspect of language, because politeness can facilitate interaction between individuals. Language politeness was introduced by children from childhood through their social environment. The role of adults, especially parents and caregivers, is very much needed in this process. When they enter the preschool period, children solidify their knowledge of politeness through teachers and friends. Children begin to be introduced to how to greet people politely, express their desire ethically, express curiosity, express disagreement without high voices and voices, and so on.

As part of a community group, children also learn how to behave when they are involved in conversation. There are some rules that they need to know when interacting

with others; one of them is politeness. In courtesy, children learn that there are some rules that govern speech when they engage in conversations with others.

Therefore, it is not surprising that at this time it is increasingly realized how important the role of teachers in PAUD institutions is as educators who interact directly with children as students in shaping personality, attitudes, mental, intellectual, especially values of politeness in language.

RA (RaudhatulAthfal) Ash-Syafi'iyah is an Early Childhood Education institution under the Ash-Syafi'iyah foundation which is located around the Baruga Market neighborhood, Baruga Village, Kendari City. Planting religious values in this institution is a top priority in learning. Religious material is conveyed in a structured and systematic manner. Despite being in the market environment, RA Asy-Syafi'iyah always instills values of politeness towards his students with the principle that the conduct of RA children is polite, polite, respectful, has a good attitude or appropriate behavior.

In this study the objectives to be achieved theoretically are to contribute to the development of science by describing the modesty of preschool children in the Baruga Market, Baruga Village, Kendari City. And how to understand the environmental impact of preschoolers on the politeness aspects of language living in the market environment. While practically this research has a contribution to the community in relation to the language of preschoolers in their language so that it has an impact on the development of preschoolers who live in the market environment.

There are several relevant research results including research results from B. Kushartanti. Strategies of Language Politeness in Preschool Children: Expressing Desire. This study examines a number of politeness strategies to express desires in preschool-aged children. What's interesting is, politeness is a meeting point between language and social reality. Politeness connects language with various aspects of social structure as well as rules of conduct and ethics. Another study was carried out by Yuliatin. The Courage of Teacher's Language in Indonesian Language Learning at MTsN Arjasa. The politeness of language is an attitude or the way someone respects others in communicating. The teacher was chosen as the subject of this study for several reasons: First, because the teacher is an educator who not only provides knowledge to his students, but also provides examples of polite speech for students, especially Indonesian language teachers. Secondly, in the teaching and learning process many teacher's speech acts meet the Leech politeness principle. Another study by Maulidawati. The politeness of speech acts of Madrasah Aliyah Ruhul Islam Anak Bangsa teachers in learning. This research shows that the maxims that are followed by MA Ruhul Islam Anak Bangsa teachers include: maxim of wisdom, maxim of agreement, maxim of

appreciation, maxim of simplicity, maxim of generosity, and maxim of sympathy. The speech is spoken using directive speech acts, representative speech acts, declaration speech acts, expressive speech acts. Although previous studies have examined the modesty of teachers, but the focus of each study did not touch the substance of this research, namely the politeness of RA teachers. In this perspective, an in-depth study of the modesty of Raudhatul Athfal (RA) teachers on children's development becomes significant for research.

Because location the school is right in the market environment, so has a significant impact on students' daily speech acts. Most of the children of RA Asy-Syafi'iyah come from traders in the market and other private sectors, therefore RA Asy-Syafi'iyah has a very important role in education because it is a place for the growth and development of children, where children are influenced at a time that is very important and most critical in the development of children's language, because habits developed in a family will shape the personality of a child including the language commonly used. The environment with the use of good and polite language will encourage children to use polite language as well, on the contrary if the environment provides a bad example in speaking, the child will also imitate it. Based on the background disclosed above, the writer is very interested in conducting more in-depth research on how the courtesy of preschool children in the Baruga Market environment, Baruga Village, Kendari City.

2. Research Method

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2.1. Result and Discussion

2.1.1. The Nature of modesty

Etymologically, the root of the word 'polite' comes from the past form of Latin, 'politus', which means 'polished' which means 'refined'. In addition, in French it has the same etymology namely 'ploi' which is a form of the past verb from the word 'to polish'. Brown and Levinson state that politeness is a global privilege in language use. In understanding according to Yule describes that politeness in interaction refers to someone to show attention to the faces of others. Modesty is a behavior that is expressed with regard to ethics. Briefly there are three rules that must be obeyed so that our speech rules sound polite by the listener or against our speech. The three rules are (1) Formality (formality),

(2) hesintancy, and (3) equality or equality (equality of camamraderie). If the first rule is explained, it means do not force or do not be arrogant (allof); the second rule means making it so that the opponent tuur or the other person we speak can determine the choice (option); and the third rule means acting as if there is an opposite opponent to be the same or in other words make the opponent say feel happy. In short, it can be said that speech is called polite if it does not sound compelling or arrogant. The rule gives an action choice to the opponent's speech, and the opponent says to be happy.

Modesty is one of the phenomena of interaction that is not only related to linguistic aspects but also related to broader social aspects of society. Language politeness examines the use of language expressions by these speakers. The focus of the study is the selection and use of language expressions by a speaker to communicate an intention, desire, or purpose in a context of interaction. Modesty is one of the phenomena that attracts many experts in various disciplines. This is because politeness is not only related to linguistic aspects but also related to social aspects. Modesty in everyday life provides a description of his position as an action and conceptual. Politeness related to action refers to how politeness actually arises in communicative behavior, namely politeness as an aspect of communicative interaction.

Modesty is learning that accommodates other people in social groups to reach or towards harmony in order to avoid confrontation. Language politeness can be referred to as speech act theory and politeness theory because both are part of a sociolingic study that connects language and social factors. The nature of politeness in language

according to Brown and Levinson is related to the concept of 'face' ('face'), which is something that is emotionally invested, because this investment can be lost, maintained, or increased so that it must be continuously maintained in interaction so that harmony is maintained, like the one who said that 'face', they claim, it is something that is emotionally invested, and that can be lost, maintained or enhanced, and must be constantly attended to in interaction '.

2.2. Brown and Levinson politeness

Brown and Levinson are the first to systemalize politeness as a linguistic theory. The theory is the result of developing the ideas of experts in language comparison studies on three different language speakers, namely English, Tamil and Tzeltal, which starts from observing conversational maxims for politeness motifs. In his observations, Brown and Levinson got many similarities in the use of linguistic strategies carried out by speakers in these three different languages and also observed the use of similar strategies in other languages, which later, Brown and Levinson assumed universality politeness as a regulative factor in the change of conversation, as he said that one powerful motive for influencing not discussing in terms of Maxim is strong desire to pay more attention to 'face,' thus, politeness is the main source (solution) in violating rational rationality and politeness is communicated which is understood as a rational violation, Brown and Levinson follows.

One powerful and pervasive motive for not talking Maxim-wise is there a major source of devotion from efficiency, and is communicated precisely by that deviation. [1].

This shows that maxims are rational things (rules) so that they cannot be fully used for matters relating to 'face' because if they are associated with politeness, many things can violate the rationality of these maxims .

In explaining linguistic similarities, Brown and Levinson observe the use of language (languange use) and understanding communication as activities that have purpose and rationality. In this case, Brown and Levinson are based on Person Modeling (Model Person, abbreviated as MP).

All MPs are language speakers who are naturally fluent attached to two special properties, namely, (1) rationality, and (2) face. "Rationality" is meant something very special, namely the ability to define and provide reasons about the goals and ways to achieve these goals, as stated below.

By 'rationality' we mean something very specific to our exact definitions of a reasoning from ends to means that will achieve those ends [1]

Whereas 'face' is intended as something that is also very special, namely that the MP always expects two particular desires, generally (1) the desire not to be burdened and (2) desires are valued, as stated below.

By 'face' we mean quite specific something again: our MP is endowed with two particular wants — roughly, we want to be able to be promoted and want to be approved of in certain respects [1]. Thus, MP as a property of interacting participants, Brown and Levinson assume that all adults of a community member own the property and know that each of them expects ownership. The properties are 'face' ('face') which is a public self-image, and the rational capacities MP has to achieve their goals in ways that are consistent and acceptable certain rational capacities, in particular consistent modes of reasoning that will achieve those ends.

2.3. Maxim of Leech's politeness

2.3.1. Maxim of Wisdom (tact maxim)

The basic idea of cultural maxims in the principle of politeness is that the participants of the discussion should adhere to the principle of always reducing their own profits and maximizing the benefits of others in speaking activities. People who speak and carry out the maxim of wisdom can be said to be polite. Leech [2] says that the longer a person's speech the greater the person's desire to be polite to his interlocutor.

2.3.2. Maksim Generosity

With Maksim the generosity or the maxim of generosity, the participants of the discussion are expected to be able to respect others. Respect for others will occur if people can reduce profits for themselves and maximize profits for others.

2.3.3. Maxim Award

In the award maxim it is explained that someone will be considered polite if in speaking always try to give appreciation to other parties. With this maxim, it is expected that the participants of the discussion do not mock each other, berate each other, or demean each other. Speech participants who often ridicule other speech participants in speaking activities will be said to be rude people. It is said that because the act of mocking is an act of not respecting others.

2.3.4. Maxim of Simplicity

[2] In the maxim of simplicity or the maxim of humility, the participants are expected to be humble by reducing praise to themselves. People will be said to be arrogant and arrogant if in speaking activities always praise and favor themselves.

2.3.5. Maximum agreement / agreement

In this maxim, it is expected that the speaking participants can foster mutual compatibility or agreement in speaking activities. If there is agreement or compatibility between the speaker and the speech partner in speaking activities, each of them can be said to be polite.

2.3.6. Maxim of Conflict

[2] This maxim is expressed by assertive and expressive speech. In the maxim of conclusions, it is expected that the speech participants can maximize the attitude of sympathy between one party and the other party. If opponents say they have success or happiness, speakers must give congratulations. If the opponent's speech gets distress, or the disaster of the speaker is worthy of grieving, or express condolences as a sign of sympathy. The attitude of antipathy towards one of the participants will be considered an act of not being polite.

3. Dimensions of Childliness

In Indonesia there are several forms of greetings including me, us, you, father, mother or you. This form of greeting implies distance. Therefore, this form of greeting is usually used as a form of negative politeness. Meanwhile, in some places like Makassar and Kendari there are also greetings like me, us (you), uncle or aunt. These forms imply closeness or familiarity, and are usually used as a form of positive politeness.

The name kinship is also often used to indirectly show respect and distance. The teacher calls the student's grandmother as grandparents or opung, for example, to show their respect for the grandmother, as well as to appreciate their regional origins. In this case, the teacher uses negative politeness. In certain schools, positive politeness is indicated by a call to the parents of their mother's special child. In some schools, the teacher calls the mother of the child as the mother or mother. By calling mom or mother,

the teacher intends to align himself with the child, and familiarize himself with his mother. This is done so that the teacher expects a positive response from the child. A different reaction will certainly occur if the teacher calls the mother Mother. Even though it is considered polite, this term implies the distance between the teacher and the mother and indirectly between the teacher and the child.

[1] An interesting development is the use of my word at preschool age. At this very young age, they used my word after they understood the use of their names. The use of this word is very productive. Along with my words, children also understand who is called you and him. At this age, it seems they have not realized that there are social rules that limit the use of those words. Children freely use these words to talk to adults and talk about adults. What sentence [1] are you like? will be considered a neutral sentence if spoken by an adult to a child; and will be considered a sentence that is not polite if spoken by the child to the parent. In this case, the child must learn [1] when to use your word for the second person, or use another word.

Since childhood, Indonesian children, especially in big cities whose population comes from various ethnic groups and languages, are faced with various rules of behavior and language. They are taught ways to express gratitude when given something, apologize when doing something that is considered detrimental to others and ask permission when going to do something. The school environment consisting of teachers and classmates indirectly exerts a considerable influence on manners. The teacher introduces a number of social language rules, such as how to greet, introduce yourself, express respect and gratitude, apologize, ask permission, and ask for help.

4. Childliness in the Imperative Sentence

Politeness in speaking needs to be accustomed early in the family environment and education. [7] According to Rahardi, politeness research examines the use of language (language use) in a particular language society. The speech community in question is a society with a variety of backgrounds in the social and cultural situations that embody it.

Wijana and Rohmadi revealed that as interpersonal rhetoric, pragmatics require the [7] principle of politeness (politeness principles). The principle of modesty is related to two conversation participants, namely themselves (self) and others (other). Self is a speaker, another person is the opposite of speech and the third person is spoken by speakers and opponents of speech. Courtesy especially in the sentence of order or request has its own grounds for consideration. Keraf [3] explains that the command sentence is a

sentence which contains orders or requests that other people do something, as desired by the person who ordered. Someone who uses imperative sentences must use clear sentences so that what is desired can be understood and carried out by opponents.

The command sentence according to Keraf [4] can range from a very rude order to a very subtle request. Furthermore, this expert states that the command sentence contains the following characteristics:

(1) using loud voice intonation, especially ordinary commands and prohibitions,

(2) hard verbs, especially, ordinary commands and prohibitions,

(3) verb which supports the contents of the command, usually the basic word, and

(4) uses hardened particle.

The command sentence in Indonesian has various types. Keraf in Rahardi [5] revealed that the command sentence can be divided into nine types, namely:

(1) ordinary commands, (2) requests, (3) permissive commands, (4) invitations, (5) conditional orders, (6) satire orders, (7) prohibition orders, (8) orders of hope, invitation, (9) exciting. Rahardi concluded that the linguistic modesty of the Indonesian imperative speech includes the following: (1) short length of speech, (2) speech sequence, (3) speech intonation and kinesthetic signals, (4) markers of politeness markers. There are at least ten kinds of markers that can determine the linguistic politeness of imperative speech in Indonesian. Significance of the linguistic politeness of the imperative speech is please, please, please, let, come on, try, hope, wish, (it / it), and be willing to. The use of these markers in imperative speech will create politeness.

5. Results and Discussion

5.1. The politeness of speaking RA children Asy-Syafi'iyah

The use of phrases that mark the politeness of RA Asy-Syafi'iyah children in Kendari City Linguistically, politeness in the use of Indonesian imperative speech is largely determined by the appearance or appearance of politeness markers. From a variety of markers of courtesy of RA Asy-Syafi'iyah children can be mentioned as follows: please, please, please, come on, let me, try, hope, thank you.

5.1.1. The expression marker politeness allows

Teacher, please help us to the bathroom, I want to pee (urinate)

Speech information: This statement is delivered by the child to the teacher who wants to get permission to the room small to urinate. Taboo speeches are sometimes also used by children to the teacher. Sexual utterances, utterances that refer to body organs commonly covered with clothing, words that refer to something disgusting, and "dirty" and "rude" words including taboo words used in speaking in class .

The following example is a speech that uses taboo speech because it is spoken by RA Asy-Syafi'iyah students to the teacher when learning is taking place.

Teacher, I want permission to leave for a while, I want to defecate!

Speech information: This statement is delivered by the child to the teacher who wants to go to the restroom to defecate

Examples of student sentences that are classified as taboo above will be a polite expression if changed with the use of euphemisms, for example as follows:

(1) Teacher, I want to ask permission for a while, I want to defecate. Or, even more subtle:

(2) Teacher, I want to ask permission for a while, I want to go to the restroom. Or, the most subtle:

(3) Teacher, I ask permission for a while, I want to go back.

And the teacher can answer politely, please kid! Or it could be a bit of a message due to the condition of children who always play, like this:

Please kid, when it's done, go back to the room right away!

Likewise the teacher must use polite language to the child. If there is a child who is very irritating or a very stupid and lazy child, the teacher must still be able to use polite language to the students. Because psychologically the teacher's speech that is not polite will be fatal to students. For example, the word "stupid" is replaced with "learning needs to be improved", "yawning continues" replaced with "do not sleep late", "lazy" because often do not do the task "replaced with speech "Trying to study with friends and so on. The use of honorific word choices, namely expressions of respect for speaking and greeting others. Even though Indonesian does not know the level, the term self-word You, You, Brother, Father / Mother have a different effect of politeness when we use to greet people. In another expression, one of RA Asy-Syafi'iyah's children who wanted to get out of class for a while because there was an interest, it would not be polite if the child's speech reads as follows:

(1) I want to leave first?

(2) Do I come out?

(3) Ma'am out?

(4) My teacher wants to ask permission to leave first?

Speeches (1), (2), and (3) are not polite enough spoken by children. Children should use the utterance "I want the teacher to ask permission to leave first ?, so that the child's speech shows politeness. And the data obtained, that the RA Asy-Syafi'iyah children always use the word polite, "I want the teacher to ask permission to leave first ?," for every child who will get permission to leave the class.

5.1.2. Expression of politeness greetings Child language politeness can be seen from the child's speech acts in daily interactions.

Said polite greetings taught to children, including teaching children to say hello. Familiarizing children to say hello is one of the politeness of speaking children. When children say hello, children are trained to appreciate the existence of people around them and can establish intimacy with each other. Said polite words that were used when entering the classroom, for example, when the RA Asy-Syafi'iyah teacher greeted him when he entered class. Teacher: Assalamu'alaikum Warahmatulahiwabarakatuh. Student: Waalaikum greeting warahmatullahiwabarakatuh. Teacher: Good morning children. Student: Good morning, teacher. Another example is when a child will say goodbye to parents who deliver to the school yard: Child: Sir, I'm in this class!

Old man : Yes, kid

Child : Assalamualaikum

Old man : Waalaikumsallam

(the child while crouching kissing his father's hand as a sign of respect for the child to the parents and the form of polite behavior between children and parents)

Familiarizing children with greeting people and saying goodbye when going out or going to separate ways is one of the ways parents educate children in behaving and polite in language. When children say goodbye, parents feel children are still under the control of parents. By saying goodbye, parents can check the whereabouts of their children and be able to monitor the activities they do or with whom they are close friends.

5.1.3. The expression of politeness markers of thanks

Thank you is a simple word, but it has a huge meaning. If the utterance is spoken with a sincere heart, the difference will appear clearly. When children grow up to adolescence

and become adults, this thank you does not necessarily come out just like that but must be accustomed from an early age.

By saying thank you, without us realizing we have instilled an attitude to be able to respect others while accustoming children to being able to give thanks for everything they receive. Both parents and teachers must always be good examples for children. When they are accustomed to hearing thank you words from people around him, then he will build his awareness to do the same thing when interacting with anyone.

From the data obtained at RA Asy-Syafi'iyah, RA Asy-Syafi'iyah's children are getting used to saying thank you when getting something or getting something. Something that can mean, when they get gifts, candy, food, or valuables. Example of the speech:

Child : Teacher, what is dih?

Teacher : This is a chocolate gift, son, because Nabila had answered the teacher's question correctly.

Child : oo, thank you very much, teacher

Teacher : You're both kids

Based on the speech politeness of the children above, children need to get an understanding that saying the word "thank you" should not only be when we get something that is visible, but also when we receive the kindness and help of others. It also includes the merits that we deserve as a result of paying for their services, such as the goodness of motorbike taxi drivers who take them to their destination, or the gaps that help clean up at home, or cleaning services at school or others. Examples of other utterances:

Cleaning service : excuse the children, mother clean the remnants of paper cutouts first, then after that the game will continue again ...!

Son : Thank you mom ...

Cleaning service : both dear

With the thanks conveyed by the children of R

A Ash-Syafi'iyah, they were indirectly invited to feel how happy and happy someone's feelings were to hear these words because their actions were valued.

5.1.4. The expression marking politeness of the prohibition order

Hymes said that the monomic concept of "Speaking" in the ethnographic theory of communication that acts sequences determine the meaning of a speech. An earlier speech that is less polite can be polite when the speech is rearranged in sequence.

Speech rearrangement influences the intention to be conveyed. Thus, the sequence of speech affects the politeness of speech. The following is a speech example that changes the speech sequence as a sign of politeness in the speech of RA Asy-Syafi'iyah's son to his teacher.

Zio will get your hands pinched, just let it pinch, stop playing the zio door ..., this teacher can't play the door ...!

Speech information: One of RA Asy-Syafi'iyah's children reported his friend to the teacher because he was playing the classroom door.

In the speech above, it contains a prohibition order for Zio not to play the door. The saying of the prohibition begins with the words of Zio's friend, Zio, your hand will be pinched, let it be pinched. Reversal of the order of speech prohibited by the beginning of another speech makes speech become polite.

Tiara : Tiara can't eat ice tea in the canteen, she said, because my sweetener keeps on going and we have cold.

Zahra : hmm ..., (while laughing a little because it was almost discovered by his friend)

In the utterance, containing the order to ban Tiara against Zahra who wants to buy iced tea in the canteen, the prohibition order does not initiate other statements, but directly refers to the

prohibition order. The sentence was also polite because it continued with the explanatory sentence as the reason for the prohibition order.

Various variations on the use of markers of imperative sentence politeness have been conveyed by RA Asy-Syafi'iyah children. Based on the discussion, various markers used include requests for permission, greetings, thanks and prohibitions. The use of the dominant marker is the word thank you. Children are accustomed to activities that involve other people using the word thank you.

5.2. The impact of the market environment on the language politeness of RA Asy children Syafi'iyah

5.2.1. Children's voice intonation

RA Asy-Syafi'iyah neighborhood is an environment that is located right near the new market. Market conditions are so crowded with the bustle of traders coloring the market environment. Various activities and communication patterns are also common things. Most of the children whose parents were from a market trader in the school attended YPAK Ash-Syafi'iyah including the RA Ash-Syafi'iyah. Freedom of the market

environment makes children play, run and shout at will without any warning from parents. This becomes a habit that is difficult to remove.

According to Sunaryati [3], intonation is a high, low voice, long short voice, loud weak voice, pause, rhythm, and timbre that accompanies speech. The use of intonation in the speech of RA-Syafi'iyah children plays a role in creating an imperative speech. In addition to intonation, the politeness of the use of imperative speech in Indonesian is also influenced by kinesthetic signals that are raised through the speakers' body parts. Therefore, the influence of children who communicate with high intonation is that children who come from the market environment can influence other children in their daily life. Example speech:

Mrs. Faiz is very naughty ...!

Speech Information: Zahra yells at her teacher who is not too far from her because she was nudged while coloring.

In the above utterances, the child has not had a long and long-winded sentence so that when delivering a speech quickly only a few words come to mind.

Because of you noodles, spill my drink noodles!

Speech information: Kayla shouted while feeling annoyed and like to hit because her drink was spilled.

In the above statement, the child uses strong intonation according to the situation of his heart at that time. The habit of shouting in high notes is often done by Kayla because according to the teacher's observation, the family environment greatly influences the child's communication pattern. Children will observe the consistency of the words and deeds of the people closest to them. If the environment often shouts when talking, then the child will. But if the environment is accustomed to speaking softly, then the child will be kind and gentle. Usually children who grow up in families who love each other, care for and respect one another will act similarly to others.

5.2.2. Child kinesthetic signals

Opponents of children's speech are teachers and other adults who are in school every day, such as school staff, cleaning service and canteen keepers. Therefore, the interlocutor of the child in speaking should speak polite and subtle language in order to consider the child's psychology. Whereas kinesthetic signals that follow speech are usually limited to facial expressions. For example, there are children who do not like or like something, he will show a sullen facial expression, turn or run away without words.

In another example, a student was told by one of the RA Asy-Syafi'iyah teachers to work on the problem in front of the class because they did not master, the child answered:

"No, it can't be bu, the problem is hard" (verbal)

(while shaking his head and waving (kinestik)).

The child should be able to reject the teacher's request in a polite manner, by answering: "Sorry my mother did not understand how to work on the problem" (verbal). The teacher hears the child's answer, too, must be wise, perhaps by persuading and motivating the child with utterances that make the child confident and dare to try even though he is not sure the answer is correct. The teacher should speak, "Andi, please try first son, you believe Andi can help you later." The teacher's speech made the child's heart melt and wanted to try working on the questions on the board. However, what needs to be considered in this context is kinetic or gesture. Gestur can be used to create language politeness, and can also be misused to create language impolence.

Based on the data obtained, there is one RA Asy-Syafi'iyah child who shows a smiley facial expression and feels happy when the child enters the class and this will create politeness, but on the contrary there are children who show gloomy facial expressions when entering class and things this is considered less polite. Another thing that needs to be attempted is to maintain the atmosphere or situation of communication between the teacher and students. For example, when teaching new things that require serious joint discussion with children, it is not polite when children run in class or go out in class especially when they are loud. The tendency to dominate the conversation, when discussing in class, of course the attitude is not polite, chatting with the next friend when the teacher is explaining the lesson, looking in another direction with harassing the speaker, namely the teacher who is just delivering material in class, chuckling or cynical is part ways that do not maintain a conducive, peaceful, and pleasant communication atmosphere, which can result in disrupting communication objectives. So, value and politeness have very close ties. Someone is considered not polite and does not practice good values when talking using harsh speech. C. Closing Language politeness in children can be seen from the family environment and the learning process in the school environment. From the results of this study it was found that the language politeness of children in the family environment is very much determined by the circumstances and circumstances.

This is found in children who come from the market environment have different languages in communication. Through learning at RA Ash-Syafi'iah, students are taught

how language is actually in the sense of using language to interact communicating with other people or others.

Through the research on the courtesy of RA Asy-Syafi'iyah children, it was concluded that students used imperative speech as a sign of politeness through speech such as greetings, permission, thanks, and prohibitions. Furthermore, the language politeness of RA Asy-Syafi'iyah children originating from the market environment has an effect on the politeness of the language in this case the child's voice tone when speaking, as well as through the child's kinesthetic signals.

6. Conclusions

Language politeness in children can be seen from the family environment and the learning process in the school environment. From the results of this study found the politeness of children's language in the family environment is very determined situation and environmental conditions. This is found in children who come from the market environment have different languages in communication. Through learning in RA Asy-Shafi'iah, students are taught how real language in the sense of using language to interact communicating with others or each other, through imperative speech as a sign of politeness through speech such as greetings, asking for permission, thank you, and prohibition . so is the tone of the child's voice when talking through kinesthetic cues.

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