

## Harmonizing Civic Disposition and Local Culture: Language Politeness in Classroom Management Based on TIDAR Values

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### ABSTRACT

Harmonizing Civic Disposition and Local Culture: Linguistic Politeness in TIDAR-Value-Based Classroom Management. Civic Education (PKn) in higher education faces a paradox between a democratic academic environment and a crisis in student communication ethics. This study offers a novel contribution by applying a micro-pragmatic perspective to civic disposition, positioning lecturers as "ethics managers" who integrate politeness theory and local TIDAR values into classroom management. Employing an exploratory qualitative case study design at Universitas Tidar, the research utilized participant observation, in-depth interviews, and document analysis, interpreted through Brown and Levinson's politeness theory and the Miles and Huberman analysis model. The results indicate that positive and negative politeness strategies dominate student speech, whereas lecturer strategies remain reactive. While students understand TIDAR values, these values have not yet been systematically implemented in classroom management practices or the curriculum. These findings serve as the foundation for developing an ethics-based, participatory classroom management model.

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### ABSTRAK

*Harmonisasi Civic Disposition dan Budaya Lokal: Kesantunan Berbahasa dalam Manajemen Kelas Berbasis Nilai TIDAR. Pembelajaran PKn di perguruan tinggi menghadapi paradoks antara ruang akademik yang demokratis dan krisis etika komunikasi mahasiswa. Penelitian ini menawarkan kebaruan melalui perspektif pragmatik mikro terhadap civic disposition dengan memosisikan dosen sebagai manajer etika yang mengintegrasikan teori kesantunan dan nilai lokal TIDAR dalam pengelolaan kelas. Penelitian kualitatif eksploratif berdesain studi kasus di Universitas Tidar menggunakan observasi partisipatif, wawancara mendalam, dan analisis dokumen, dianalisis dengan teori kesantunan Brown dan Levinson serta model Miles dan Huberman. Hasil menunjukkan tuturan mahasiswa didominasi strategi kesantunan positif dan negatif, sedangkan strategi dosen masih reaktif. Nilai TIDAR telah dipahami mahasiswa, tetapi belum terimplementasi secara sistematis dalam praktik manajemen kelas dan kurikulum. Temuan ini menjadi dasar pengembangan model manajemen kelas partisipatif berbasis etika.*

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## Introduction

Civic Education (PKn) in higher education currently faces a pedagogical paradox. On one hand, the Kampus Berdampak ("Impactful Campus") policy demands the creation of a democratic academic space, where students are encouraged to become critical, participatory individuals who dare to voice their ideas openly as a fundamental element of active and politically literate citizens (Prasetyo, 2023; Widiatmaka, 2022; Alfiandra, 2018). On the other hand, this euphoria of free expression often clashes with a crisis of communication ethics. The habit of communicating on social media fast-paced and unfiltered often carries over into academic discussion spaces. This causes sharp argumentation to trigger feelings of offense and shifts the focus of scholarly discussion into an ego-driven contest lacking empathy (Sari, 2023; Onam, 2026; Nasution, 2021).

In preliminary observations in the Civic Education course during the 2024–2025 academic year, it was found that students who actively voiced their opinions often interrupted others and made personal attacks. They seemed to disregard the principle of mutual consideration. This condition serves as a warning sign that students' civic disposition particularly tolerance, respect for others' rights, and social responsibility is beginning to erode in a democratic climate. Tolerance in higher education is not an automatic outcome of the academic process. Tolerance needs to be deliberately cultivated through good classroom interaction and management (Ghanimah, 2024). Research shows that classroom openness to dialogue on challenging social topics can be one effective way to foster civic competence (Borhan, 2025).

This issue concerns not only student awareness but also requires managerial action from lecturers in managing the classroom. However, classroom management has so far tended to focus on administrative and mechanical aspects, such as time management and group assignments, without deliberately regulating language governance in the classroom (Purnamasari, 2025). Lecturers teaching Civic Education and Pancasila have a responsibility as ethics managers. They must design an inclusive learning environment, support students' critical attitudes, and mitigate potential verbal conflict (Adisel, 2021; Bickmore, 2011). An inclusive classroom climate, in which students feel emotionally supported and intellectually challenged, has been shown to increase learning engagement, including among groups vulnerable to exclusion (Yurt, 2025).

Prior research on civic disposition explains the importance of tolerance but remains normative-conceptual in nature and has not yet addressed the level of actual speech. Studies on PKn classroom management (Purnamasari, 2025) and multicultural approaches (Yusuf, 2025) establish who is responsible for fostering an inclusive climate lecturers and institutions but conceptualize their role administratively, through curriculum and policy, rather than through moment-to-moment linguistic conduct. Studies on classroom politeness (Mahmud, 2019; Noprilia, 2025) establish how politeness is linguistically structured but treat it as a descriptive phenomenon to be observed rather than a managerial instrument to be deliberately wielded. No study to date has connected these three strands normative civic value, managerial responsibility, and pragmatic speech strategy into a single analytical framework. This fragmentation constitutes the central research gap this study addresses.

To address this gap, this study proposes localizing politeness strategies grounded in Magelang's local wisdom, namely *andhap asor* (humility, not assuming one is always right) and *tapa selira* (sensitivity in preserving the interlocutor's feelings), rooted in Mataraman culture (Nafilasari, 2023), integrated with TIDAR values (Tangguh/Resilient, Integratif/Integrative, Dedikatif/Dedicated, Aktif/Active, Responsif/Responsive) as the identity of Universitas Tidar. Prior studies on civic disposition have generally employed a normative-macro approach, limited to conceptually introducing democratic values through survey research or policy document analysis (Rizkyka, 2025; Hatami, 2025), without elaborating at the micro level how such values

are enacted in students' speech during debate. Research on PKn classroom management likewise remains focused on improving pedagogical administration and cooperative learning models (Purnamasari, 2025), as well as on multicultural approaches that emphasize curriculum and institutional policy (Yusuf, 2025), without yet positioning language governance at the level of speech as a deliberate managerial instrument. Meanwhile, pragmatic linguistic studies on classroom politeness have indeed been conducted, both in foreign language learning contexts and in teachers' directive speech acts (Mahmud, 2019; Noprilia, 2025), yet such studies generally stop at the descriptive-linguistic stage, without being operationalized as a managerial instrument for lecturers in comprehensively managing classroom dynamics.

This study's scientific contribution is therefore twofold: theoretically, it extends Brown and Levinson's politeness framework beyond descriptive linguistics into the domain of communal ethics by reconceptualizing politeness strategies as a deliberate instrument of moral governance; practically, it introduces the lecturer's role as an "ethics manager" as a novel managerial construct that operationalizes local institutional values into concrete classroom practice. This study aims to map students' implementation of politeness strategies grounded in Magelangan philosophy, as well as lecturers' managerial strategies for mitigating verbal conflict by integrating TIDAR values, as a foundation for formulating an inclusive, participatory classroom management model in higher education.

## Metode

### Research Approach and Design

This study uses an exploratory qualitative approach with a case study design. This approach was chosen because the study aims to understand in depth the phenomena of language politeness and lecturers' managerial strategies within their natural classroom context. These phenomena are difficult to understand through a quantitative approach because of their contextual, situational nature, which is rich in interactional meaning.

### Research Location and Subjects

The research was conducted at Universitas Tidar, Magelang. This university was chosen because it has two relevant characteristics, namely the institutional identity of TIDAR values consisting of Tangguh (Resilient), Integratif (Integrative), Dedikatif (Dedicated), Aktif (Active), and Responsif (Responsive), as well as its position as a center of Magelangan local wisdom. The research subjects consisted of lecturers teaching the Civic Education course using a student-centered learning model, as well as students from several discussion groups under their instruction during the Even Semester of the 2025/2026 Academic Year. Subjects were selected using purposive sampling based on the criteria that the class has intensive group discussion sessions and that the lecturer is willing to be observed and interviewed in depth. All participants gave consent for the recording and use of data for research and publication purposes, with their identities anonymized using codes such as Std-01, Std-02, and so on, as well as Lecturer 1 and Lecturer 2.

### Data Collection Techniques

Data were collected through three techniques carried out simultaneously for method triangulation: (1) participatory observation and recording of speech during ongoing academic discussions, to capture instances of verbal offense and politeness strategies that emerge naturally during group discussion; (2) semi-structured in-depth interviews with lecturers, to uncover managerial strategies, conflict mitigation measures, and the ways lecturers integrate TIDAR values into classroom management; and (3) documentary study of the Semester Learning Plan (RPS) to capture the administrative integration of TIDAR values and local wisdom.

### Data Analysis Techniques

Data analysis combined two approaches, each following an explicit, sequential procedure to strengthen methodological transparency.

First, pragmatic analysis using Brown and Levinson's (1987) politeness theory was employed to identify forms of face-threatening acts and politeness strategies. This analysis proceeded through three stages: (1) segmentation, in which speech transcripts were divided into discrete speech-act units bounded by turn-taking or topic shifts; (2) coding, in which the researcher labeled each unit according to Brown and Levinson's four strategy categories (bald on-record, positive politeness, negative politeness, off-record) based on explicit linguistic markers (e.g., hedges, in-group identity markers, indirectness); and (3) independent re-verification, in which the researcher revisited each coded unit after an interval, re-reading it against the surrounding discourse context to confirm that the assigned category reflected the speaker's communicative intent rather than surface lexical form alone, revising any classification found inconsistent on second reading.

Second, the Miles and Huberman (1994) interactive analysis model was used to construct findings on lecturers' managerial practices into a pedagogical governance design. Data reduction involved selecting and condensing interview transcripts and field notes into categories relevant to managerial strategy (e.g., preventive vs. reactive intervention, explicit vs. implicit value integration). Data presentation was organized into a comparative matrix between the two lecturer informants. In this way, patterns of similarity and difference could be seen clearly. To ensure the conclusions were correct, the matrix was reviewed several times. This matrix was also compared with the original transcripts and the RPS document. The purpose was to ensure that the managerial patterns identified were supported by multiple data sources, not just one.

### Data Validity Testing

Data validity was checked using three complementary methods. First, we compared accounts from students and lecturers with documents. The purpose was to see whether there was agreement or difference between how politeness and TIDAR values were described and how they were actually practiced. Second, we cross-checked findings obtained from observation, interviews, and documentary study. This was to ensure that no finding relied on only one method of data collection. Member checking was conducted by presenting preliminary interpretations of the findings to the participating lecturers in a follow-up session, inviting them to confirm, clarify, or contest the researchers' interpretation; minor clarifications offered during this process were incorporated into the final analysis, while no substantive contradictions arose, supporting the credibility of the reported findings.

## Results and Discussion

### 1. Students' Implementation of Language Politeness in Group Discussions

Observation results from student discussion groups in the Civic Education course reveal a speech pattern predominantly oriented toward positive politeness strategies, rather than face-threatening acts as depicted in this study's preliminary observations. In the first group, students used hedges when proposing or correcting a discussion partner's idea, employing a negative politeness strategy that functions to minimize pressure on the interlocutor's face. This is evident when one student redirected the discussion topic without dismissing the preceding idea.

*"Yeah, it doesn't have to be money, since you're helping too. A lot of people are also... in this context, you know, we also need other people's help." (Std-01, observation, 2026)*

The excerpt demonstrates a positive politeness strategy by emphasizing group solidarity while redirecting the discussion toward a social concern, without directly faulting the preceding suggestion. A similar pattern was found in the second group, where role allocation was negotiated openly without one-sided dominance.

*“One person, or two people? One person would be the perpetrator, then someone would report it, then someone would reprimand them, and then there would be points for each of those.” (Sdt-04, observation, 2026)*

This open-ended clarifying question reflects an effort to involve all members in the decision-making process; students did not assign roles unilaterally, which aligns with Brown and Levinson's framework, which categorizes this as a positive politeness strategy based on inclusion.

This finding is interesting to read in light of the study's initial assumption. The preliminary observation underlying this study found a tendency among students to interrupt one another and to launch personal attacks during debates in large-class discussions. In small group discussions that are collaborative and productive, one example being working together on a video assignment, the interaction showed consistent politeness. This difference indicates that students' language politeness is situational. Politeness is influenced by group size (large or small). Politeness is influenced by the type of task, for example, whether it is an argumentative debate or collaborative production. The level of familiarity among members influences politeness. Politeness is not a fixed trait in each student.

In addition, this study found an off-record politeness strategy in the form of humor. For example, when someone introduced themselves jokingly in one group. This humor eased the atmosphere and strengthened group solidarity at the start of interaction. This strategy fits the principle of *tepa selira* in Magelangan local wisdom. The principle of *tepa selira* emphasizes sensitivity in preserving the interlocutor's feelings. However, in this finding, the principle of *tepa selira* emerged spontaneously. There was no explicit instruction directing it. From here, this spontaneity provides important information. Students appear to have already the pragmatic competence to be polite. This competence is still a form of unspoken knowledge. Students are polite intuitively. Students are not aware of this competence and do not reinforce it as an institutional value. The pedagogical task is not to teach politeness from the beginning, but to surface the pragmatic competence that already exists and make that competence conscious and deliberate.

## 2. Lecturers' Managerial Strategies in Managing Communication Ethics

Interview results with lecturers teaching the Civic Education course reveal a managerial pattern that is reactive and implicit, rather than preventive and deliberately designed. The first lecturer explicitly stated that no preventive action is taken against potential verbal friction.

*“There isn't anything preventive, per se. Usually, after the discussion, I remind them not to engage in debates that could trigger personal emotions... I let them continue, while still monitoring them to see whether there are any negative consequences.” (Lecturer 1, interview, 2026)*

This excerpt shows the lecturer's position as a passive observer who acts only after the discussion has ended (retrospective intervention), rather than through preventive design from the outset. This approach is consistent with his position as a "mediator" who evaluates the substance of the argument, rather than passing judgment on the parties debating.

*“After that, deciding not to take sides with any individual, but rather with the topic or object of study that they are debating.” (Lecturer 1, interview, 2026)*

The second lecturer showed a somewhat more interventionist pattern, issuing direct nonverbal reprimands upon hearing mild crude language during discussion. *"Not by name specifically, but words like 'anjir,' 'anjay,' 'anjing,' and the like... I'd probably give them a hard stare."* (Lecturer 2, interview, 2026)

He would then temporarily halt discussions deemed to be heading toward personal attacks. However, he acknowledged that such incidents rarely occurred and were usually merely Javanese-language jokes not intended seriously.

*"They stopped it, but it's very rare to come across something like that. At most, if it gets personal, it's just jokes like 'not going' or 'lying,' more along those lines."* (Lecturer 2, interview, 2026)

Both lecturers' reactive patterns can also be interpreted through the classroom discourse analysis framework developed by Aporbo et al. (Aporbo, 2024), which found that educators naturally combine face-threatening acts and face-saving acts in classroom interaction. Yet, the management of this combination is generally intuitive and not consciously reflected upon by educators as a managerial strategy. The findings regarding both lecturers in this study, in which responses to potential verbal conflict depend entirely on situational judgment, confirm this intuitive pattern: the skill of managing face threats in the classroom appears to be possessed naturally, yet has not been constructed as a managerial competency that can be taught, evaluated, or systematically replicated to other lecturers.

A consistent pattern across both informants is the unintentional integration of TIDAR values at the level of interaction. The first lecturer stated that:

*"If we're being rigid, I didn't explicitly instruct those values, but during the lectures they have already been practicing them... Interactivity and integrity are all there."* (Lecturer 1, interview, 2026)

This statement shows that TIDAR values emerge naturally from routine coursework, such as the obligation to cite references and to comply with assignments. TIDAR values are not the result of instructional design deliberately directed at language strategy. The second lecturer reinforced this pattern with a more explicit statement.

*"Not specifically or directly. It's more about following the course plan (RPS)... but specifically incorporating that into the course itself, that has never been done at all."* (Lecturer 2, interview, 2026)

I see the same pattern appearing in Magelangan local wisdom. Both lecturers admitted they had never introduced *andhap asor* or *tepa selira* in a structured way.

*"I have, but not consistently. For example, something like '\*ajining diri gumantung ing lathi'\* (one's dignity depends on one's speech) comes out spontaneously without being planned, and it's not consistent... it just happens when it fits."* (Lecturer 2, interview, 2026)

This statement shows that local wisdom still appears only as a side remark, depending on the flow of conversation, rather than as a deliberately designed learning tool, as suggested in prior ethnopedagogical research (Aulinniha, 2025). This reveals a significant gap in the institution's moral structure: TIDAR values and local wisdom are treated like background culture assumed to be absorbed automatically simply by being at Universitas Tidar rather than as part of a moral curriculum that must be deliberately conveyed and reinforced. A value left at the ambient level is difficult to teach, assess, or strengthen systematically because the value has not yet been translated into a clear instructional design.

### 3. Documentary Confirmation

Analysis of the RPS document for the Civic Education course confirms the interview findings. The RPS displays all Graduate Learning Outcomes (CPL), Course Learning

Outcomes (CPMK), and Sub-CPMK that focus on macro-level civic values. These macro-level civic values are stated in the course description.

“The Citizenship Education (PKn) course aims to shape students into citizens with strong character, national awareness, and a commitment to the values of Pancasila and the 1945 Constitution.” (RPS PKn, Universitas Tidar, 2026)

This macro-orientation fits the general trend in civic education. Rizkyka et al. (2025) and Hatami (2025) note that the strengthening of civic disposition in the digital era is still stuck in a normative-conceptual approach. Without discussion of micro-level practice, the strengthening of civic disposition does not really take effect. Of the fourteen Sub-CPMK in the document, not a single one targets communication competence, language ethics, or speech politeness in discussion. The “Participatory Activity” component in the evaluation plan is described only as “student activeness in attending lectures” (RPS PKn, Universitas Tidar, 2026). No rubric assesses the quality or ethics of students’ arguments.

This pattern shows a tendency also noted by (Purnamasari and Sanoto, 2025). Innovation in PKn classroom management including cooperative learning models—still only improves teaching techniques. This innovation has not yet touched the dimension of communication ethics. Ethics is still not an evaluation component on a par with other cognitive and affective outcomes. This disparity is in line with findings from an OECD policy review (Borhan, 2025). OECD notes that civic education in many countries is strong in normative curriculum but weak in operationalizing inclusive practice in the classroom. The PKn RPS at Universitas Tidar has a Sub-CPMK that only emphasizes macro-level knowledge and attitudes.

The Sub-CPMK does not cover communication competence. This example becomes a concrete illustration of the gap highlighted by the OECD at the level of higher education institutions in Indonesia. I found that TIDAR values and Magelangan local wisdom are indeed not explicitly mentioned in the RPS document. Neither in the learning outcomes section nor in the reference list do TIDAR values and Magelangan local wisdom appear. This finding strengthens the study’s triangulation of data. Lecturers’ statements in interviews confirm that TIDAR values and Magelangan local wisdom are absent from the official document used as the instructional reference. The study states that classroom governance at the administrative level and language governance at the level of speech work are two separate domains. Classroom governance at the administrative level is documented and orderly. Language governance at the level of speech depends entirely on situational initiative and each lecturer’s personal sensitivity.

The separation of these two domains carries theoretical meaning beyond mere description. The separation shows that institutional character values, even when clearly articulated in the vision and mission, remain difficult to put into practice. Lecturers can put institutional character values into practice once they translate them into assessable classroom indicators. A value that is not yet observed, coded, or evaluated in speech has, for practical pedagogical purposes, not yet found its way into everyday classroom practice.

#### 4. Explicit Civic Knowledge versus Implicit Civic Disposition

A different finding emerged from the third discussion group, which was working on an assignment focused on legal compliance. In this group, material on civic disposition and TIDAR values was read aloud explicitly as part of the assignment instructions.

*“Civic disposition, or civic character, refers to the public and private qualities that are essential for maintaining and developing constitutional democracy... The internalization of the values and local wisdom of Magelang. The TIDAR values: Resilient, Integrative, Dedicated, Active, Responsive.” (Sdt-07, observation, 2026)*

This group was also instructed to explain the connection between TIDAR values and local wisdom (*andhap asor, tepa selira*) as one of the mandatory slides in their assignment report. Furthermore, this group uniquely agreed upon politeness rules verbally and consciously prior to the discussion.

*"It means, perhaps we should, first, not use harsh language... second, practice good manners."*  
(Sdt-07, observation, 2026)

This finding nuances the earlier conclusion that the integration of TIDAR values operates in a "fully implicit" manner. At the level of civic knowledge (knowledge of TIDAR values and politeness), this integration is explicit and structured, embedded in formal instructional material that students are required to study and report on. However, this awareness at the knowledge level does not automatically guarantee equivalent operationalization at the level of real interaction: the rule "must not use crude language" agreed upon by this group constituted a one-time verbal instruction at the start of the session, rather than a managerial strategy systematically designed and evaluated for its continuity by the lecturer consistent with findings from earlier groups that lecturers lack a formal rubric or mechanism for assessing students' language ethics throughout the discussion process.

Thus, this study identifies three layers of TIDAR value integration that differ in their degree of conscious intentionality: (1) at the level of the RPS document, where it is not mentioned at all; (2) at the level of material/civic knowledge conveyed to students in certain groups, where it is explicit and structured; yet (3) at the level of interactional practice and lecturers' managerial strategy, it remains implicit, reactive, and is not systematically evaluated. This layered finding enriches the study's initial argument: the gap lies not in the total absence of TIDAR values from the curriculum, but in the broken link between normative knowledge of these values and their operationalization as a deliberate pragmatic instrument in managing classroom interaction. This three-layer finding helps refine what is meant by "internalization" of moral values in civic education: internalization may not be a single event of knowledge transmission, but a multi-stage process requiring alignment between what is taught (knowledge), what is modeled (managerial practice), and what is institutionally documented (curriculum) an alignment that, based on the findings of this study, still has room to be strengthened.

#### 5. The Implicit Managerial Pattern as a Starting Point for the Mode

All data sources derived from observations of student speech, interviews on lecturers' strategies, and the RPS document reveal a convergent pattern at the level of interactional practice: language politeness and the integration of TIDAR values/local wisdom operate implicitly, spontaneously, and unintentionally at the level of lecturers' managerial strategy, even though at the level of formal civic knowledge such integration can be explicit. This condition aligns with Bickmore's (2011) argument that healthy democratic education requires deliberately designed dialogue and conflict resolution, rather than being left to develop naturally.

Tolerance and sensitivity to mutual consideration are not an automatic outcome of the academic process but competencies that must be deliberately cultivated through educators' active role in creating an inclusive learning environment (Ghanimah, 2024). In line with this, classroom openness to dialogue on challenging social topics as observed in the discussion groups in this study addressing issues of law compliance and social concern has proven to be one of the most effective pathways for fostering civic competence (Borhan, 2025). Furthermore, an inclusive classroom climate, in which students feel emotionally supported while intellectually challenged, has been shown to correlate with higher levels

of learning engagement and critical thinking, including among groups potentially vulnerable to exclusion in discussions (Yurt, 2025).

However, as found in this study, existing approaches both from the lecturers' side and from the curriculum document side have yet to position the dimension of language and speech politeness as a deliberate component in instructional design at the level of interaction, a weakness also found in multicultural approaches to civic education, which generally emphasize curriculum and institutional policy without touching on the daily practice of classroom interaction (Yusuf, 2025; Mazid, 2025). This finding strengthens this study's position in filling the gap between descriptive pragmatic studies of politeness (Mahmud, 2019; Noprilia, 2025), intuitive-unsystematic studies of classroom discourse (Aporbo, 2024), and administrative studies of classroom management (Purnamasari, 2025), by bridging the three through the concept of the lecturer as an ethics manager who consciously and deliberately manages language governance. The final part of this discussion explains the concept of the ethics manager role. The concept of the ethics manager role differs from current managerial structures and requires a practical approach to implementation. The differences and operational requirements of the ethics manager role need to be elaborated.

#### 6. The Ethics Manager: A Conceptual Elaboration

This study introduces the concept of the lecturer as an "ethics manager." This concept still needs further specification. This specification is needed to avoid conflating the concept with other managerial roles already known in the literature. Three characteristics define this construct. First, scope of authority classroom managers usually only manage time, tasks, and behavioral discipline (Purnamasari, 2025). The ethics manager has a different scope of authority. The ethics manager's authority extends to linguistic integration within classroom interaction. The ethics manager monitors not only student participation but also how students express disagreement, offer corrections, and criticize in their language. This authority is narrower, yet deeper, than ordinary classroom management. Second, mode of intervention this study found that the lecturers serving as respondents used a reactive mode. The lecturer intervenes only after a face-threatening act has occurred.

The ethics manager, by contrast, adopts a proactive approach to intervention. In that mode, politeness norms are established, modeled, and reinforced before discussion begins. This resembles the rule that appeared spontaneously among students in the third discussion group, but that rule was deliberately created by the lecturer, not arising by chance from student initiative. The gap between the observed reactive mode and the envisioned proactive mode in this construct lends the concept normative force. That force is not merely descriptive. Third, the value-translation function the ethics manager performs a function not yet addressed in the literature, either in civic education (Branson, 1998; Cogan, 1998) or in classroom politeness (Mahmud, 2019; Noprilia, 2025). The ethics manager translates abstract institutional values such as TIDAR into concrete, observable speech-act expectations. For example, the value "Integratif" means expecting disagreement to be expressed politely while still maintaining group harmony. This was seen in the student discussions in this study. So, the ethics manager ensures this approach is used deliberately and consistently. The ethics manager does not leave ethics dependent on each student's individually improvised pragmatic ability. These three characteristics position the ethics manager not merely as a new name for an existing classroom management role, but as having a structurally distinct function. The ethics manager connects communal ethics to the micro-level language used every day in the classroom. The model remains conceptual at this stage; its practical instruments (e.g., a politeness rubric, lecturer training protocol,

or structured pre-discussion norm-setting procedure) constitute the necessary next stage of development, as outlined in the Conclusion below.

## Conclusion

This study reveals that the implementation of student language politeness and lecturers' managerial strategies in the Civic Education course at Universitas Tidar occurs implicitly and situationally in real interaction, even though, at the level of formal civic knowledge, TIDAR values and local wisdom can be explicitly conveyed to students. Three main findings address the study's research questions.

First, regarding students' implementation of politeness strategies grounded in Magelangan philosophy, observation results from several discussion groups show a dominance of positive and negative politeness strategies (Brown & Levinson) the use of speech hedges, collective involvement in decision-making, and humor as an off-record strategy with no significant face-threatening acts identified. The value of *tepa selira* appeared to emerge spontaneously in small-scale collaborative interaction.

Second, regarding lecturers' managerial strategies for mitigating verbal conflict through the integration of TIDAR values, the lecturers serving as respondents exhibited a reactive intervention pattern (acting after an incident occurred) and an intuitive approach (based on personal situational judgment), rather than a preventive and deliberately designed approach. TIDAR values and Magelangan local wisdom were found to be explicitly integrated at the level of material/civic knowledge conveyed to students, yet had not been equally operationalized in lecturers' managerial strategies for directly managing interactions and mitigating verbal conflict.

Third, analysis of the RPS document structurally confirms this gap: all CPL and Sub-CPMK are oriented toward macro-level civic values, with not a single indicator targeting communication competence or speech ethics, and the evaluation component "Participatory Activity" measures only activeness without a rubric for argumentation quality. This triangulation between student speech, lecturers' statements, and official documents consistently confirms that classroom administrative governance and language governance at the level of speech continue to operate as two separate domains, with a broken link between normative knowledge of institutional values and their operationalization as a deliberate pragmatic instrument.

Theoretically, this study contributes to the field of civic education and communal ethics in two specific ways. First, this study extends Brown and Levinson's politeness theory. The theory was originally developed to describe interpersonal speech. Now the theory is applied to institutional and moral integration. This study shows that politeness strategies can function as an observable indicator. This indicator reveals how communal values such as TIDAR are, or are not, put into practice. Second, the researcher introduces the "ethics manager" as a new bridge between linguistic pragmatics and educational management. The researcher identifies a gap that neither field has filled when treated separately. Civic education research defines values, but does not explain how values appear in speech. Pragmatics research explains politeness in speech, but does not connect it to institutional moral values. This is what makes this study novel. This study connects the two by positioning language governance as an educational object of moral management. The researcher asserts that language governance is not merely a matter of curriculum or policy, but is legitimate and necessary for managing morality in education.

These findings serve as an initial foundation for formulating a draft participatory classroom management model. The lecturer serves as an ethics manager, consciously designing a space for critical dialogue. The ethics manager also mitigates potential verbal conflict by integrating TIDAR values and Magelangan local wisdom into interactions, not only into knowledge. This study offers a practical implication. The RPS of the Civic Education course

needs to be revised to add indicators of communication ethics and speech politeness. Both indicators become part of measurable learning outcomes. Lecturers need training on preventive managerial strategies grounded in language politeness. Lecturers should not rely solely on reactive intervention. Future research needs to expand the research subjects. Future research can also test the effectiveness of the resulting draft participatory classroom management model through a pilot in the following semester.

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