



# Fostering Student Politeness Through Religious Education Amid the Challenges of Social Media

Vika Audina Wardani<sup>1\*</sup>, Sadam Fajar Shodiq<sup>2</sup>

<sup>1,2</sup>Program Studi Pendidikan Agama Islam, Fakultas Agama Islam, Universitas Muhammadiyah Yogyakarta, Indonesia

Religious education plays an important role in shaping students' character and communication ethics, while social media can influence students' language patterns, both positively and negatively. Therefore, the purpose of this study is to analyze the extent to which religious education and the influence of social media play a role in improving students' language politeness in Islamic schools in Yogyakarta. Language politeness is an important issue in character education, especially amidst the challenges of social media development. This study uses a quantitative approach using a Likert scale survey processed with Smart-PLS. In this study, there were 230 students from two Islamic high schools in Yogyakarta who were the research samples. The results of the study indicate that both religious education and social media have a significant influence on students' language politeness. Social media shows a stronger influence than religious education, depending on how students use it wisely or otherwise. Theoretically, this study contributes to enriching the literature on character education and language pragmatics. These findings provide practical implications for teachers, parents, and schools to design a learning approach that integrates religious values with digital literacy in order to form polite communication.

**Keywords:** Religious Education, Language Politeness, Social Media, Character Education, Islamic Schools

## OPEN ACCESS

ISSN 2548 2254 (online)  
ISSN 2089 3833 (print)

*Edited by:*  
Muhlasin Amrullah

*Reviewed by:*  
Chaerul Rochman  
Ulva Badi Rohmawati

\* Correspondence:  
Vika Audina Wardani  
[audinavikaa30@gmail.com](mailto:audinavikaa30@gmail.com)

*Received:* 05 February 2025

*Accepted:* 19 May 2025

*Published:* 11 June 2025

*Citation:*  
Vika Audina Wardani, Sadam Fajar Shodiq (2025) Fostering Student Politeness Through Religious Education Amid the Challenges of Social Media

*Halaqa: Islamic Education Journal* 9:1.  
doi: 10.21070/halaqa.v9i1.1712

## INTRODUCTION

Courtesy is a significant concern in Indonesian schooling. Utilising the appropriate degree of civility is crucial for facilitating seamless communication (Madaan *et al.*, 2020). Effective communication is essential for the development of a strong educational foundation. It is crucial to be both efficient and courteous when acquiring knowledge. Language politeness refers to the process of considering the social context, including factors such as timing, audience, and intention, when selecting words and engaging in verbal communication within a culture (Habeab Al-Obaydi, 2021). Nevertheless, a majority of students have a tendency to communicate in a discourteous and unpleasant manner, often opting for slang or informal language (Fitriyah *et al.*, 2020). Students frequently neglect to employ formal words, such as "please", "excuse me", and "thank you". Instances of this phrase are often infrequently employed by students in educational institutions (Rukmini & Yuliasri, 2020). Thus, in order to foster effective engagement inside the classroom, it is imperative for both teachers and students to cultivate a positive and mutually beneficial rapport. It is the duty of teachers to instruct pupils in the art of polite speech and to admonish them if they engage in impolite behaviour while engaging with their peers at school. In addition, it is essential for teachers to exhibit courteous speech in the presence of pupils in order to foster a culture of politeness among students. The level of politeness exhibited by teachers has a greater likelihood of eliciting pleasant emotions, such as happiness, and promoting obedience. Conversely, teachers who lack courtesy are more prone to eliciting unpleasant feelings and provoking resistance.

Within the realm of religious life, numerous factors elucidate the significance of articulate speech. The level of politeness exhibited by students when communicating in an educational setting holds significant importance in discerning their ethical behaviour (Mantra, Handayani & Kumara, 2022). Language serves as a means for

acquiring knowledge, exchanging information, and engaging in social interactions, necessitating its acquisition and comprehension (Prayitno *et al.*, 2022). When engaging in communication, children should prioritise courtesy when interacting with teachers, friends, and other individuals. One method involves engaging in teaching and learning activities that promote extensive contact. This education greatly facilitates pupils' ability to engage in social interactions at school, as language fundamentally serves as a means of communication (Alief, 2022). Given the importance of religious education, politeness plays a significant role in evaluating an individual's character. Therefore, it is crucial to prioritise the study of religious education and promote politeness in students' language. This can be achieved by establishing an environment that encourages polite speech among students (Kurniawan, Maharani & Anshori, 2024).

Social media has significantly contributed to society by enhancing communication. Social media's advent has significantly influenced student contact and involvement within educational institutions (Lashary, Muntazar & Yasir, 2021). Social media serves as a platform for users to obtain information that has been created and shared by other users (Januarini & Rahis Pasaribu, 2024). According to a study conducted by Umar (2021), it has become increasingly typical for teens to only converse through social media platforms. When utilising social media, numerous users engage in the misuse of the platform by employing abusive, impolite, and discourteous language, as well as including slang often used on social media. Consequently, these users may inadvertently carry over this language into their interactions at school, including unintentionally utilising it when speaking with teachers. These expressions become much more discourteous when employed with elderly individuals. Nevertheless, the majority of pupils exhibit a lack of concern for language conventions and often fail to consider the intended recipient of their expressions. Hence,

it is advisable for students to restrict their usage of social media in order to mitigate the adverse effects it may have on their language proficiency.

The advancement of technology has a direct impact on the evolution of language used on social media platforms. (Datok, Syukur & Lahmuddin, 2020) provide a definition of social media as digital apps and platforms that enable users to generate, modify, and engage with others online. The prevalence of social media has resulted in a significant number of students displaying unpleasant behaviour, rudeness, and even engaging in offensive communication with others (Susandi *et al.*, 2024). In the context of religious education, teachers have a crucial responsibility to impart the principles of linguistic politeness to students, drawing from Islamic teachings. Additionally, they can promote the use of language within the school setting to foster the development of positive character traits among students, both within and beyond the school premises (Rahim & Khatimah, 2021). Education enables students to select the appropriate language for communication with educators, since school serves as a platform for students to acquire knowledge and cultivate their own attributes.

In addition, religious education significantly contributes to the development of communication ethics. Politeness is commonly linked to both proper conduct and ethical behaviour (Masruddin *et al.*, 2023). Umbar (2019) asserts that language politeness should align with the cultural norms prevalent in the social context. Language politeness is demonstrated through the use of specific verbal communication protocols or linguistic protocols (Anwar *et al.*, 2021). Religious education has the potential to cultivate students' character in the realm of communication ethics, encompassing virtues like excellent manners and the discernment to select appropriate language. These valuable skills can be imparted to students through instruction. According to the study conducted by Guna (2020), religious education not only imparts knowledge about religion but also instills

universal values such as environmental protection and respect for others. This is because the primary objective of religious education is to cultivate students' virtuous morals. Consistent efforts must be made to uphold linguistic courtesy, particularly when communicating with teachers during classroom learning. Students have a responsibility to consistently and effectively maintain politeness when dealing with teachers, both inside and outside of the classroom (Mardiningsih *et al.*, 2023). Thus, the Islamic moral system that is cultivated through the education process consists of rules that are aligned with Islamic principles.

Theoretically, this study contributes to enriching the literature on character education and language pragmatics in the context of Islamic education. Practically, the findings of this study can be a reference for teachers, parents, and educational policy makers in designing more effective learning strategies and social media supervision to form polite communication among students. The implications of this study are also expected to support the strengthening of students' character through religious integration and wise use of digital media so that a positive learning environment is created both in and outside of school. (Prayitno *et al.*, 2022).

Language politeness is a very interesting research topic because it is hierarchical in nature to reveal phenomena that occur between speakers and interlocutors who communicate throughout life. In addition, language politeness can also create togetherness between teachers and students, respect teachers, and foster cooperative interactions between teachers and students (Susandi *et al.*, 2024). Based on the ideals above, it turns out that in reality, the politeness of students' language in Islamic schools in Yogyakarta is still not appropriate. In reality, some students in Islamic schools in Yogyakarta still use informal language or slang even when interacting with teachers. Although many studies have examined the relationship between religious education and social media on students' politeness, most previous studies are still general

and do not specifically emphasize the context of students in Islamic schools in Yogyakarta. Therefore, the researcher aims to examine more deeply the influence of religious education and the challenges of social media on students' politeness. Therefore, the researcher intends to conduct a study entitled: "improving students' politeness: the role of religious education and the challenges of social media" so this study aims to examine the extent to which the role of religious education and the challenges of social media can improve students' politeness.

## LITERATURE REVIEW

Religious education holds significant prominence within the school system of Indonesia. As per the findings of Fitriyah et al. (2020), religious education can be defined as a deliberate endeavour to cultivate students' reverence towards the Supreme Being in accordance with their personal beliefs. This is achieved by emphasising the importance of respecting other religions, with the ultimate goal of fostering harmonious relationships among different religious communities in society, thereby contributing to national unity and integrity. Effective communication plays a crucial role in enhancing students' engagement in learning, boosting their self-confidence, improving their comprehension, and fostering their motivation to study (Novitasari & Wahyuni, 2024). Religious education holds significant importance in cultivating ethical values among pupils, as stated by Ningsih and Fitria (2023). Teachers must not only impart knowledge but also possess the ability to effectively apply them to pupils, enabling them to utilise these concepts in their daily lives.

Prior studies contend that education encompasses more profound and extensive objectives, including the cultivation of cognitive abilities, ethical values, and the production of knowledgeable individuals and nations (Purnama & Asdlori, 2023). In addition, religious education seeks to imbue human life with ethical principles,

cultural awareness, and religious ideals. In addition to fostering religious intelligence, autonomy, ethical values, and self-confidence, which are essential for the betterment of society and the nation (Paramansyah *et al.*, 2024). Religious education has a crucial role in enhancing students' communication skills, enabling them to effectively engage in academic and social interactions within the school environment.

H 1: The teaching of religious beliefs has an impact on the use of polite language.

Social media has become an integral component of contemporary society, with billions of individuals worldwide utilising it for communication, information sharing, and relationship building (Dhiman, 2023). Social media has the ability to alter an individual's linguistic patterns and speech. Furthermore, the modes and structures of communication on social media differ among children, adults, and parents (Mudiono, 2022). Politeness is a societal construct that is manifested through social conduct and governed by a set of ethical principles (Endrayuni, Yusra & Lestari, 2021). Presently, the linguistic expression employed by youngsters no longer mirrors a society that embraces moral and artistic principles. Language etiquette is a contributing factor to misconceptions in cyberspace. Despite the significance of politeness in direct interactions, many Indonesians still neglect to exhibit proper etiquette when conversing in online. According to a study conducted by Madaan et al. (2020), it has been observed that both on social media and in school settings, a significant number of students have experienced a decline in their adherence to courteous behaviour. They speak candidly without taking into account the identity of their audience, resulting in a language that often lacks the element of courtesy.

Politeness is a conscious endeavour made by individuals to uphold their self-assurance, benefiting both the speakers themselves and their conversation counterparts (Mojo *et al.*, 2021). In their study, Suparno, Fitriana, Nadra, and

Gunawan (2023) emphasised the importance of adhering to the principles of politeness, which include tact, generosity, praise, humility, approval, and sympathy, in order to effectively express politeness in language. While social media is undoubtedly beneficial for efficient and accurate communication, it can also impact students' language etiquette by exposing them to many linguistic styles prevalent on social media platforms. Language politeness can be understood as a universally observed phenomenon in human social interaction and culture. Each language has its unique methods of conveying politeness (Madina, 2023).

H 2: The use of social media has an impact on the level of politeness in language.

Politeness in language is an integral aspect of language development. Language politeness has evolved as a crucial aspect that should be incorporated into all language-related endeavours. According to Mustadi and Amelia (2023), the primary attribute of language that effectively conveys the fundamental nature of human social interaction is the usage of polite language, which is manifested through speech. Effective communication prioritises the use of language in speech settings that are aimed at achieving specific goals. Language usage methods are to employing speech patterns that safeguard the dignity and self-worth of the individual with whom one is conversing, hence mitigating the likelihood of communication breakdowns. Every instance of language usage in communication events encompasses a collection of principles, specifically the concepts of cooperation and courtesy. The concept of collaboration pertains to the exchange of accurate, unambiguous, and concise information, whereas the principle of civility supports the smooth flow of talks, fostering social equilibrium and amicable relationships (Suparno *et al.*, 2023).

Maintaining politeness in language activities can be challenging. Politeness is a societal norm that is universally accepted and expected in social interactions (Mardiningsih *et al.*, 2023). The linguistic structure employed by a particular

culture can exert an impact on other societies, despite the fact that each individual inside such societies is still guided by the norms that govern all aspects of society. Facebook, Twitter, Instagram, and TikTok have revolutionised interpersonal communication and established novel interaction patterns. The advent of social media has brought about significant transformations in human interaction and communication, including the adoption of novel and less courteous terminology (Azzaakiyyah, 2023). The objective of religious education is to foster a learning environment that promotes continuous learning among students throughout their lives. This learning culture prioritises the significance of ongoing progress and advancement, encompassing intellectual and spiritual aspects, throughout an individual's lifetime (Rushami Zien, Abu Bakar & Saad, 2024). Religious education has the potential to mould students' character by imparting knowledge and values during their schooling. This educational process can instill admirable behaviour, including the practice of ethics and civility, which are typically emphasised in schools. This has a significant impact on pupils, enabling them to effectively apply what they have learnt when dealing in non-academic settings (Masturin, 2023).

H3: The relationship between religious education and social media in influencing language etiquette is explored in this study

[Figure 1 about here.]

## METHODS

### A. Research Sample

The sample population in this study consisted of grade XII students from one of the senior high schools in Yogyakarta, and a religious-based Islamic religious education school. This study involved 250 students conducted in two Islamic senior high schools in Yogyakarta. With 230 students completing the sample correctly, and 20 students did not complete in this study. In this study, a simple



random sampling technique was used to select students from two senior high schools in Yogyakarta. Also, this study has obtained ethical approval from related institutions, and all respondents provided written consent. The number of samples from all Islamic educational institutions in Yogyakarta is presented in table 1.

[Table 1 about here.]

[Table 2 about here.]

## B. Instruments and Procedures

This study used a questionnaire as a data collection tool, where respondents provided answers via Google Form or by filling out a physical statement questionnaire. In evaluating the results of the questionnaire, researchers used a Likert Scale with answer choices ranging from 5 for strongly agree, 4 for agree, 3 for neutral or undecided, 2 for disagree, and 1 for strongly disagree. This scale is generally used to determine the level of respondent agreement or disagreement with each statement in the questionnaire (Poluan, Pasuhuk & Mandagi, 2022). Researchers can employ a Likert scale to quantify an individual's degree of intensity for a specific issue. The research conducted using the Likert scale is shown in Table 3.

[Table 3 about here.]

The Likert scale provided includes indicators that evaluate the factors of religious education, social media usage, and language etiquette. By calculating the components for each variable, it was determined that all indicator items had a value of  $\geq 0.5$ , indicating that all instrument items were legitimate. Instrument reliability testing use composite reliability scores to assess the reliability of both indicators and constructs. If the computation results for each item demonstrate

a composite reliability of  $> 0.8$ , then this value indicates that the variable is very reliable.

## C. Data Analysis

This researcher uses the Structural Equation Modeling (SEM) method and its testing is carried out with the help of Smart PLS software. SEM-PLS was chosen because it is able to analyze the causal relationship between the variables studied, both direct and indirect. SEM is one of the main methods often used in various regression models and techniques (Hashmi & Siddiqui, 2023). SEM-PLS also includes factor analysis and multivariate analysis, which are useful for understanding the relationship between independent variables and dependent variables. SEM-PLS allows all causal relationships in the model to be tested simultaneously. In addition, this model uses the bootstrapping technique, which is a method that is suitable for small and large sample sizes, and does not require the assumption of direct effects. This bootstrapping technique is used to test all direct and indirect effects between variables (Jacqueline *et al.*, 2024).

In the PLS-SEM method, bootstrapping is an important step used to see how stable the estimation results of a variable are. This process is carried out by taking many subsamples from the original sample randomly, with placement. This method helps provide an idea of whether the coefficient estimation results are stable or not. After bootstrapping is run, SmartPLS will display t-values for each relationship between variables in the model.

## RESULTS AND DISCUSSION

### A. Validity Test

The validity test in this research relies on assessing the values of convergent and discriminant validation. Figure 2 presents data on the loading factor values associated

with each indication. Exceeding the commonly accepted threshold of 0,7. Indicator items with a coefficient value below 0.7 do not satisfy the validity test criteria and should be excluded from the measurement model. This demonstrates internal coherence among the items employed to assess each essential success criteria, and instills assurance in the accuracy of the data.

[Figure 2 about here.]

In Figure 2 demonstrates that the validity of each indicator's factor loading values exceeds 0,7. However, additional analysis of the Average Variance Extracted (AVE) number is necessary to verify this.

[Table 4 about here.]

The table presents the Average Variance Extracted (AVE) value derived from the instrument testing assessment of factors pertaining to religious education, social media, and language politeness. The Average Variance Extracted (AVE) value above the threshold of 0.5 indicating that it meets the standards.

## B. Reliability Test

[Table 5 about here.]

According to the outcomes of the reliability and construct validity assessments presented in Table 5. The internal consistency assessments, conducted using Cronbach's Alpha, indicate that the alpha value for each construct surpasses the widely accepted threshold of 0.7. This demonstrates that the internal coherence among the items utilised to assess the construct is satisfactory. Furthermore, the Average Variance Extracted (AVE) values for all constructs demonstrate a reasonable level of convergent

validity, above the criterion of 0.5. The assessment of variable reliability was conducted by analysing the values of Cronbach's Alpha (CA), Composite Reliability (CR), and Average Variance Extracted (AVE). Table 5 indicates that all three variables had CA and CR values greater than 0.7, and AVE values greater than 0.5. Therefore, it may be inferred that every variable attains the desired construct value and all variables exhibit a significant degree of reliability.

## C. Discriminat Validity

[Table 6 about here.]

According to the findings presented in Table 6, the cross-loading test results indicate strong discriminant validity. This is evidenced by the stronger correlation between the indicators of the parent variable compared to the correlation between this variable and the indicators of other variables. Table 6 demonstrates that the mean square root of the Average Variance Extracted (AVE) (0.644, 0.868, 0.652) is greater than the value of each construct or the square root of each component.

## D. Structural Model Test

[Table 7 about here.]

The table indicates that the R-square value for Language Politeness (PL) is 0.950, suggesting that the independent variables of religious education and social media have a significant impact of 95.0% on language politeness.

## E. Hypothesis Test

[Table 8 about here.]

The bootstrapping approach in SmartPLS 4 is employed to test the evaluation hypothesis and assess the

structural model. The purpose of this test is to assess hypotheses and examine the correlation between variables. Examine the original sample ( $\beta$ ), T-statistics, and P-values to analyse the findings. If the outcome is below 0.5, it can be inferred that there is no correlation or influence between the variables.

Hypothesis 1 posits that there is a causal relationship between religious education (RE) and language politeness (LP). The findings of hypothesis testing conducted using the SmartPLS 4 program indicate that the religious education (RE) method has a significant impact on linguistic politeness (LP). The positive direction of the sample can be shown in Table 8, indicated by a coefficient of 0.060. The t-statistic value is 2.115, and the p-value is 0.034, indicating strong evidence in favour of hypothesis 1 due to the p-value being less than 0.05.

Hypothesis 2 posits that social media (SM) has an impact on the level of politeness in language (LP). The test findings obtained through the utilisation of SmartPLS 4 demonstrate a sample value of 0.927, signifying a favourable impact. In addition, the t-statistic value is 39.425, and the p value is 0.000. This suggests statistical significance as the p value is below the threshold of 0.05. Thus, these data suggest that hypothesis 2, which states that religious education and social media have a beneficial effect on language politeness, is supported by statistical evidence as the p value is below 0.05.

The research conducted by Pandang, Umar, Mantasiah, Arifyadi, & Amirullah (2024) reveals that utilising social media as a means of communication serves as a catalyst for individuals to engage in conversation with others. Social media is widely recognised as a rapid and significant means of communication (Lashary, Muntazar & Yasir, 2021). Furthermore, social media can be employed as a potent educational

instrument by incorporating social media platforms into collaborative learning, information sharing, and the establishment of learning communities (Purnama & Asdlori, 2023). Nevertheless, social media can also influence the level of civility in students' language. Students acquire new courteous or discourteous vocabulary through social media, which might influence the level of politeness in their discourse. Religious education serves as a means to modify students' attitudes and behaviour within the realm of education. Religious education refers to the educational process that seeks to cultivate an individual's character or skills in alignment with Islamic principles (Fitri *et al.*, 2024).

Communication specialists assert that communication has two main purposes: to inform and to persuade. Informative communication aims to ensure that others comprehend the message being sent, while persuasive communication seeks to motivate others to accept the lessons or information, and to engage in specific activities or behaviours. Communication serves not just to transmit information, but also to influence public opinion and shape community attitudes (Mojo *et al.*, 2021). In the communication process, as stated by Datok *et al.* (2020), there are at least three essential components: the communicator, the media, and the communicant. According to the hypothesis proposed by Fitriyani & Andriyanti (2020), politeness can be categorised into two ways. The use of polite language, specifically positive politeness methods, can be observed in teacher and student interactions through the usage of polite greeting terms. Meanwhile, negative politeness refers to the utilisation of language that is unpleasant and offensive towards others. Effective communication relies heavily on employing proper and effective speaking tactics. By utilising these strategies, one can effectively transmit the intended



message to their speech partner. Speaking strategy refers to the deliberate manner in which we communicate, aiming to provide engaging and comprehensible utterances for the listener (Mojo *et al.*, 2021). According to Anwar *et al.* (2021), formulating politeness guidelines is challenging due to the cultural disparities across speakers. Cultural norms dictate that what is considered courteous in one culture may not be perceived as nice in another one. Nevertheless, politeness is essential as it is fundamentally connected to an individual's self-worth, reputation, and integrity. The utilisation of courteous language is not solely connected to the individual you are conversing with, but also to the speaker. Individuals that engage in polite speech demonstrate their commitment to upholding their personal integrity and self-respect. Speaking politely entails upholding one's own dignity and showing respect for the dignity of others. Language can be used to articulate thoughts, emotions, and wants in order to satisfy an individual's essential requirements. The language employed serves multiple objectives. Conversely, conveying the same intention can be accomplished or articulated using different types of language. The expression of an individual's thoughts, emotions, wants, and objectives can be accomplished through speech acts (Endrayuni, Yusra & Lestari, 2021). Hence, the significance of using courteous language is to foster positive social connections.

## CONCLUSION

This study shows that religious education and social media have a significant influence on students' language politeness. Meanwhile, social media has also been shown to have a significant influence on language politeness in both positive and negative directions, depending on how students use it. This finding confirms that both variables of religious education and social media together have contributed significantly to the formation of language politeness in Islamic school environments in Yogyakarta. This study broadens the understanding of the interaction

between religious education and social media in forming language politeness, especially in the context of Islamic education which has not been widely studied quantitatively. The results of this study can be used as a basis for teachers, parents and schools to design a more integrated learning approach and combine strengthening religious values with the formation of digital literacy education, especially to improve students' character in terms of communication ethics. This requires a balanced educational strategy between strengthening religious values and managing the use of social media wisely in the process of educating students' character.

## SUGGESTIONS

Suggestions that can be given from the results of this study are the importance of synergy between religious education and the use of social media in the school environment. Teachers and parents need to be more active in guiding students in using polite language, both in the real world and in the digital world. Schools can also develop digital literacy programs based on religious values that encourage students to realize the importance of ethics in communication. Therefore, it is also hoped that further research can explore more variables such as the influence of the family environment or peers on students' politeness in language.

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**Conflict of Interest Statement:** The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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LIST OF FIGURE

1. Research Model.....130

2. Outer Model Output Display.....132

\*H: Hypothesis

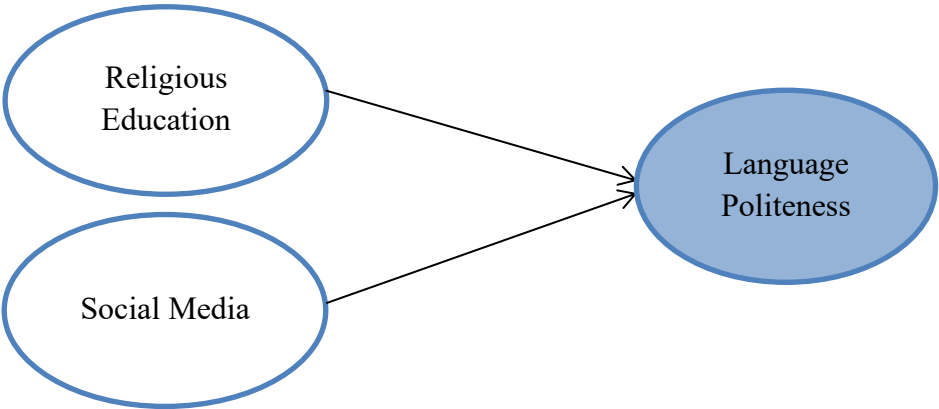
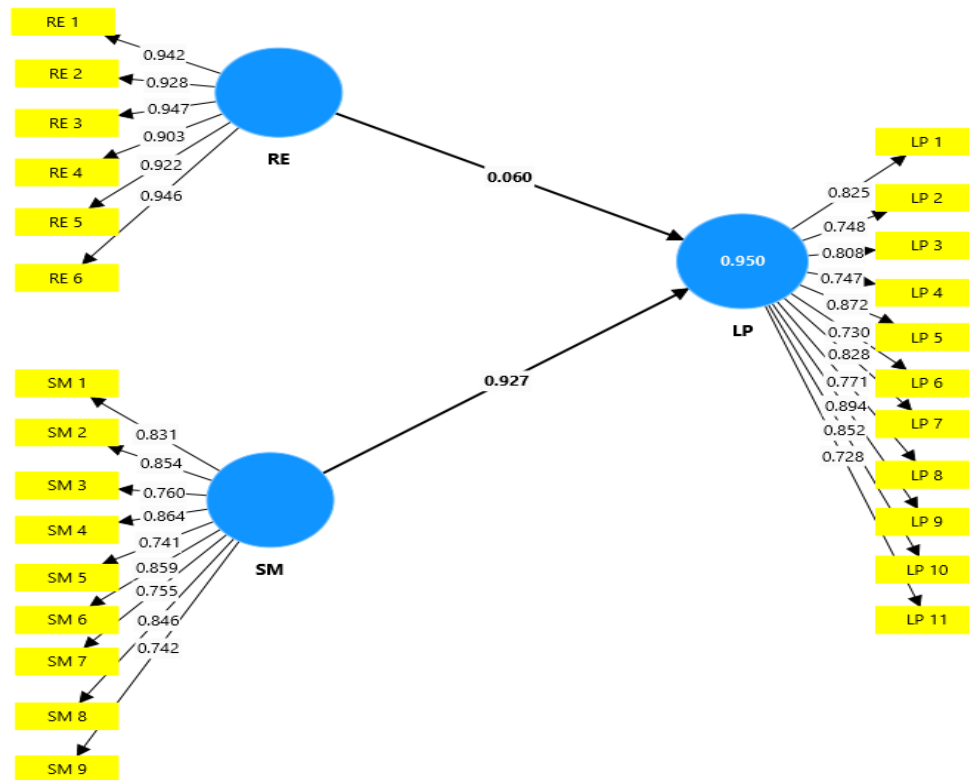


Figure 1 / Research Model





\*RE = Religious Education, SM = Social Media, LP = Language Politeness

Figure 2 / Outer Model Output Display

## LIST OF TABLES

|   |     |
|---|-----|
| 1. Sample Population Data.....  | 131 |
| 2. Characteristics of Respondent.....   | 131 |
| 3. Likert Scale.....  | 131 |
| 4. Factor Loading (FL), Composite Reliability (CR), and Average Variance Extracted (AVE)..... | 132 |
| 5. Constructs Reliability and Validity.....   | 132 |
| 6. Discriminant Validity.....   | 132 |
| 7. R-square Value.....  | 132 |
| 8. Path Coefficients.....   | 132 |

**Table 1 /** Sample Population Data

| No | School                    | Number of Samples |
|----|---------------------------|-------------------|
| 1  | MAN 1 Bantul              | 130               |
| 2  | SMA Muhammadiyah 1 Bantul | 100               |
|    | Total Samples             | 230               |

**Table 2** / Characteristics of Respondent

| Attribute     | Categories       | N   | %      |
|---------------|------------------|-----|--------|
| Gender        | Male             | 120 | 52.17% |
|               | Female           | 110 | 47.83% |
| Degree        | Class 1          | 150 | 65.22% |
|               | Class 2          | 80  | 34.78% |
| Study Program | Natural Sciences | 70  | 30.43% |
|               | Social Sciences  | 80  | 34.78% |
|               | Religion         | 80  | 34.78% |

**Table 3.** Likert Scale

| Alternative Answers | Scoring  |          |
|---------------------|----------|----------|
|                     | Positive | Negative |
| Strongly Disagree   | 5        | 1        |
| Disagreed           | 4        | 2        |
| Doubtful            | 3        | 3        |
| Agree               | 2        | 4        |
| Strongly Agree      | 1        | 5        |



**Table 4** / Factor Loading (FL), Composite Reliability (CR), and Average Variance Extracted (AVE)

| Construct           | Items | FL    | CR    | AVE   |
|---------------------|-------|-------|-------|-------|
| Religious Education | RE 1  | 0.942 | 0.975 | 0.868 |
|                     | RE 2  | 0.928 |       |       |
|                     | RE 3  | 0.947 |       |       |
|                     | RE 4  | 0.903 |       |       |
|                     | RE 5  | 0.922 |       |       |
|                     | RE 6  | 0.946 |       |       |
| Social Media        | SM 1  | 0.831 | 0.944 | 0.652 |
|                     | SM 2  | 0.854 |       |       |
|                     | SM 3  | 0.760 |       |       |
|                     | SM 4  | 0.864 |       |       |
|                     | BC 5  | 0.741 |       |       |
|                     | BC 6  | 0.859 |       |       |
|                     | BC 7  | 0.755 |       |       |
|                     | BC 8  | 0.846 |       |       |
|                     | BC 9  | 0.742 |       |       |
| Language Politeness | LP 1  | 0.825 | 0.952 | 0.644 |
|                     | LP 2  | 0.748 |       |       |
|                     | LP 3  | 0.808 |       |       |
|                     | LP 4  | 0.747 |       |       |
|                     | LP 5  | 0.872 |       |       |
|                     | LP 6  | 0.730 |       |       |
|                     | LP 7  | 0.828 |       |       |
|                     | LP 8  | 0.771 |       |       |
|                     | LP 9  | 0.894 |       |       |
|                     | LP 10 | 0.852 |       |       |
|                     | LP 11 | 0.728 |       |       |

**Table 5 /** Constructs Reliability and Validity

| <b>Variables</b>    | <b>Cronbach's alpha</b> | <b>Composite reliability</b> | <b>Average variance extracted (AVE)</b> |
|---------------------|-------------------------|------------------------------|---|
| Language Politeness | 0.944                   | 0.952                        | 0.644                                   |
| Religious Education | 0.969                   | 0.975                        | 0.868                                   |
| Social Media        | 0.933                   | 0.944                        | 0.652                                   |

**Table 6** / Discriminant Validity

|                     | L.P   | RE    | BC |
|---------------------|-------|-------|----|
| Language Politeness |       |       |    |
| Religious Education | 0.838 |       |    |
| Social Media        | 1,038 | 0.842 |    |

Table 7 / R-square Value

|     | R-square | R-square adjusted |
|-----|----------|-------------------|
| L.P | 0.950    | 0.949             |

**Table 8** / Path Coefficients

|          | Original sample( $\beta$ ) | T - statistics | P - values |
|----------|----------------------------|----------------|------------|
| RE -> LP | 0.060                      | 2,115          | 0.034      |
| SM -> LP | 0.927                      | 39,425         | 0,000      |



