

Implications of Language Politeness in Efforts to Prevent Westernization Behavior and Horizontal Conflict

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Abstract - The purpose of this study is to find out the influence of foreign culture on the use of regional and national languages. In addition, this study was conducted to determine the role of language in preventing the horizontal conflicts in society that are emerging today. Data collection was carried out using the listening and note-taking method, the data was taken from documentation studies in online mass media. In analyzing the data, this study used a qualitative descriptive method. The results of the study show that it is so easy for the influence of Western culture and extreme understanding to enter the younger generation. The consistent use of polite language is a challenge for the younger generation to apply when interacting, both in society and on social media. For this reason, the role of family and community is very important in preventing Westernization and horizontal conflict, namely by prioritizing the use of good language.

Keywords: Speaking Politely, Conflict of Interest, Counteracting Extreme Concept

Abstrak - Tujuan penelitian ini adalah untuk mengetahui pengaruh budaya asing terhadap penggunaan bahasa daerah dan bahasa nasional. Selain itu penelitian ini dilakukan untuk mengetahui peranan bahasa dalam mencegah terjadinya konflik horizontal di masyarakat yang sedang marak dewasa ini. Pengumpulan data dilakukan dengan metode simak dan catat, data diambil dari studi dokumentasi di media massa daring. Dalam menganalisis data penelitian ini menggunakan metode deskriptif kualitatif. Hasil penelitian menunjukkan bahwa begitu mudahnya pengaruh budaya Barat dan paham ekstrem masuk ke dalam diri generasi muda. Penggunaan bahasa santun secara konsisten menjadi tantangan tersendiri bagi generasi muda untuk diterapkan saat berinteraksi, baik di masyarakat maupun di media sosial. Untuk itu peranan keluarga dan masyarakat sangat penting dalam mencegah terjadinya westernisasi dan konflik horizontal yaitu dengan mengutamakan penggunaan bahasa yang baik.

Kata Kunci: Bertutur Santun, Konflik Kepentingan, Penanggulangan Konsep Ekstrem

INTRODUCTION

The use of language by children is often considered trivial by parents. That way, often, a negative impact arises from the use of their language. One of them is that children do not have ethics and language politeness to their interlocutors. As a result, they are considered not to have good culture and behavior in their environment. Not long ago, *mind-rakyat.com* reported a case of bullying with rude remarks by a female student toward her friend in Karanganyar (PR, 31/1/23). This should be the concern of the family. The family should be a comfortable place for its members, especially for children. He gets this comfort when his parents can provide him with a sense of security, calmness, and love. Parents should be able to be a place for stories and discussions for children. Then, parents straighten up if there is a child's speech that is not good. If children do not get these things and feel that they are not cared for, do not blame them if they use inappropriate language so that language crimes occur.

The school environment should have a role in shaping language politeness because students spend a lot of time at school. Therefore, teachers play an important role in providing examples of polite language to students at school. Teachers provide various strategies to students so that students can use polite language. Good communication between teachers and students can keep the situation under control. However, there are still students who do not pay attention to the principles of politeness when speaking to teachers. This impoliteness appears in the learning process in the classroom, the school environment, and outside the school (Prasetya et al., 2022). Communication ethics is human behavior that is in line with morals and language rules when communicating with other people. That way, he can take the same attitude, namely not causing misunderstandings about what is being discussed. In



communicating, a person must prioritize communication rules, which are called ethical, so that disputes do not occur. Communication ethics is interpreted the same as language ethics because it refers to how a person communicates linguistically with a speaker. The principles of communication ethics in everyday life are speech, politeness, efficiency, and mutual respect (Undari et al., 2022).

Based on cyber communication ethical guidelines, it shows that the principles of direct communication are the same in cyberspace. What must be prioritized is maintaining an attitude of speaking to each other. Nowadays, quite a few Indonesian teenagers seem as if they do not know the politeness ethics that they should show because of education in the family, school, and society. These conditions lead to the erosion of the character of the Indonesian nation, which is known as a nation with a polite character (Mislikhah, 2014). As for lately, some things are very worrying about the life of the nation, namely the opportunity for westernization, horizontal conflicts, and the many extreme views that have begun to influence the current generation. One of the proofs is the rise of Korean drama films, which are endemic among the younger generation, making them addicted. That is what turned out to have a negative influence on the entry of outside cultures, which were then followed by millennials. They began to follow his appearance, the way he dressed, his food, and even his language. They assume that foreign culture is better than the culture of their people.

Violations of Indonesian language values are often found in people's lives. The Indonesian nation is known for its polite culture, but impolite speech is the most common in social media use. This fact shows that language users are no longer able to reflect a national identity that they can be proud of (Agustina et al., 2020). In social life, the use of one's language can sometimes cause horizontal conflicts in one's environment. This happens because they cannot keep their speech properly to the other person. As a result, they instead incited, insulted, threatened, slandered, and cursed each other. All of this does not only happen in the real world, but what is happening now is in cyberspace. If this cannot be prevented, ethnic, religious, racial, and inter-group conflicts may emerge.

Apart from that, there is also a threat from other nations, namely the entry of extreme views such as liberalism. The most basic thing that can happen is that the values of Pancasila are not applied consistently to today's children in their environment. Today's children do not understand the true meaning of Pancasila. They consider Pancasila just a symbol and motto. They also do not realize the cause of the chaos that occurred in this country. They just keep quiet and take it for granted; they do not even care about anything that happens to this nation. If more and more generations today have these characteristics, the integrity of this nation and state will be threatened. The threat can be nothing but riots, civil wars, and even national disintegration. By looking at the various problems above, this study formulates several problems, namely (1) How does foreign culture influence the use of regional languages and Indonesian? And (2) What are the implications of language politeness in preventing horizontal conflicts and the influence of extreme beliefs in society that are emerging today? Based on the formulation of the problem, the purpose of this study is to explain the influence of foreign culture on the use of regional and national languages. Apart from that, another goal is to explain the role of language in preventing horizontal conflicts and the influence of extreme beliefs that are currently emerging.

In this research, several literature reviews are still related to the topic of this article. For this reason, this literature review is used by the author as a comparison and reference source. The first literature review was research written by Rahadini (2014) on Javanese politeness between teachers and students at Banyumas Middle School. In his research, an analysis of the forms, values, and functions of Javanese politeness and their implications for learning is revealed. Forms of language politeness between teachers and students in the class can be represented in declarative, interrogative, imperative, and sentence mode. (Rahadini & Suwarna, 2014). Besides that, another central study that the author explored was based on Nurhadianto (2014), who discussed how to form anti-drug students. The effort made is to internalize Pancasila values in students. As a result, this effort is very effective and strategic to implement, both through the learning process and organizations within the school environment. The last literature review is research conducted by Asmaroini (2016), which contains the implementation of Pancasila values for students in the era of globalization. This form of application can be realized at the right moment, namely during the commemoration of Youth Pledge Day, Independence Day, Heroes' Day, and other national holidays. Therefore, as educators, both teachers and lecturers must be willing to provide examples of the application of Pancasila values, such as buying and using local/domestic products. By implementing these values, high nationalism traits will grow.

RESEARCH METHODOLOGY

Research design is the stages of how this research is carried out in sequence. The following is the research design.

- A. Browse past research or literature reviews.
- B. Determine the data source online
- C. Data collection
- D. Data classification
- E. Data analysis
- F. Conclusion of analysis results
- G. Formulation of new research findings

In conducting a literature review, the author collected various information from various reference sources regarding the application of polite language and Pancasila values. The data source used in this research is an online primary source. Data sources were obtained from online mass media such as *tempo*, *kompas*, *detik*, and *Jawapos*.

Based on these data sources, data collection was carried out using the documentation study method. Documentation study is a literature search that is appropriate to the topic and theme studied, namely the application of linguistic values and Pancasila. The way data must be collected is by searching, listening, classifying, and taking notes. The first step in collecting data carried out by the author was to look for the emergence of linguistic phenomena that occur in society. The listening method used is that the author reads and understands articles that report cases related to speech acts. Then, from these utterances, the data is classified according to the criteria for polite and impolite language. After that, the writer recorded the speech acts.

In this research, in general, the data analysis method used by the author is the descriptive method. The descriptive method is the results of research findings described qualitatively, narratively, and as is. Explanations and descriptions must also be based on real facts and conditions in the field. In this way, comprehensive and accountable exposure will be obtained. In this study, generally, the method used by the author is literature study and qualitative descriptive. The literature study method is a literature search that is appropriate to the topics and themes studied, namely the application of language and Pancasila values. The collection and determination of data sources to be studied in this study is to use primary data by looking at the emergence of phenomena that occur in society. For that, the stages of the method are as follows.

- a. Tracing past research.

This is done by collecting information from various sources related to the application of the language and values of Pancasila.

- b. The collection of data sources is carried out through the literature study method, namely using primary data sources online.
- c. The data sources were obtained from online mass media, such as *tempo*, *compass*, *seconds*, and *Jawapos*.

Meanwhile, another method used to analyze data is the descriptive method. The descriptive method is the results of research findings described qualitatively, narratively, and as is. Explanations and descriptions must also be based on facts and real conditions in the field. Thus, a comprehensive and accountable exposure will be obtained. Based on the descriptive method, the following research design will be sorted.

- a. The data that has been obtained needs to be analyzed, and a conclusion is obtained regarding what must be needed regarding the application of the language and values of Pancasila;
- b. The results of the data analysis will be revised and used as a reference in making improvements to produce new findings; and
- c. These new findings must also be applied by making a guidebook on the application of Pancasila language and values in the family and community environment to counteract Westernization, horizontal conflict, and extremist beliefs.

RESULT AND DISCUSSION

In his search, the author found an article in the online mass media, namely Tempo.co on (23/10/2013). The article is entitled “Yovi Minta Artis Bangga Berbahasa Indonesia.” In the article, it was stated that the recent problem was the rise of Indonesian songs with lyrics mixed in English. That means the people of Indonesia are not confident with the wealth of language and culture that this nation has. In fact, according to Yovie, the parameter to become a musician who goes international is not in works filled with lyrics in foreign languages. Another article in the Tempo.co media (30/5/20) stated that all groups of people in Indonesia are vulnerable to exposure to radicalism. This means that there is not a single institution or group in Indonesia that is considered immune to radicalism. After the 1998 reform, this ideology was accused of being the biggest challenge to the foundation of the state, namely Pancasila. Therefore, according to the Government through the Head of Counter Propaganda Sub-Directorate of the BNPT Prevention Directorate, Sujatmiko, radicalism includes four things, namely anti-Pancasila, anti-NKRI, anti-diversity, and/or adheres to takfiriism, namely making people infidel. Such an understanding is included in arrogance because from it comes language and speech that demeans others.

Politeness in language is reflected in the procedures for communicating through verbal signs or language procedures. When communicating, we comply with cultural norms, not just conveying the ideas we think. Language procedures must follow the cultural elements that exist in the society where a language lives and is used in communication. If a person's language procedures do not conform to cultural norms, he will receive negative marks, for example, being accused of being arrogant, haughty, indifferent, selfish, uncivilized, or even uncultured. Meanwhile, different things were conveyed (Aziz, 2019) through his written statement in online media. According to him, the government's statement echoed in the media regarding the dangers of radicalism reaped a prolonged polemic. He continued that this radical understanding had existed for a long time; in fact, it was this understanding that played a role in bringing Indonesia's independence. Radicalism is a fundamental ideology adhered to by its followers without compromise. That is why this understanding strongly opposes colonialism that took place in Indonesia. Since then, the Indonesian state was born from a noble agreement represented by the nation's founders, who are also radical groups. However, the only radical group that did not sign the great treaty of the Indonesian people was the communist group.

On a different occasion at the Bojonegoro Radar, Dandim 0813 Bojonegoro, Lt. Col. Arh Redinal Dewanto said that the latent danger of communism is a forbidden ideology in the Republic of Indonesia. This prohibition is regulated in MPR Decree No. 25 1966. The reason for issuing this decision was that, at that time, the Indonesian nation had experienced a dark event because of the PKI rebellion, which resulted in many casualties, including seven hero generals of the revolution. The main goal of the PKI or communism is that it always tries to replace the ideology of Pancasila in various ways, including violence. A tendency to be wary and suspicious of appearances and metaphorically drill beneath the surface to unnatural latent or hidden meanings is commonly associated with criticism, but that is not its only feature (Lim, 2021). The same thing was conveyed by Putri (2020) in *Kompas.com*; the threat of integration in the ideological field other than communism is liberalism. Liberalism is an understanding that protects and directs individual freedom. This understanding arises due to the influence of globalization. The negative impact that is felt from this understanding of liberalism is a person's lifestyle that is filled with luxury, promiscuity, opinions as he pleases, etc. If the bad influence of this understanding cannot be overcome, it will become a threat to the personality of the Indonesian nation. The last extreme movement is separatism. According to Sholahudin (2019) in *detik.com*, the very liberal democracy virus as it is today has resulted in various political upheavals. The unstoppable flow of democratization gave rise to many separatist movements. Indonesia has had some bitter experiences regarding this matter, starting from Timor-Timor, Aceh, and now what is currently turbulent and widespread, namely the OPM in Papua. This armed separatist movement in Papua seriously endangers the integrity of the Republic of Indonesia because they demand a referendum or independence. Meanwhile, the issue of Papua has also reached the international level.

The results of searches in online mass media show that past cases are now emerging again in Indonesia. The big cases that are now re-emerging are radicalism, separatism, and communism. In this ideology, sometimes its supporters often use language and remarks that mean other people. Thus, things like this will pit Indonesian society against each other and threaten division. Looking at the phenomenon that occurs in the first article about most Indonesian artists using mixed lyrics in English, this shows that there is a lack of pride in the use of Indonesian among Indonesian musicians. They are more confident and feel cool when the lyrics and songs they perform are in a foreign language. Indonesian people are not necessarily happy and can interpret the meaning of the lyrics of the song. With these problems, of course, it will weaken the strength of the Indonesian language to exist and compete in the global arena with other international languages. In addition, people who like music will also be affected by code-switching and code-mixing that appear in the lyrics of a song. What's more, the song was composed by his idol musician, so he can practice it. That way, the love for their country's language will fade and they prefer to be proud of a foreign language. That is what is happening and is being experienced by society today,

especially for the younger generation who like Korean drama films. They have been hypnotized by outside cultures that they consider more advanced. That is what is known as Westernization. Westernization is the imitation of Western culture in the way of behavior, dress, culture, language, etc. Thus, from this, it can be concluded that Westernization is a process of someone imitating Western culture without first selecting and ordering it excessively.

Westernization can occur in all aspects of society, one of which is the linguistic aspect, which is often called "Linguistic Westernization" (Josaphat et al., 2022). Therefore, in order not to get worse and increase the number of victims, Westernization must be anticipated and prevented. One way is through the role of the artist/musician. An artist who is engaged in music should be able to become a public figure who exemplifies good language so that he can set an example for the wider community. The use of language in various aspects of life is needed by every individual. This is not only used for his benefit but also for groups and even society in general. Therefore, language needs to be considered very carefully if he wants to convey what he says to others. However, if this is neglected, language crimes may cause horizontal conflicts to arise in their environment. As a result, group goals and common interests will never be achieved. Not only that, in every activity, such as when discussing, the use of Indonesian must be prioritized by the community. They must be able to speak kind words, be polite, and not offend other people's feelings. The higher the language mastery, the better the level of language use when communicating (Fatimah & Kartikasari, 2018). Apart from that, people must also be able to be good listeners when other people are expressing their opinions during a discussion. The most important thing is that they must not impose their will on others. Apart from that, he must be willing to accept the results of the final decision of the discussion. Not only speaking in official forums, people must also be able to speak kind words to other people outside the academic environment, such as in the family and community (Heru Pratikno, 2023a).

Language politeness needs to be properly implemented by each individual, both within the family and in society. The application of polite language is done when spoken without raising his voice; speaking softly; saying and answer greetings; using good and useful speech; talking that is not in vain, let alone cause sin; and saying something that doesn't hurt, offend, and make people sad (Pratikno, 2020). Furthermore, Pratikno (2020) states that language politeness can be realized if the application of religious education is consistent and more firmly instilled in the family environment. Therefore, parents must be willing to care about their child's use of language. If there is neglect, the child will seek comfort outside the home. What I worry about right now is life outside, which is not child-friendly. Many children today are involved in promiscuity, student brawls, drugs, alcohol, theft/fraud, and language crimes. The factors that cause students to commit deviant acts are the problems they are facing, not understanding how to solve the problem, lack of role of social institutions, non-fulfillment of children's rights, and the lack of self-control in dealing with the realities of life (Nurmalisa & Adha, 2016).

The emergence of such actions, especially language crimes, occurs due to weak family supervision in shaping children's characters. The development of a child's character will be greatly influenced by the treatment of his family towards the child (heru pratikno, 2023). Therefore, the family becomes so important in the formation of individual character because it is through this family that a person's life is formed (Satya Yoga et al., 2015). In the family, parents, especially parents, must be able to give a real role, namely in dealing with the moral problems of their children (Nurmalisa & Adha, 2016). The Sundanese language used by children must, of course, pay attention to language politeness. Children must be taught how to use polite Sundanese when talking to people older than them. The child also pays attention to the choice of diction when he is expressing his opinion. This is very important for him as learning and getting used to speaking polite words that will be applied in everyday life (Heru Pratikno, 2023b).

With this frightening description of the nation's condition, today's generations should be able to immediately realize the importance of Pancasila. Not only that, this fact will be the first step to fight back in internalizing the noble values of Pancasila for the intelligent generation (Nurhadianto, 2016). Children and the current generation who can apply Pancasila values in their lives are included in the great intelligent generation. That way, they will undoubtedly avoid negative traits, such as the influence of Westernization, horizontal conflicts, and emerging extremist views. Extreme movements are very violent groups, firm in their convictions, outrageous, and fanatical about something. Meanwhile, extremism is an understanding that describes a doctrine or political attitude in calling for action to achieve its goals. Examples of understandings included in extremism are liberalism, radicalism, communism, and separatism. One that is included in extreme understanding is radicalism. According to KBBI (2016), the word radical means 'basically'. That is, radical understanding demands changes to matters of principle or substance. Thus, radicalism is an ideology or flow that wants social change or renewal by violent or drastic means.

Based on this definition, two things need to be underlined, namely, if the methods used to change something are carried out with acts of violence, sarcasm, anarchism, and violation of human rights, radicalism can be included in the category of extreme understanding. Thus, the terms terrorism and ISIS can be associated with radicalism. When examined more deeply, things like this can happen because of very high religious fanaticism and very basic religious foundations (Asrori, 2017). The social disaster that occurred in Indonesia took the form of various acts of anarchy, looting, and brutality (Widodo & Nurholis, 2019). This is a deviation from uncivilized behavior and morality because it leads to hostility, division, and even the loss of one's life. Therefore, politeness in language is very necessary to prevent the spread of social disasters.

Horizontal conflicts often occur due to language impoliteness. This can happen both within the family and in society. Included in these conflicts are verbal violence, hate speech, fake news, and defamation. Unknowingly, the first case, namely verbal violence, was more dominant in the family environment. Some parents may consider it normal to scold, yell, curse, and even threaten their children in a loud and harsh tone. Verbal violence against children has an impact on children's growth and development that adults are not aware of, both physically, psychologically, socially, and spiritually (Zuhrudin, 2017). This form of violence is often ignored and considered normal or even just a joke. Such violence usually involves insults, belittling, or cursing. The result of this violence is that children learn to imitate harsh words, do not respect other people, and can also damage children's self-esteem. If this continues to be allowed, the child will become a victim of bullying by his parents. When out there, children will become victims of bullying by their friends because they are not confident. Over time, the child will feel increasingly inferior, stressed, and even frustrated in his life. Therefore, incidents like this must be quickly prevented and need serious handling from all interested parties, such as the government, people's representatives, and educational institutions.

The government must directly intervene through its ministers in dealing with matters like this, for example, making a rule or policy related to cases of verbal violence in the family. This, of course, must be consulted with a special institution that deals with child and family issues. The rules or laws discussed were not only about horizontal conflicts due to verbal violence in the family environment. However, the regulations must be made more than that, namely regarding horizontal conflicts that occur in the community due to hate speech, such as blasphemous SARA; defamation, such as inciting, slandering, and insulting; as well as speaking/reporting lies (hoaxes). With the existence of horizontal conflicts that occur and are not handled, both within the family and society, extreme ideas will easily enter the surrounding environment, and their existence is not recognized. The extreme ideology in question is liberalism. This view of liberalism is very contrary to the personality of Pancasila. The things that are very synonymous with liberalism are individual, rational, and freedom. The freedom he gets even allows other people to be pinned down so that this is not rooted in reality (Bakar, 2012).

Liberalism has now entered various sectors of life, such as education, economy, and culture. Therefore, there are many negative actions committed by society, such as drugs, promiscuity, hedonism, and other deviant behaviors. Things like that can happen because of none other than excessive freedom. That way, there needs to be regulation to regulate this freedom. Another extreme concept that is also dangerous for the nation is radicalism. Some people think that this radicalism is synonymous with hard-line Islamic teachings, such as those of ISIS. However, if the definition of radical is understood more clearly, it is certainly not only limited to ISIS. Not infrequently, adherents of this ideology use violence against people of different streams to actualize their understanding and impose their beliefs. Apart from that, there is also the ideology of communism, which previously carried out the bloody incident in 1965, which is also considered extremism because the actions that were carried out were very inhumane to the 7 generals. Extremism is an understanding that describes a doctrine or political attitude in calling for action by all means to achieve its goals (Yunus, 2017). So, extreme actions are very contrary to the philosophy of the Indonesian nation. Meanwhile, the concept of communism that adheres to this ideological view is almost impossible not to become an atheist; they don't believe in God; more than that, he will be a staunch opponent of religious life (Mubaro, 2017). Therefore, continued Mubaro (2017), at that time in Indonesia, thousands of Muslims, especially the clerics and students in the East and Central Java areas, became victims of the PKI's ferocity in the 1948 Madiun rebellion. Attitudes and understandings like this will lead the Indonesian nation to become a nation that is inhumane and will later be divided.

The next one, which includes other extreme views, is the separatist movement. According to Mc Henry (in Sabir, 2018), the concepts that become the scope of separatism include secession from the state, formation of its territory, establishment of autonomous government, and self-determination. Of the several concepts of separatism, the main threat to the Indonesian nation is secession from the state because this concerns the territorial sovereignty of the Unitary State of the Republic of Indonesia (Sabir, 2018). Therefore, the family and society play a very important role in protecting its members from the influence of harmful ideas. The family and community's effort to prevent

extreme views is to apply Pancasila values in their environment, especially the third precept, which contains the spirit of Indonesian unity. The precepts also contain content about pride and love for the use of the Indonesian language consistently. The implementation of these precepts needs to be applied within the family environment, especially the role of parents. He must be able to properly instill the principles and concepts of the third precept of Pancasila in his children. With the Pancasila doctrine given since childhood, the child's stance will be firm until adulthood so that he is not easily influenced by the entry of foreign understandings that are contrary to Pancasila. So, the survival of the Indonesian state at this time requires us to strive to apply the values of Pancasila so that the next generation of the nation will continue to have a guideline for living as a nation for all time (Asmaroini, 2016).

Parents must be able to set an example of a commendable attitude to their family members, especially children, namely by applying the noble values contained in Pancasila. According to the first precept, parents must remind their children about the oneness of God, the importance of religion, and worshiping Him, such as praying, reciting the Koran, etc. The essence of this first precept is that our family must be able to respect every difference in religion, not be hostile to other religions, and consider our religion to be the most correct. Based on the second precept, fellow family members must respect and appreciate each other; for example, brothers and sisters should not fight and hurt. Instead, they should help each other when there are difficulties. The application of the 3rd precept in the family is that parents should not be selfish for themselves, but the fulfillment of family rights must come first. That is, the interests of the family must be a priority.

The fourth precept that must be implemented in the family environment is that parents should not force their child's will. Parents should be willing to listen to the complaints of their children. If there is a desire to buy something, it should be discussed in advance by all members of the family. If the decision already exists, all members must respect and obey the decision. The application of the fifth precept in the family environment is that parents should not take sides or discriminate against any of their children. He must act fairly, for example, in fulfilling daily needs such as food, school, etc. Parents, especially fathers, must be willing to sacrifice their body and soul for the survival of their family, such as working, trading, and earning a living, whatever is important as lawful for the family. With the implementation of Pancasila values in the family environment, awareness to apply them in the community environment will be automatically carried out by them. According to Irianty (2020), the implementation of Pancasila in social life is essentially a practical realization of national goals. In this way, a safe, peaceful, and orderly atmosphere will be created in social life. Therefore, it is necessary to create a specific language education policy framework (Tabatadze, 2022).

If it is used to being applied wherever and whenever, family, community, nation, and state life will be safe, harmonious, and prosperous. Thus, the influence of the power of Pancasila in warding off extreme views that are emerging at this time must be instilled from an early age, both within the family and in society. Not only that, the country will also be stronger and tougher in warding off foreign influence.

CONCLUSION

The low interest and pride of the people in using the Indonesian language can lead to the erosion of the nation's culture so that Westernization is very likely to occur. In addition, language impoliteness will also cause horizontal conflict in the family and community environment. If horizontal conflicts due to language crimes are not anticipated, extremist beliefs will thrive in Indonesian society. To protect its members from the influence of dangerous ideas, the role of the family and society is indispensable. The family and community's effort to prevent extreme views is to apply Pancasila values in their environment. If it is used to be applied wherever and whenever, family, community, nation, and state life will be safe, harmonious, and prosperous. Thus, the influence of the power of Pancasila in warding off extreme views that are emerging at this time must be instilled from an early age, both within the family and in society. This habit must be applied repeatedly so that children get used to imbuing Pancasila until they are adults. This research succeeded in enlightening families and the community about the importance of preventing extreme views by implementing polite language and Pancasila values in their environment. However, these efforts and implementation have not been fully implemented early by the community. Therefore, the implications of the role of government, educators, people's representatives, and activists are highly anticipated in making policies related to language crimes.

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