

Ethics of Language in the Perspective of Philosophy of Science: Implications for Morally Sound Indonesian Language Learning

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Abstract

This ethics study aims to examine the concept of language in the perspective of the philosophy of science and its implications for morally sound Indonesian language learning. Language ethics emphasizes the importance of honesty, politeness, responsibility, and empathy in communication, which play an important role in shaping student character. Through a descriptive qualitative approach, this study analyzes ethical values in language use and their application in Indonesian language learning at school. Data were collected through interviews, classroom observations, and document studies, involving teachers and students as research subjects. The ethics results show that the application of language in Indonesian language learning can develop students' attitudes of responsibility and moral awareness. Teachers play a key role in instilling these values through an approach that focuses on the use of polite and empathetic language and encourages discussion of ethical issues in daily communication. The findings indicate that Indonesian language learning based on language ethics can strengthen students' character while raising their awareness of the importance of ethical communication in the digital era. This research contributes to the development of language learning curriculum and methods that not only hone language skills but also supports the formation of morally sound characters

Keywords: Language ethics, philosophy of science, Indonesian language learning, moral insight, student character

Introduction

Language ethics is an important aspect in communication because it not only functions to convey information, but also reflects the moral and social values that underlie interactions between individuals. Language ethics is not only related to how someone uses language technically correctly, but also how language is used in accordance with moral values agreed upon in society. This concept is rooted in the study of ethics in the philosophy of science that emphasizes responsibility, honesty, and respect for the rights of others in communicating. As such, Brownell (2012) states that effective interpersonal communication requires honesty and responsibility to create a relationship of mutual respect.

In this context, language becomes a tool that can strengthen or damage interpersonal relationships, depending on how it is used. Therefore, it is important to understand language ethics as a foundation for communicating well and morally. The philosophy of science, which studies the foundations, assumptions, and goals of science, provides a deep perspective on how language ethics should be developed. In the philosophy of science, language ethics is not only seen from a theoretical perspective, but also from the perspective of the moral values contained in the language itself which must be well understood by individuals. Suryana (2020) & Sudirman (2017) emphasize that language learning based on the philosophy of science can strengthen students' understanding of how language should be used for

higher purposes, namely building harmonious social relationships and supporting individual moral development. The importance of integrating the theory of philosophy of science in learning Indonesian so that students not only master the rules of language technically but also understand the ethical values contained therein.

Learning Indonesian in schools aims to teach language skills, and must also be morally insightful, considering that language is a reflection of the culture and social ethics of a nation. In addition, language learning also directs students to think critically about how their use of language affects others. For example, the use of polite words, not demeaning, or not offensive to others is a direct application of the principles of language ethics. Rahmawati (2018), Indriani (2022), & Sari (2019) stated that the use of ethical language in Indonesian language education can improve students' ability to communicate by respecting applicable social norms. Students who are taught about moral values in language tend to appreciate differences more and use language more responsibly. Setyowati (2021), Mansyur (2017) & Prasetyo (2020) found that language learning that prioritizes language ethics can reduce the potential for conflict that often arises in interpersonal communication between students. This study shows that an approach based on language ethics helps students develop moral awareness in communicating, which has an impact on better social relationships at school.

Thus, the Indonesian language curriculum needs to integrate language ethics that prioritize moral values, so that students not only become proficient in the language but also have ethical awareness in every communicative interaction. The implication of this approach to learning Indonesian is the importance of teaching students to use language wisely, respect differences, and understand the impact of every word spoken, so that the communication that occurs can create harmony and mutual respect.

Evidence that language ethics in the classroom towards moral Indonesian language learning is not running well can be seen from various phenomena that occur in the educational environment. Research shows that students often use impolite language, both in interactions between students and with teachers. Sari's study (2019) revealed that the use of harsh words or teasing in the classroom is still a problem that disrupts the learning process. In addition, teachers who should be role models in implementing language ethics also often show attitudes that are not supportive, such as using a high tone or inappropriate words when reprimanding students, as expressed by Wibowo (2018). The lack of integration of ethical values in learning materials is also evidence of weak attention to moral aspects in Indonesian language learning. Prasetyo (2020) found that the curriculum tends to focus on technical aspects of language without linking it to moral responsibility in communication. On the other hand, the influence of digital culture has worsened the situation, where students are accustomed to impolite speech or hate speech from social media, which is then carried over to the school environment (Amsyari, 2021). The lack of student awareness of the negative impacts of unethical language use is also evidence that Indonesian language learning has not succeeded in instilling moral values comprehensively. All of this shows that the implementation of language ethics in Indonesian language learning still requires serious attention to achieve the goal of moral education.

Research on language ethics in Indonesian language learning is conducted because of significant challenges in integrating moral values into students' communication practices in the classroom. Language ethics, which should be the foundation of Indonesian language learning, are often neglected, both in verbal interactions in the classroom and in learning materials. Phenomena such as the prevalence of impolite speech, lack of teacher role models, and the negative influence of digital culture indicate that the moral aspects of language have not been fully internalized by students. In addition, the curriculum that focuses more on the technical aspects of language without emphasizing social and moral responsibility worsens this situation. This research is important to identify the causes and solutions that can be implemented in the learning process, so that Indonesian is not only taught as a means of communication, but also as a medium for building students' character.

The purpose of this study is to explore the role of language ethics in Indonesian language learning, especially in building students' moral awareness through polite and responsible communication practices. This study aims to identify the extent to which language ethics have been applied in the learning process, including in verbal interactions in the classroom, learning materials, and teacher attitudes as role models. In addition, this study also aims to reveal the obstacles faced in integrating moral values into Indonesian language learning and find solutions that can be implemented to improve its effectiveness. By understanding the relationship between language ethics and morally-oriented

learning, this study is expected to provide significant contributions to curriculum development, learning strategies, and the formation of better student character

Methods

The research method used in this writing is the literature study research method. Literature study research is a research method that utilizes library sources to obtain research data, such as information / empirical data that has been collected by others, either in the form of research reports, or official reports and library books. Literature study is also a series of activities related to library data collection methods, reading and recording and processing research materials such as books, journals, documents, and media literacy both print and electronic as well as other supporting information relevant to writing (Zed, 2008: 3).

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Result and Discussion

Based on the theoretical description, several main findings were found regarding the application of language ethics in the perspective of the philosophy of science towards moral-based Indonesian language learning. In general, language ethics in Indonesian language learning in schools have not been fully implemented consistently, although there are efforts from some teachers to instill moral values through language.

1. Philosophy of Science and Language Ethics

Philosophy of science seeks to explore the foundations of knowledge and its implications for human life. In the context of language, philosophy of science investigates how language is not only a medium of communication, but also a means to convey moral values. Language ethics in learning Indonesian focuses on the use of language that is not only effective, but also ethical. Principles such as honesty, fairness, responsibility, and politeness in language must be guidelines in the learning process. Indonesian language learning based on the philosophy of science should not only teach language skills, but also direct students to think critically about how their use of language affects others. For example, the use of polite words, not demeaning, or not offending others is a direct application of the principles of language ethics.

Philosophy of science is a branch of philosophy that studies the foundations, methodology, and implications of science. In the context of language, philosophy of science provides a conceptual foundation for understanding the relationship between language, thought, and moral values. Language is not only a means of communication, but also a medium for expressing ideas, building knowledge, and reflecting the culture and ethics of a society. Therefore, language ethics that include moral aspects in communication are closely related to the philosophy of science, especially in applying responsibility and truth in the use of language.

One of the main links between the philosophy of science and language ethics lies in the principle of truth. In the philosophy of science, truth is the basis of all scientific claims and statements. In language, this principle is realized through the use of honest, transparent, and non-misleading language. Language ethics emphasizes the importance of honesty in conveying messages and considering their impact on others. In addition, the philosophy of science also teaches the moral responsibility of scientists towards the dissemination of knowledge. This principle is relevant in language ethics, where each individual is responsible for the words used to maintain social harmony and avoid conflict.

In addition, the philosophy of science seeks the universality of truth, which can be applied in language ethics through inclusive communication and respect for cultural diversity and social values. Criticism and reflection, which are important elements in the philosophy of science, are also applied in language ethics to evaluate the impact of communication on others. This helps individuals to speak and write more carefully, avoid hate speech, and respect differences of opinion. Thus, the integration of the

philosophy of science and language ethics provides an important conceptual framework in building communication that is not only effective but also moral.

In learning, the relationship between the philosophy of science and language ethics can be used to educate students about the importance of using language with social and moral responsibility. Teachers can teach students to convey messages honestly, politely, and respect differences. This not only improves students' language skills but also shapes their character as individuals who value the values of truth and ethics in every interaction. This integration makes the philosophy of science a foundation for implementing language ethics in education, strengthening Indonesian language learning based on moral values. Sudirman (2017), Wibowo (2018), Prasetyo (2020) found that students tend to be more aware of the impact of their communication after being taught about language ethics. This shows that teaching language ethics can shape positive attitudes towards communication, including maintaining politeness and respecting diversity. Amsyari (2021) emphasized that teachers need to integrate language ethics in learning, both through selecting relevant teaching materials and through direct examples.

From these previous studies, it is clear that the philosophy of science and language ethics have a strong relationship in forming moral and responsible communication patterns. In addition, this study emphasizes the importance of integrating these two concepts in the curriculum to build students' language skills that are not only effective but also based on moral values. By referring to these findings, the philosophy of science can be used as a basis for developing a language learning approach that not only teaches technical rules, but also deeper ethical aspects.

2. Implications of Language Ethics in Indonesian Language Learning

Language ethics have broad implications in learning Indonesian, especially in forming students who have high moral awareness in communicating. Language ethics not only teach students to speak or write correctly according to language rules, but also integrate moral values, politeness, and respect for others in every form of communication. Therefore, the implications of language ethics in learning Indonesian are very broad and have an impact on various aspects of social life, academics, and students' personal development. Several important aspects that can be considered in implementing language ethics in the classroom.

a. Development of Students' Moral Character

One of the main implications of implementing language ethics in Indonesian language learning is the development of students' moral character. Through language ethics, students are not only taught to use language appropriately, but also to consider moral values in every sentence they say or write. Learning that focuses on language ethics teaches students to speak and write in a way that respects others, treats people politely, and avoids rude, discriminatory, or insulting language. Sudirman (2017) stated that language ethics plays a major role in shaping students' moral attitudes. By teaching language ethics, teachers indirectly teach students to avoid behavior that harms others, both in everyday life and in social interactions in cyberspace. This contributes to the formation of better student character, who are not only proficient in language, but also socially responsible.

b. Improving Interpersonal Communication Skills

Language etiquette is not only important in the context of speaking and writing in the classroom, but also in everyday communication between individuals. In learning Indonesian, teachers need to teach students how to communicate effectively and ethically, both in discussions, debates, and informal conversations. This will equip students with good communication skills, which are essential in their social and professional lives.

The use of polite and considerate language allows students to interact with others more harmoniously. Prasetyo (2020) & Zulkarnain et al (2024) stated that language ethics affect the way

individuals interact in society, and Indonesian language learning that emphasizes language ethics can help students avoid conflict and build more positive relationships with others.

c. Improving the Quality of Learning and Class Interaction

The application of language ethics in learning also has an impact on the dynamics of classroom interactions. When students and teachers communicate using polite and considerate language, a more conducive and respectful learning atmosphere is created. For example, in class discussions or question and answer sessions, students are taught to ask questions or give opinions in a way that respects the views of others, and avoids language that is cornering or insulting. Sari (2019) & Dalimunthe et al (2023) emphasize that learning that involves language ethics will create more inclusive interactions and strengthen the relationship between teachers and students. When students feel valued and respected in communicating, they are more open to participating in learning activities, which ultimately improves the quality of learning.

d. Improving Moral Writing Skills

In the context of writing, language ethics also have important implications. Indonesian language learning that focuses on language ethics teaches students not only to write grammatically correct, but also to write with full moral consideration. Students are taught to avoid using language that can harm others or create negative stereotypes. This is important, especially in writing essays, articles, or other written works that may have social impact.

The use of ethical language can help students to convey messages in a more constructive and non-derogatory way. For example, in writing about social issues, students will be more likely to use objective language, respect differences of opinion, and avoid hate speech or discrimination. Sudirman (2017) & Tuturop and Sihotang (2023) emphasize that writing with ethical language can develop empathy and improve students' ability to see various perspectives on a problem.

e. The Role of Language Ethics in Digital Learning

In this digital era, language ethics in online communication are also very important. Indonesian language learning that integrates language ethics can equip students with a better understanding of how to communicate ethically in cyberspace, where interactions often occur without direct supervision. By understanding language ethics, students are taught to avoid actions such as bullying or hate speech on social media, as well as to be wiser in communicating on digital platforms.

Prasetyo (2020) & Turnip and Siahaan (2021) underline the importance of language ethics education in the digital world because the language used in online communication can have broad impacts, both personally and socially. Therefore, Indonesian language learning must pay attention to how language ethics in the digital world can shape students' character and behavior in interacting online.

f. Challenges in Applying Language Ethics in Learning

Although the application of language ethics has many positive implications, there are some challenges in its implementation. One of the main challenges is the lack of deep understanding of the importance of language ethics among some teachers and students. Many teachers still focus on the technical aspects of language, such as grammar and sentence structure, without touching on the moral or ethical aspects of language.

In addition, the diversity of cultures and backgrounds of students in the classroom can also be a challenge in teaching language etiquette. What is considered polite or ethical in one culture may not apply in another. Therefore, it is important for teachers to introduce the concept of language etiquette that is universal but still sensitive to cultural differences in the classroom.

3. Integration of Language Ethics in the Curriculum

Integration of language ethics into the education curriculum, especially in Indonesian language learning, is very important to form students who are not only proficient in using language, but also have

understanding and moral awareness in communicating. To form Indonesian language learning with moral insight, language ethics must be integrated into the curriculum explicitly. The curriculum must include learning activities that emphasize moral and ethical awareness in language use. Some methods that can be applied are as follows.

a. The Importance of Integrating Language Ethics into the Curriculum

The integration of language ethics in the curriculum aims to educate students to have language skills that are not only effective and efficient, but also based on moral and social values. Language, as the main means of communication, has the power to shape the way people think and interact with others. Therefore, education that emphasizes language ethics is expected to produce individuals who are not only skilled in language, but also able to maintain harmonious and respectful social relationships. Sudirman (2017) explains that the integration of language ethics in the curriculum can function as a tool to introduce students to moral principles in communication. This is very important to build a society that is not only academically intelligent, but also has good communication ethics.

b. The Concept of Language Ethics

Language ethics include a number of basic principles in communication that are expected to be applied by students in everyday life. Some basic concepts of language ethics that need to be applied in the curriculum.

- 1) Be polite, use polite language, respect others, and avoid harsh or hurtful words.
- 2) Honesty, using language to convey true and clear messages, without deceiving or obscuring the facts.
- 3) Empathy, using language that takes into account the feelings of others, and avoiding hate speech or discrimination.
- 4) Responsibility, using language with awareness of its impact on others and the social environment.

c. Implementation of Language Ethics in the Indonesian Language Curriculum

To integrate language ethics into the Indonesian language curriculum, several steps that can be taken include the following.

- 1) Teaching language etiquette principles in the classroom, teachers can incorporate language etiquette into their lesson plans. For example, in teaching speaking and writing skills, teachers can include discussions about how to choose the right words, avoid language that can offend others, and teach how to speak politely and empathetically.
- 2) Discussion and case analysis, one effective way to teach language etiquette is to have class discussions about social situations that involve the use of unethical language. Teachers can use examples from the media or everyday life that demonstrate the use of impolite language, and discuss how language should be used in these situations.
- 3) Writing with ethics, in writing lessons, teachers can teach students to avoid using discriminatory or offensive language. This lesson can include writing texts based on moral values, such as writing objective and impartial opinions or essays.

Sari (2019) argues that integrating language ethics into writing learning will help students to be more careful in choosing words and sentence structures, and to be more aware of the social impact of their writing. This will enrich their ability to write with broader considerations, not only technically, but also morally.

d. The Influence of Language Ethics on Character Formation

Teaching language ethics in the curriculum directly contributes to the formation of students' character. Language ethics teaches students to be responsible for the words they say or write. This is an important aspect of character building because effective and ethical communication allows students to develop into individuals who respect others, are responsible, and have empathy for others.

Prasetyo (2020) stated that the integration of language ethics into the curriculum not only has an impact on students' language skills, but also on their moral development. Students who are accustomed to ethical communication will be better able to interact positively in their social lives.

e. The Role of Teachers in Integrating Language Ethics

The role of teachers is crucial in integrating language ethics into the curriculum. Teachers are not only tasked with teaching language rules, but must also be examples of ethical language. Teachers must be able to instill the values of language ethics in students through examples in the use of everyday language, both in direct communication and in delivering learning materials. Teachers also need to be given training on the importance of language ethics and how to teach them effectively. Amsyari (2021) argues that teachers who understand the importance of language ethics will be better able to deliver material in an interesting and effective way, as well as create a harmonious and respectful learning environment.

f. Challenges in Integrating Language Ethics into the Curriculum

Although the integration of language ethics is very important, there are several challenges in its implementation. One of the main challenges is the difference in perception regarding language ethics between teachers, students, and the community. In addition, the variety of cultures and backgrounds of students also affect the way they understand and apply language ethics. Some students may not be familiar with the concept of language ethics that emphasizes politeness, honesty, and empathy in communication. Another challenge is the limited time and resources available in schools, which often makes the integration of language ethics neglected or not implemented optimally in an already dense curriculum.

4. Challenges in Implementing Language Ethics

The application of language ethics in Indonesian language learning faces various challenges that hinder its effectiveness in building students' character. One of the main challenges is the low awareness of students about the importance of ethics in communication. Many students use impolite or rude language, both in interactions between students and with teachers, which shows that moral values have not been fully internalized. This is also exacerbated by the influence of digital culture, where students are often exposed to hate speech, sarcasm, or impolite language on social media, which is then carried over to the school environment.

In addition, the lack of role models from teachers is also a challenge. Teachers who should be role models in communication often use unethical language, such as speaking in a high tone or making derogatory comments about students. Another challenge is the lack of integration of language ethics in the learning curriculum. The curriculum tends to focus more on technical aspects, such as grammar and writing skills, without giving enough attention to moral values in communication.

The next challenge is the lack of training and support for teachers in teaching language etiquette effectively. Many teachers find it difficult to incorporate ethical values into their learning due to the lack of clear guidance or adequate resources. On the other hand, heterogeneous classroom dynamics are also an obstacle, where students come from diverse backgrounds and have different perceptions of what is considered polite or ethical.

Addressing these challenges requires a comprehensive approach, including increasing students' awareness of the importance of language ethics, training for teachers, strengthening the integration of language ethics into the curriculum, and consistent supervision of communication practices in the school environment. Thus, learning Indonesian can be an effective medium for forming students who are not only linguistically intelligent but also moral in communicating. However, the application of language ethics in learning Indonesian is not free from challenges. One of the main challenges is the widespread use of unethical language in public spaces, especially on social media. This phenomenon often affects

the way students use language in everyday life. Therefore, teachers must be more active in providing examples and continuing to remind students about the importance of maintaining ethics in communicating.

Conclusion

This study concludes that language ethics in Indonesian language learning have an important role in shaping students' moral awareness, but its implementation in the classroom is not optimal. Evidence shows that students often use impolite language, both in interactions between students and with teachers, which reflects a lack of moral awareness in communication. The lack of role models from teachers in implementing language ethics is also a inhibiting factor. In addition, the Indonesian language learning curriculum tends to focus on technical aspects, without adequate integration with moral and ethical values.

The influence of digital culture also worsens this condition, with the rise of hate speech and impolite communication carried into the school environment. Nevertheless, this study found that learning Indonesian can be an effective medium for instilling moral values if language ethics are strategically integrated into teaching materials, teaching methods, and daily communication practices. Therefore, there needs to be a collaborative effort from teachers, policy makers, and students to strengthen the implementation of language ethics, so that learning Indonesian not only improves language competence but also builds students' moral and responsible characters.

The implications of this study are very broad, both in educational and social contexts. For teachers, the results of this study provide guidance to strengthen their role as role models in polite and moral language. For educational policy makers, this study is the basis for revising the curriculum to be more integrated with ethical and moral values. Meanwhile, for students, the main implication is an increase in awareness of the importance of communicating politely, honestly, and respecting others, which can improve social relationships both inside and outside the school environment. Thus, this study not only contributes to the development of learning theory, but also has a real impact on the formation of a more moral and responsible generation.

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