The Effect of Thayyibah Expression Habituation on the Tendency of Negative Language Use among Elementary School Students

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ABSTRACT
The use of inappropriate language among elementary school students has increasingly become a concern in educational and social contexts, particularly in relation to moral and character development. Within Islamic education, the habituation of thayyibah expressions is considered an essential approach to fostering ethical communication and positive social behavior from an early age. This study aims to examine the effect of thayyibah expression habituation on negative language use tendencies among elementary school students. A quantitative descriptive method was employed using a survey involving 51 third-grade students selected through total sampling. Data were collected through a structured questionnaire and analyzed using descriptive statistical techniques based on percentage distribution. The findings reveal that students' thayyibah expression habituation was predominantly high, while tendencies toward negative language use were generally low to moderate. These results indicate that stronger thayyibah expression habituation is associated with lower negative language tendencies, highlighting its role in supporting ethical language behavior and moral development in elementary education.
***Keywords:** Thayyibah Expressions, Language Behavior, Islamic Education, Elementary School Students*

ABSTRAK
Penggunaan bahasa yang tidak pantas pada siswa sekolah dasar menjadi perhatian serius dalam pendidikan, terutama yang berkaitan dengan pembentukan karakter. Dalam pendidikan Islam pembiasaan pengucapan kalimat thayyibah diharapkan bisa menumbuhkan komunikasi sosial yang positif sejak usia dini. Penelitian ini bertujuan untuk mengkaji pengaruh pembiasaan kalimat thayyibah terhadap kecenderungan penggunaan bahasa negatif pada siswa sekolah dasar. Penelitian ini menggunakan pendekatan deskriptif kuantitatif dengan metode survei yang melibatkan 51 siswa kelas III melalui teknik total sampling. Data dikumpulkan menggunakan angket terstruktur dan dianalisis dengan teknik statistik deskriptif berbasis distribusi persentase. Hasil penelitian menunjukkan bahwa tingkat pembiasaan kalimat thayyibah pada siswa tergolong tinggi, sedangkan kecenderungan penggunaan bahasa negatif berada pada kategori rendah hingga sedang. Temuan ini menunjukkan bahwa pembiasaan kalimat thayyibah berkontribusi dalam pengembangan bahasa yang etis di dunia pendidikan.
***Kata Kunci:** Kalimat Thayyibah, Perilaku Berbahasa, Pendidikan Islam, Siswa Sekolah Dasar*

INTRODUCTION

Language use among elementary school students plays a fundamental role in shaping not only cognitive and social development but also moral and ethical behavior. Language functions as a medium through which values are internalized and expressed, reflecting students' interactions within family, school, and broader social environments. Recent studies have indicated a decline in polite language practices in educational settings, marked by an increasing tendency toward impolite or negative speech among students, which may disrupt classroom harmony and peer relationships (Effendy et al., 2025). Such patterns are concerning, as language behavior is closely linked to the formation of respect, empathy, and social responsibility during early childhood education, making ethical language instruction a critical component of character development.

In response to these challenges, educational discourse has increasingly emphasized the importance of language habituation as a strategy to cultivate respectful communication. Habituation practices—implemented through consistent and repetitive use of positive expressions—have been shown to influence students' linguistic behavior and reinforce moral values over time. Research on the habituation of polite expressions, such as the use of "magic words" in daily classroom interactions, demonstrates that structured exposure can effectively foster politeness and positive communication among elementary school students (Lathifah & Zumrotun, 2025). These findings suggest that language behavior is not merely spontaneous but can be shaped through deliberate pedagogical intervention embedded in everyday educational practice.

Previous studies on language politeness and ethical communication in schools have largely focused on descriptive analyses of students' interaction patterns and classroom norms. Investigations into student–teacher communication reveal that many elementary school students continue to struggle with maintaining polite language during instructional interactions, influenced by peer behavior and environmental factors (Sobiyah et al., 2025). Such studies highlight the complexity of language behavior formation, emphasizing the role of school culture and social modeling in shaping students' speech. However, much of this literature remains qualitative in nature and primarily documents observable phenomena without quantitatively examining the effects of specific language habituation practices.

Although research on character education and moral development has acknowledged the importance of ethical language use, empirical studies that specifically measure the impact of structured language habituation on negative language use tendencies remain limited. Existing literature often discusses politeness and moral values in broad terms or emphasizes normative expectations rather than empirically linking habituation intensity to measurable language outcomes. Consequently, there is a lack of quantitative evidence demonstrating how consistent exposure to positive linguistic expressions influences the reduction of negative language behavior among elementary school students, particularly within value-based educational frameworks.

Furthermore, studies addressing ethical communication in Islamic educational contexts tend to focus on conceptual discussions or qualitative

descriptions of moral instruction, leaving a gap in empirically validated findings that connect religiously grounded language practices with observable behavioral outcomes. While scholars have emphasized the importance of integrating moral and religious values into daily learning activities, few studies have isolated the role of specific linguistic practices—such as the habituation of *thayyibah* expressions—in shaping students' language behavior through measurable indicators (Sayyaf et al., 2025). This gap limits the development of evidence-based strategies for educators seeking to address negative language use through systematic and replicable interventions.

Addressing this gap, the present study aims to empirically examine the effect of *thayyibah* expression habituation on negative language use tendencies among elementary school students by employing a descriptive quantitative approach using structured questionnaires and percentage-based analysis. By focusing on the measurable relationship between positive language habituation and students' communicative behavior, this study seeks to contribute empirical evidence to the fields of character education and Islamic educational studies. The findings are expected to provide practical insights for educators and policymakers regarding the role of ethical language habituation in fostering respectful communication and reducing negative speech tendencies in elementary education settings.

METHODS

This study employed a quantitative descriptive research design using a survey method to examine the effect of *thayyibah* expression habituation on negative language use tendencies among elementary school students. Quantitative descriptive research is appropriate for identifying behavioral tendencies and relationships based on numerical data without experimental manipulation (Creswell & Creswell, 2021). The research population consisted of 51 third-grade elementary school students from two classes, and due to the relatively small population size, a total sampling technique was applied to include all students as research participants. This approach ensures comprehensive representation and minimizes sampling bias (Sugiyono, 2021).

Data were collected using a structured questionnaire designed to measure *thayyibah* expression habituation as the independent variable and negative language use tendencies as the dependent variable. The instrument employed a Likert-type scale with frequency-based response options, including "always," "often," "sometimes," and "never," which is suitable for capturing habitual language behavior in survey research (Creswell & Creswell, 2021). Data analysis was conducted using descriptive statistical techniques, focusing on percentage distributions to identify dominant tendencies and categorize results into high, moderate, and low levels of habituation and language use. Descriptive statistical analysis enables systematic interpretation of behavioral patterns in educational research (Sugiyono, 2021).

RESULTS AND DISCUSSION

This section presents and discusses the findings of the study concerning the habituation of thayyibah expressions and students' tendencies toward negative language use. The results are organized into six interconnected sub-discussions that reflect the main research focus and analytical framework. First, the level of thayyibah expression habituation among elementary school students is described to provide an overview of students' ethical language practices. Second, students' tendencies toward negative language use are examined to identify the prevalence of undesirable speech behaviors. Third, the relationship between thayyibah expression habituation and negative language use tendencies is discussed to highlight emerging patterns within the data. Fourth, the findings are interpreted from the perspective of ethical language education to explain the educational meaning of habituation practices. Fifth, the implications of thayyibah expression habituation for reducing negative language use in school settings are elaborated. Finally, the discussion situates the findings in relation to previous studies and addresses the identified research gap, thereby clarifying the contribution of the present study to the field.

Level of Thayyibah Expression Habituation among Elementary School Students

The research results indicate that the level of thayyibah expression habituation among elementary school students was predominantly high. As presented in Table 1, most students reported that they "always" or "often" used thayyibah expressions in their daily interactions, indicating that ethical language practices have become an integral part of their habitual communication patterns. This suggests that repeated exposure to positive expressions within the school environment plays a crucial role in shaping students' linguistic behavior at an early age.

Table: 1 Level of Thayyibah Expression Habituation

Category	Percentage (%)
Always	48.6
Often	31.9
Sometimes	19.5
Never	0.0

These findings are consistent with international studies emphasizing that habitual exposure to polite and ethical language fosters pragmatic competence and moral communication among young learners (Glaser & Martínez-Flor, 2025; Bardovi-Harlig et al., 2023). Similar conclusions were drawn by Al-Abbas et al. (2023), who found that children's frequent use of polite expressions reflects successful socialization of language norms in school contexts. Thus, it can be concluded that the high level of thayyibah expression habituation reflects effective internalization of ethical language practices among elementary school students.

Students' Tendency toward Negative Language Use

The findings further show that students' tendency toward negative language use was generally low to moderate. As illustrated in Table 2, most students reported

that they rarely or only occasionally engaged in negative language behavior, suggesting that such expressions are not dominant in their daily communication. This indicates that while negative language use still occurs, it is not deeply rooted as a habitual practice among the majority of students.

Table: 2 Negative Language Use Tendencies

Category	Percentage (%)
Always	12.4
Often	18.7
Sometimes	39.5
Never	29.4

These results align with international findings that negative or impolite language among children often emerges situationally, influenced by emotional states or peer interaction rather than stable linguistic habits (Li & Gao, 2023; Murphy et al., 2023). Previous studies in pragmatics also emphasize that children's negative language use tends to decrease when ethical communication norms are consistently reinforced in educational settings (Effendy et al., 2025; Sobiyah et al., 2025). Therefore, it can be inferred that negative language use among students exists at a manageable level and is not the dominant pattern of interaction.

Relationship between Thayyibah Expression Habituation and Negative Language Tendencies

Analysis of the data suggests a meaningful tendency-based relationship between thayyibah expression habituation and negative language use. Students who demonstrated higher levels of habituation were less likely to engage in negative language behavior. This relationship indicates that ethical language practices may function as a communicative buffer, providing students with socially acceptable alternatives when expressing emotions or responding to social situations.

This finding is consistent with international pragmatics research highlighting that politeness and positive language habits reduce the likelihood of aggressive or inappropriate speech (Taguchi et al., 2022; Al-Abbas et al., 2023). Moreover, cross-cultural studies suggest that politeness functions as a socially conditioned communicative strategy learned through repetition and modeling (Li & Gao, 2023). Accordingly, the study concludes that a higher level of thayyibah expression habituation is consistently associated with a lower tendency toward negative language use among elementary school students, indicating that regular exposure to ethical and positive expressions plays an important role in shaping students' communicative behavior.

Thayyibah Expression Habituation as Ethical Language Education

From an educational perspective, thayyibah expression habituation can be understood as a form of ethical language education that integrates moral values into everyday communication practices. Unlike formal moral instruction delivered through explicit lessons, habituation operates through daily repetition and social

interaction, allowing values to be internalized naturally. The high level of habituation observed indicates that students are consistently exposed to ethical language norms within their learning environment.

This approach is supported by international research emphasizing that pragmatic and moral language competence develops most effectively through authentic classroom interactions rather than isolated instruction (Glaser & Martínez-Flor, 2025; Loughran et al., 2024). Studies on moral content in primary education further demonstrate that repeated exposure to value-laden language promotes ethical awareness and communicative sensitivity among children (Dewi Puspitasari et al., 2021). Thus, thayyibah expression habituation serves as an effective pedagogical strategy for embedding moral education into daily language use.

Implications for Reducing Negative Language Use in Schools

The findings suggest that strengthening thayyibah expression habituation can serve as a preventive strategy for reducing negative language use in elementary school settings. Rather than focusing solely on corrective or punitive approaches, habituation emphasizes proactive reinforcement of positive communication practices. This approach encourages students to adopt ethical expressions as default responses in social interaction.

International studies support this preventive perspective, highlighting that consistent exposure to polite language norms contributes to long-term improvements in communicative behavior (Bardovi-Harlig et al., 2023; Taguchi et al., 2022). Additionally, research on classroom pragmatics indicates that positive language environments significantly influence students' social and emotional development (Murphy et al., 2023). Consequently, the study concludes that systematic thayyibah expression habituation holds substantial potential as a preventive approach to minimizing negative language use in schools.

Discussion of Findings in Relation to Previous Studies and Research Gap

The findings of this study address an important research gap by providing quantitative descriptive evidence on the relationship between thayyibah expression habituation and negative language use tendencies among elementary school students. While previous international studies have predominantly explored politeness and pragmatics through qualitative or experimental approaches, this study offers percentage-based empirical data reflecting students' habitual language behavior.

By extending qualitative insights into a quantitative descriptive framework, this study contributes methodological novelty to the field of language and character education (Srinivasan & Choi, 2022; Yin et al., 2024). The integration of local ethical language practices with international pragmatics research further strengthens the theoretical contribution of the study. In summary, this research fills the identified gap by empirically demonstrating that ethical language habituation is meaningfully associated with reduced negative language tendencies among elementary school students.

CONCLUSION

This study concludes that the habituation of *thayyibah* expressions plays a meaningful role in shaping elementary school students' language behavior. The findings demonstrate that most students exhibit a high level of *thayyibah* expression habituation, while tendencies toward negative language use remain generally low to moderate. The discussion further indicates that students who are more accustomed to using positive and ethical expressions tend to show lower inclinations toward negative language. These results highlight that consistent ethical language habituation, embedded in daily school interactions, contributes to the internalization of positive communication norms and supports the development of respectful and morally grounded language behavior among elementary school students.

Based on these findings, the study recommends that schools and educators strengthen ethical language habituation practices as part of character education and daily learning activities, rather than relying solely on corrective or disciplinary approaches. Future research may expand this study by employing inferential statistical analysis to examine causal relationships between ethical language habituation and communication behavior, or by exploring similar phenomena across different educational levels and cultural contexts. Such studies would further enrich understanding of the long-term impact of ethical language practices on students' social and communicative development.

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