

Politeness on the Social Media

A Study on the Response of West Java City Information Instagram Account

Yayat Sudaryat*, Temmy Widyastuti, Hernawan

Universitas Pendidikan Indonesia, Bandung, Indonesia

*Corresponding author. Email: yayat.sudaryat@upi.edu

ABSTRACT

This research investigates the politeness of the language of Instagram users, especially in comments that citizens posted on West Java city information accounts. Currently, many accounts contain information about the development of cities in West Java, and various comments are posted on the accounts, both positive comments, and negative comments. This is the background of the researcher to explore further politeness issues on the West Java city information accounts, especially in the current pandemic situation. This research aims to reveal the form of politeness and immodesty of language, through the comments of West Java citizens who are famous for their culture of manners on the Covid-19 pandemic. The research method employed is a descriptive method with data collection techniques taken from the documentation of 163 uploads. The results of this study revealed that 78.4% of the comments of the netizens on various West Java information accounts fall into the polite category by using fine and *loma* Sundanese language. In addition, the basic language politeness is seen from the use of pronouns, expressions of empathy, and the use of keywords in each comment.

Keywords: Instagram, politeness, social media, Sundanese manners

1. INTRODUCTION

Language can indicate a person's personality, a good assessment of whether a person is one of them judging by the language he or she uses. The language used in oral and written communication should be good and correct language, in the sense of a good rule, correct in use, and can use the correct language in various situations. Written language can generally be more controlled when compared to spoken language, but in today's use of social media, the written language does not draw attention to politeness and is no longer noticed, it is possible as it is not directly face to face with other account users, so that there is freedom in expressing tastes, desires, and opinions that sometimes cause harm to oneself. Social media can be a double-edged knife that can provide advantages and disadvantages (Wijaya, 2019).

There are many people who are already aware of the ITE Law, but many still do deliberately by giving criticism or comments that can lead to the destruction of one's character. Explained in Law No. 11 of 2018, article 27 (3) concerning defamation that will lead to criminal,

described in Law no. 11 of 2018, article 27 (3) regarding defamation which will lead to crime, in (*Pro dan Kontra Arah Kebijakan UU ITE Baru*, 2016) therefore, it is very important to use appropriate language in writing comments on social media. When it is examined carefully, one's courage in expressing his or her opinions sometimes is not objectively. For instance when the news is uploaded by a local official's personal account or an official government account, then negative comments are rarely visible, unlike if the news is uploaded by other accounts made by citizens regarding the performance of government or local officials there are many comments that are filled with unmannerly words, for example, the uploads in @infobandungraya regarding "*Tolak pembangunan water boom di sesar Lembang*", there are many Instagram users have given sharp criticism of the government, but on the other hand, there are also Instagram users who use good comments in conveying his opinion. The following is an example of a less polite comment:

Ai pemerintah gawe na naon sih, dek nanya kami

The Sundanese language used in the above comments do not use polite language, the words “*gawé*” (work), “*dék*” (want), and “*bertanya*” (ask) when delivered nicely it will feel more polite. However, the Instagram user chose to use *loma* Sundanese language variety. Perhaps if the upload is on the pertinent regional official account, the comments submitted will be more polite. But because the information uploaded is on the Bandung city information account (not the official Bandung city government account.), then various negative comments filled the page. This is an example of the use of language on social media, it is necessary to look back at things related to the principles of politeness used, as well as the scale of politeness, so this research will clearly reveal and describe the language symptoms on social media through a study of language politeness.

Santosa (2014) explains that if there is a violation of the principle of politeness in communicating, there will be parties who are disadvantaged. Likewise Maulidi (2015) points out language politeness in FaceBook social networks, where language politeness is influenced by factors of speakers, speech partners, topics of conversation, place of conversation, situation, and information. The theory employed in analyzing language politeness is Lakoff theory (as cited in Margaretan, 2014) which is complemented by other theories (Gunawan, 1994; Maula, 2010, Pranowo, 2009), while supporting research references include (Maulidi, 2015; and Sudaryat, 2019). These two studies are very close to the research that is being carried out. The difference lies in the object of study i.e. social media Instagram. These studies provide additional information about language politeness in the world of social media.

2. METHODS

This research was conducted for six months covering planning, implementation, and analysis activities. This research is qualitative in nature. The method used in this research is a descriptive method (Arikunto, 2013), to describe the use of Sundanese language on social media Instagram. The data source of this research was the comments of every upload in social media Instagram account of West Java city information, both from official government accounts and information accounts created by netizens on their own initiative. The techniques used were documentation. The data was taken from information accounts in West Java, starting when the Covid-19 Pandemic outbreak. In the implementation stage, several activities were carried out i.e. (1) Collecting research data in the form of documentation from various information accounts in West Java; (2) The data collected is in the form of comments from the netizen who speak Sundanese; (3) Analyzing the form of netizen's writing which is classified as polite and impolite, and (4) Assessing the scale of language politeness of netizen comments. Data was taken from 10

city accounts in West Java which consist of official government accounts and accounts created by the netizens (see Table 1).

Table 1. Instagram accounts used as the objects of this study

Official government accounts	Local citizens accounts
@humasbdg	@infobandungraya
@humaskotasukabumi	@sukabumiupdatecom
@kominfo_pemkot_tsm	@infotasik
@pemdakotacrb	@infocirebon
@diskominfo_kotabanjar_jabar	@ info.kotabanjar

3. FINDINGS AND DISCUSSION

As we know, Instagram is a social media that is popular among all ages, from teenagers to the elderly. Various efforts have been made by the account holders, ranging from doing business, focusing on educational content, psychology, city information and simply uploading personal stories. In this case, the researcher sees the development of social and cultural situations that are packaged through various languages. Related to social media Instagram, it was described that the use of language on social media Instagram, especially in the business sector, is still dominated by Indonesian, mixed languages (Indonesian-English) and regional languages with a low percentage. Therefore, in this study, the local language becomes a special review in the case of language politeness. The analysis focuses on comments provided by the netizens who are Instagram followers. How do netizens use Sundanese in accordance with the rules as well as ethics, and how to express opinions in the comments column provided by residents of West Java regarding various information in their region. Data taken from various West Java info accounts began when the Covid-19 pandemic outbreak in Indonesia when people were not as free as usual to leave the house, making some residents feel stressed by this situation, and the variety of language expressed was very influential on comments written in various accounts related to this research. Language ethics is related to the situation in the context of its environment. Therefore, in a situation like this, the researcher wants to see how Sundanese language is used, when West Java citizens are dealing with official government accounts and private accounts.

Lakoff (1977) mentions three principles that must be fulfilled so that speech is considered polite i.e. (1) The rule of formality, this rule means 'don't force or don't be arrogant'. Which means that a speech that is compelling and arrogant is considered less polite, and vice versa. If a speech is not arrogant and not compelling, then the

speech is considered polite. Like the example “*Bersihkan lantai itu sekarang juga!*” (not polite); (2) The Rule of Hesitancy, this rule contains the suggestion that speakers are required to speak in such a way that their speech partners can make choices. This means that a speech is considered polite if it gives a choice to its speech partner, and vice versa if a speech does not provide a choice to its speech partner then the speech is considered impolite. For example, “*Jika ada waktu dan tidak lelah, perbaiki sepeda saya.*” (polite); and (3) The principle of equality or *camaraderie*, this rule contains that the speaker should act as if his speech partner is the same or, in other words, make the speech partner feel happy. This implies that a speech is considered polite if the speech may make the partner happy, and conversely, if a speech annoys the partner, the speech is considered impolite. As an example, “*Halus sekali hatimu seperti kulitku.*” (polite).

Data collected from 10 information accounts in West Java on social media Instagram found 163 Sundanese language utterances on the comments page (see Table 2).

Table 2. Comments found in this study

Polite Comments	Impolite Comments
128 speeches (78.5%)	35 speeches (21.5%)

From these speeches, there are two things that are underlined, 1) speech that is ethical or holds the principle of politeness, and 2) speech that is lacking and even unethical in upholding the principle of politeness, violating the principle of politeness. It can be seen from the attached analysis data.

3.1. Rule of Formality



Figure 1 Example of West Java citizens comment.

In the account as in Figure 1, there are comments of polite netizens using polite Sundanese. The comment from @egisebrian expressed an idea that the police are even more alert in patrolling. The word “*punten*” (sorry), “*hawatos*” (worry) is polite Sundanese which used to respect other people. In the principle of politeness according to Lakoff, the comments above are included in the rules of formality, meaning that the speaker does not impose his will and is polite in using his language. The word “*punten*” (please) is classified as polite, is a keyword that reflects a sense of courtesy (Pranowo, 2009).



Figure 2 Example of West Java citizens comment.

In Figure 2, netizens gave a good appreciation of language and used the words of “*mugia*” (hopefully), “*diberi*” (given), “*eling ka gusti*” (remember Allah) which are polite. The comment above in Lakoff principle included in the principle of formality which is characterized by polite and respectful language that does not offend anyone. The sense of empathy in these comments reflects politeness in language that is in line with the research of (Palupi & Endahati, 2019).

The word “*ngajaredog*” (be at home) is a Sundanese harsh word choice (see Figure 3). The word is considered impolite when expressed directly in a conversation. However, in the news above, the resentment expressed by the netizen was caused by the increasing number of cases of Covid-19 victims which irritated some residents who saw other residents who were ignorant and still crowded in public places. It could be that this frustration is aimed at citizens who do not comply with government regulations, it could also be against the government who is not assertive in following up on this Covid-19 case.



Figure 3 Example of West Java citizens comment.

3.2. The Rule of Hesitancy



Figure 4 Example of West Java citizens comment.

A speech is considered polite if it provides a choice of answers to what is being said. This means giving the speech partner the opportunity to choose the answer that is spoken by the speaker. The researcher assesses that the above netizens' comments (see Figure 4) fall into the category of hesitancy principle. The language used by netizens in commenting above is Sundanese *loma*. The netizens' desire to build intimacy is constructed by using the Sundanese *loma* language, which can be seen in the choice of words "dititah" (ordered), "balik" (go home). These words fall into the category of *loma* Sundanese.



Figure 5 Example of West Java citizens comment.

The comments in Figure 5 are included in the hesitancy principle. They are giving questions as well as choices to the government, especially on social media, which surely that the pertinent officials are less likely to be read, but netizens may endeavor to read and reply to their comments. The language used in the comments above includes Sundanese polite, and *lemes* (smooth). It can be seen from the choice of words used and also the greeting in the comments (Pranowo, 2009). Information uploaded by @humasbdg regarding the PSBB that will be carried out by the city of Bandung, various comments were also made by netizens. One of them is the @ellocodika account which reveals if the government will reimburse public transportation costs, although perhaps if it is examined more deeply this speech will be criticized by the government, but wrapped in polite language. Courtesy in the comments above can be seen in the use of the pronoun "aa" which is a designation for older men, according to (Kushartanti, 2005). One of the markers of courtesy is the use of the pronoun form in conversation.

Figure 6 showed two comments under the principle of hesitancy. The Sundanese language used is fine Sundanese, marked by a greeting sentence followed by fine Sundanese. The Information provided by @humaskotasukabumi regarding "Penyemprotan disinfektan di tempat umum", (Spraying disinfectants in public places), then the comments above asked KAMI whether the spraying should pay, and whether it is required to administer the permit first. By giving choices to the government in the form of an interrogative sentence, it means giving the speech partners the opportunity to choose. The language used in the comments is polite, even though the question sentence contains high hopes for government programs.



Figure 6 Example of West Java citizens comment.



Figure 8 Example of West Java citizens comment.

In Figure 8, netizens' comments are included in the polite category, by providing support for the existence of "Taman Gentong" and the reaction of netizens by arguing "Mantap Kang" means that residents feel happy and provide positive comments on the improvement of the "Taman Gentong" area. Netizen comments above are included in the polite category.



Figure 7 Example of West Java citizens comment.

In Figure 7, the @infocirebonkita account uploaded the beauty of the old city, and hopes that the Cirebon can create the same beauty. It can be seen that the comments above show that they are happy with the uploaded information, which contains "Mimin gaya...euy". This is a representation of the principle of solidarity with the Sundanese *loma* language. It is indicated by the word "euy" (really) which shows intimacy. The use of the *loma* language in the netizens comments indicates the familiarity that the netizens want to build with the @infocirebonkita account.



Figure 9 Example of West Java citizens comment.

Unlike the previous uploads which were categorized as polite, Figure 9 showed a comment about "Ojol". The netizens comments addressed to @infobandungraya are harsh in tone, rough Sundanese language can be seen

from the words “*boloho*” (stupid) and “*teu ngotak*” (has no brain), the choice of harsh words used is a netizen's annoyance with the news of releasing the prisoners during the Covid-19 pandemic, even though whether the gangsters reported in the @infobandungraya upload are ex-convicts or not, but there are netizens who link it to the news that is viral at that time (around April 2020). From the comments above, the language used is very rude and impolite.

From 163 city information uploads in West Java, the most dominant principle of politeness is the principle of formality, followed by the principle of hesitancy and equality (Table 3). The Sundanese language used in each comment is fine Sundanese and Sundanese *loma*. Because regional languages in West Java are divided into three languages i.e. Sundanese, Cerbon, and Melayu Betawi, the comments of netizens in information accounts in Cirebon and Depok as well as Bekasi areas use more local languages.

Table 3. Language politeness scale table

The principle of formality	The principle of hesitancy	The principle of equality
76 comments	36 comments	16 comments

The scale of language politeness contained in public comments in city information accounts in West Java is seen to be dominated by the principle of formality which is higher than other principles. This indicates the scale of Sundanese politeness of the netizens' comments is considered polite in expressing opinions, ideas. Likewise, the principles of hesitancy and equality are conveyed in polite Sundanese.

The violation of the politeness principle in commenting occupies 21.5% by commenting using rude and impolite Sundanese, and 78.5% of the netizens' comments are in the polite category using soft and *loma* Sundanese. So, the politeness of Sundanese language used by the netizens in commenting on the information account is considered polite, even in the current pandemic situation. This politeness can be seen from the use of pronouns, the use of keywords, and the empathetic tone of the sentence. In line with research (Palupi & Endahati, 2019) on social media Facebook, the principle of politeness for citizens in commenting can be seen from the use of pronouns, keywords, indirect statements, and empathy sentences. The similarity of the principles of politeness indicates the current culture of society, which views politeness should be based on politeness in mentioning names, sensitivity to news, and the use of greetings.

4. CONCLUSION

The research results prove that the three principles of politeness are dominated by the principle of formality that occupies the highest frequency, followed by the principles of hesitancy and equality. The politeness scale in commenting occupies 78.6% using polite a Sundanese and good manners. It means, even though during the pressure of the Covid-19 pandemic, the comments made by the citizens in responding to the information on cities in West Java are still considered in the polite category. As for the disrespectful comments from netizens, both in official government accounts or in private city information accounts, this is based on dissatisfaction with the government's performance in handling this pandemic case, which makes some netizens feel annoyed.

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