

Language Impoliteness among Indonesians on Twitter

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ABSTRACT

The presence of technology changes the way humans communicate in cyberspace compared to the real world. “*Hootsuite We are social*” research in January 2019 showed that there are approximately 150 million social media users in Indonesia or 56% of the total population. There has been an increase of 20 million social media users in Indonesia compared to last year. The extensive use of social media, including Twitter, is changing the news production platform. News is not only produced by mass media, but potentially by everyone who can produce reports, shape public opinion, and create a virtual society. This condition has a destructive power because it can quickly spread and provoke powerful emotions and heated discourse. This paper discusses the characteristics of Indonesian language impoliteness on Twitter using qualitative research methods. The data were collected from Twitter statuses of Indonesian users in 2018. The analysis showed that impoliteness in speech and language occurs because of the ideology and power of each speaker. The impolite speech in this research related to the impoliteness nuanced with contempt to ethnicity, religion, race, and to a social group. The impoliteness nuanced with insult to ethnicity was 20% of our observed samples, while impoliteness nuanced with religious contempt was 25.1%; impoliteness related to race was 18.3%; and impoliteness toward social groups was 36.6%. The impoliteness is also often caused by the stimulation of the occurring social and political causes at that time.

Keywords: *Impoliteness, contempt of ethnicity, religion, race, social groups.*

INTRODUCTION

Politeness is a rule that is determined and agreed by all members of a community together, thus politeness is reinforced by social behaviour. Ordinances of using language in communication should follow the cultural elements of society where one lives in and where the language is used for communication. Ordinance of one’s communication must be in accordance with the cultural norms in the community (Brown & Planck, 2015; Palupi & Endahwati, 2019; Pranowo, 2012). When someone’s way of speaking is not in accordance with the cultural norms, then he will find a negative evaluation from the other members of the community (Angginie, Santika, & El Fauziah, 2019; Anwar, 2019; Rangkuti & Lubis, 2018).

Language politeness is closely related to language ethics. This kind of ethics could be obtained by learning how to be polite when using languages. It is well known that one’s ethics in speaking is rooted from his noble character (Bahri & Rasyid, 2018; Chaer, 2010). Language politeness is in accordance with the substance of language, whereas language ethics is more

concerned with behaviour or attitude of speech in conversation (Chaer, 2010; Pranowo, 2012; Rahardi, Setyaningsih & Dewi, 2018). According to Geertz (1976) the language behaviour system which is according to culture norms is called language ethics or language procedure. Chaer (2010) mentions that language ethics is closely related with social norms and culture systems that are prevailing in a particular society. Language ethics regulates: (a) what one must say towards interlocutor in certain times and conditions concerning with social and culture status in a particular society; (b) a variety of languages that are most commonly used in a particular time and culture; (c) when and how we use our turn to talk, to interrupt or to stop other people's talk; (d) when we have to be silent and must listen to other people talk; (e) how the quality of our voice is, loud, slow, or high, and how the physical attitude is when we speak.

Language politeness and language ethics are two things that cannot be separated. In order to be able to speak with correct ethics, one should understand how to compose acceptable speech.

Compliance with the politeness principle is needed, especially when entering the era of the industrial revolution 4.0. According to Schwab (2017), industrial revolution 4.0 has fundamentally changed the way of human life and work. Unlike the previous industrial revolution, the Industrial Revolution has a broader scale, scope, and complexity. The advancement of new technologies that integrate the physical, digital, and natural worlds has influenced all scientific disciplines, economics, industry, and government.

Industrial Revolution 4.0 encourages automated systems in all activity processes. The increasingly massive scope of internet technology not only connects millions of people around the world, but also becomes the basis for online transactions. Information technology, which is increasingly accessible to all corners, causes everyone to connect to a social network. The presence of technology changes the way humans communicate from the real world to cyberspace. Idris (2018) stated that Indonesia is the largest social media market in Southeast Asia with approximately 79 million active users.

The development of digitalisation marks an increasingly extensive usage of social media as a new media. This changes the news production platform. Now anyone can produce news, shape public opinion, and form virtual social ties. However, the lack of a gatekeeper causes the public space, especially on social media, to be filled with hoaxes, fake news, and false news. Furthermore, the impolite language that leads to verbal violent acts is increasing. The impolite language in this research relates with the impoliteness nuanced with contempt to ethnicity, religion, race, and to social groups in Indonesian society (*SARA* means in Bahasa Indonesia: *Suku, Agama, Ras, & Antar Golongan*).

The Ministry of Communication and Information Technology (2019) stated that there have been 1,731 cases of hoaxes and expressions of hatred on social media from August 2018 to March 2019. Data from the *kominfo.go.id* (2021) indicates that currently, there are various medium in which hoax are disseminated, including chat applications such as whatsapp, line, telegram as much as 62.80%, websites as much as 34.90%, and social media as much as 92.40% (Instagram, Facebook, Twitter). The cases of hate speech and hoaxes are forms of language impoliteness. According to Rangkuti and Lubis (2018) this condition has a destructive power because its spread can be quick and generate powerful emotions.

A piece of information without sufficient facts and evidence has the potential to create a social conflict. In fact, slander and sedition can lead to inflaming ethnic and religious hatred. This condition has the potential to trigger conflict, which can disrupt the stability of

the pluralistic Indonesian society. Therefore, this paper examines the utterances of Indonesian language impoliteness on social media, specifically in this case, on Twitter.

LITERATURE REVIEW

Research on language impoliteness has not been widely conducted. Most research conducted by some researchers prefer to choose and focus on politeness rather than language impoliteness. For instance, some research conducted by Nurjanah, Santosa and Rochsantiningsih (2017), van der Bom and Grainger (2015), Kariithi (2016), Hambali and Novia (2017), Aminah (2017), Jahdiah (2018), Christie (2015), Pramujiono and Nurjati (2017), and Ryabova (2015). Although the studies offered by some researchers above are about language politeness, the contents presented are limited on description of the fulfilment or violation to the principle of politeness. Some research on language impoliteness conducted by Anwar (2013, 2014, 2018, 2019), Culpeper (2011), Culpeper, Haugh and Kadar (2017), Olorunleke, Obidiran and Mustafa (2017), Prakash and Kumar (2017), and Rasyikin (2018) indicated that the use of language is one of the causes of social conflict on social media. Symbolic violence used by social media often triggers social strife. Therefore, critical studies about social conflicts cannot be separated from linguistic studies. The focus of linguistic study in this research is the Indonesian language impoliteness on Twitter.

In English, the term *impoliteness* has some synonyms, which include: *bad manners, boldness, boorishness, brusqueness, coarseness, contempt, contumely, discourtesy, discourteousness, dishonour, disrespect, flippancy, hardihood, impertinence, impiety, impudence, incivility, inurbanity, inconsideration, insolence, insolency, inso-lentness, irreverence, lack of respect, profanation, rudeness, sacrilege, unmannerliness* (<http://thesaurus.reference.com/>)

In the matter of the definition of impoliteness, Culpeper (2011) said that there is no commonly accepted definition of impoliteness. Here are some definitions he summarised: 1) Impoliteness is behaviour that is face-aggravating in a particular context; 2) rude behaviour does not utilise politeness strategies where they would be expected, in such a way that the utterance can only almost plausibly be interpreted as intentionally and negatively confrontational; 3) impoliteness is synonymous with rudeness which is defined as a face threatening act (FTA) – or feature of an FTA such as intonation – which violates a socially sanctioned norm of interaction of the social context in which it occurs; 4) impoliteness is communicative strategies designed to attack face, and thereby cause social conflict and disharmony; 5) Impoliteness comes about when:(i) the speaker communicates face-attack intentionally, or (ii) the hearer perceives and/or constructs behaviour as intentionally face-attacking, or a combination of (i) and (ii).

In his book “*Impoliteness: Using Language to Cause Offence*”, Culpeper (2011) concluded that impoliteness is a negative attitude towards specific behaviours that occur in particular contexts. He explains then, that the situated behaviours will be considered ‘impolite’ when they conflict with how one expects them to be, how one wants them to be and/or how one thinks they ought to be. Such behaviours always have or are presumed to have emotional consequences for at least one participant, that is, they cause or are presumed to cause offence. Culpeper (2011) added that impoliteness involves mental attitude and the activation of that attitude.

According to Mislikhah (2014), the factors that cause the use of language to be impolite are as follows: 1) The speaker directly criticises someone with common words or phrases. Communication becomes impolite if the speaker expresses criticism directly to the speech partner; 2) Speakers are encouraged by extreme emotions, so they seem angry at the partners; 3) When speaking, speakers are sometimes protective of their opinions. This is intended so that other parties do not trust the speech of the partner; 4) Speakers intentionally want to corner the partner in speaking; 5) Speakers submit allegations based on the suspicion of the speech partners.

Impoliteness as actions or phrases which attack or go against an individual's public image of singularity or public rights can arise in either of these situations: (1) The speaker utters, either intentionally or not, an expression that threatens or attacks the public image or social rights of another person, or (2) The hearer perceives that his or her public image or social rights have been threatened or attacked, whether or not the speaker did it intentionally. The speaker may make use of impoliteness strategies if he or she wants to attack or threaten the addressee, and these attacks or threats can be carried out either directly or indirectly, regardless of the speaker's intention (Baldó, 2019).

According to (Brown and Levinson, 1987) at least three social factors are involved in deciding how to be polite: (1) one tends to be more courteous to social superiors; (2) one tends to be more respectful to people one doesn't know. In the first case, politeness tends to go one way upwards (the superior is less polite to an inferior); in the second, courtesy tends to be symmetrically exchanged. Finally, (3) in any culture, norms and values affect the degree of imposition or unwelcomeness of an utterance, and one tends to be more polite for more serious impositions

The problem of politeness and impoliteness is not only related to social relations, but for Kienpointner and Stopfner (2017), this is also related to the aspects of ideology. The relationship between language impoliteness and ideological issues is the trend of the current studies. This view is based on several critical schools. According to Vološinov (1973), language is not a neutral link between ideas and matter. Language is the battlefield of ideological conflict. Vološinov goes even further by stating that 'wherever there are signs, ideology is also present' and that 'without signs, there is no ideology.'

The relationship between factors and ideology is further explained by Kienpointner and Stopfner (2017)—there are many factors which, alone or together, can result in particular ideological views of (im)politeness at the lay level in the view of members of specific communities in practice and speech communities. Among the essential factors are class, gender, 'race,' and age. The evidence for lay opinions/folk theories about (im)politeness can be found in the metalinguistic comments made by members of a community in naturally occurring conversation, in idioms and proverbs, and etiquette manuals. Classism (over) generalises the view of the alleged (im)politeness of social groups based on social norms, where the rules of dominant groups usually prevail. Classism can manifest itself in the derogatory (impolite) denomination of the lower classes, for example in English: *trailer trash*, *riff-raff*, *proles*, *the unwashed masses* (cf. similar terms in German *Proleten*, *Pöbel*, *Gesinde*, *Abschaum*; French *rocaille*, *canaille*, *pros*). These expressions imply generalised negative assumptions about the habits, manners, and living standards of the social groups referred to.

The relationship between language impoliteness and ideological factors is exemplified by Culpeper and Hardaker (2017) in their case study: "Lose some Weight Baby Girl." Culpeper analysed this relationship using three concepts: context, power, and the

impoliteness formula. The first step is to explain the background and the context surrounding the text. The second step is an explanation of the power possessed by each involved participant. The third step is a description of the impoliteness via a formula type, which includes: 1) Personalised negative vocatives, 2) Personalised negative assertions, 3) Personalised negative references, 4) Personalised third-person harmful recommendations hearing of the target), 5) pointed criticisms/complaints, 6) challenging or unpalatable questions and/or presuppositions, 7) condescension, 8) message enforcers, 9) dismissals, 10) silencers, 11) threats, and 12) curses and ill-wishes. Wodak, Culpeper and Semino (2020) added that impoliteness and shameless normalisation potentially produce impolite behaviours. They observe that impoliteness affords the possibility of presenting authentic and hyper-masculine identities in the local and global political and cultural landscape.

METHODOLOGY

This qualitative research is done based on the data of impolite utterance found on Twitter. The data taken from 280 statuses on Twitter accounts during March to April 2018 from 16.00 to 24.00. The data collected focused on the statuses that contained impolite lingual units in Indonesian. The data of the statuses are in the form of sentences that contain units of Indonesian impoliteness. The data collection was done by using documentation and note-taking techniques.

To analyse the data, the researchers performed the following steps: 1) classify the statuses from the twitter account as linguistic aspect markers that contain and indicate impoliteness; 2) classify the impolite statuses that contain elements of humiliation and harassment toward certain ethnics, religion, race, and inter-group. This model of classification refers to the theory of Kienpointner and Stopfner (2017) that language impoliteness is often based on classism; 3) analyse the classified data by linking to aspects of the context, power, and the formulation of language impoliteness; 5) the last step is checking the validity of the data.

RESULTS AND DISCUSSION

Language impoliteness is closely related to ideology. Kienpointner and Stopfner (2017) illustrated the relationship between language impoliteness and ideological factors. Some factors that can produce particular ideological views are race, class, gender, and age. Aside from the strong influence of ideological elements, Culpeper and Hardaker (2017) include power as the basis for language impoliteness analysis. In the Indonesian context, this problem is often associated with ethnicity, religion, race, and intergroup aspects.

Similar to the study by Anwar (2018) on Facebook and Instagram communications, Twitter communications also show that the characteristics of language impoliteness mostly led to conflict of ethnicities, religion, race, and inter-group issues. The emergence of word use that is not polite is caused by the "power" that is owned by *Warganet* (Internet citizen). Because they feel they have power, the citizens dare to vent emotions and anger through the selection of words that have nuances of verbal violence. From the data search, it was found that ethnicity nuances comprised around 20%, while 23.3% for religious, 18.3% for racial, and 36.6% for inter-group nuances.

Ethnicity, religion, race, and inter-group nuances in this article are shown by the use of negative utterances attributed to ethnics, religion, race, and class. The benchmarks of polite or not diction, in addition the lexical meaning in the Large Indonesian Dictionary (KBBI),

were also viewed from the context of the sentence. The results of impoliteness in this study are in line with the definition of Pranowo (2012), namely (1) the speaker expresses criticism directly with harsh words or phrases, (2) the speaker is driven by a sense of emotion when speaking, (3) the speaker is protective of his opinion, (4) the speaker corners the speech partner.

Rahardi et al. (2018) explicitly stated that linking something with other things that have a negative connotation is a form of language impoliteness. This is marked by the existence of taboo expressions, cynicism, ridicule, pride, humiliation, or teasing in a sentence aimed at the speech partner. The study also showed the use of negative connotation diction in Twitter statuses attributed to a certain ethnicity, religion, race, and social groups. The use of negative connotations is classified as follows.

Context and Power in Ethnic Impoliteness

The search result for status on Twitter showed that common factors are often the target of someone's anger. Mostly a user vents his or her anger through verbal violence towards a certain ethnic that contains demeaning messages and insults. Citizens with the majority tribal status in a specific area often feel they have power and feel that their tribal status is higher than others, which gives rise to selfishness in the forms of improper speech. These forms are indicated by the existence of negative connotations that are attributed to certain tribes. Here are some samples:

Begal di Lampung goblok. Dari pada rampok tas pribumi, mending rampok tas nonpribumi.

'A robber in Lampung is stupid. Instead of robbing a native's bag, robber, go rob non-native's bag instead'.

This status is motivated by a citizen's resentment of the robbery of native people in Lampung. According to him, what is done is wrong because the actor robbed the natives and not non-indigenous people. *Warganet* hopes that those non-indigenous citizens are banned. Therefore, the emergence of the word "goblok" was triggered by the disapproval of *Warganet* of the robber's behaviour. According to KBBI (Language and Book Development Agency, 2019), the word "goblok" means very stupid in Indonesian. The impoliteness of the status (1) is shown by the word "goblok", which is attributed to the Lampung Tribe. *Goblok* has the potential to demean certain tribes. Moreover, this status update was written by a citizen journalist who comes from a tribe outside Lampung. In this case, the author showed his power as a majority native.

Orang Jogja bangsat. Mau beli pertamax 95, mentang-mentang pake motor yang antri di jalur mobil, malah gak dilayani. Disuruh antri di jalur motor yang stuck panjangnya gak ketulungan. Diskriminasi. Emangnya aku gak bisa bayar apa. Huh.

'You Jogjan knave. I want to buy Pertamina 95, but I am not given service because I lined up in the car lane using a motorbike. (I was) asked to queue in the motorbike lane with a very long line. (What a) discrimination. Do you think I can't pay for it? Huh.'

This status was written by a user who was disappointed with the service of a gas station staff in Yogyakarta. The staff ordered the speaker to line up in a very long motorbike refueling line, yet according to the speaker, he could refuel in the car lane because it was occupied by one car at that time. From the staff's point of view, what the speaker wanted to do is not right because it is not by the rules. However, from the speaker's point of view, he felt his actions were legitimate because the line in the car lane was short at that time. As a fellow road user, he thinks that he has the same rights and obligations without having to distinguish between driving a motorbike or a car; both lining up and paying for the fuel. He also feels that he has the same rights and obligations and dared to write a speech that contained uncivilized diction. The use of harsh words in the status is indicated by the use of the word "*bangsat*," which is spoken to a gas station staff member from Yogyakarta. According to KBBI (Language and Book Development Agency, 2019), *bangsat* (knave, scoundrel) could mean bedbugs or people who are evilly behaved, especially those who like to steal, pickpockets, and so on. *Bangsat* is usually a curse given to a person who has done evil deeds.

Ada orang Aceh yang dungu juga ya.
'There are fool Acehnese'.

This status was written as a form of the speaker's disappointment to Acehnese because of an unfulfilled promise. In this status update, the speaker tried to explain that there were stupid people, although not all Acehnese. This status contains impoliteness for attributing ignorance to the Acehnese. The word "*dungu*" is used to mock, insult, or ridicule the opponent he says. According to KBBI (Language and Book Development Agency, 2019), *dungu* (fool, ignorant) means *dull brain, not smart, ignorant, and stupid*. This meaning has the potential to demean the Acehnese tribe. Speakers feel they can write this status because they feel they have more power than the Acehnese.

Orang Makassar memang Hebat! Hebat Berbohong. Fuck you! Laki2 Murah.
'Makassar people are great! Great lying. Fuck you! Cheap man'

This status update was written by a woman who was not from the Makassar tribe. She tried to explain that she had been lied to by a man from Makassar. From a woman's perspective, she had the power to protest against male attitudes and behaviour. She feels she can show the world that men are creatures who are good at lying. In any culture, men are always positioned as dominant and women are positioned as victims. The phrase "*hebat berbohong*" (great in lying) is not polite because it is attributed to certain tribes, namely the '*Makassar people*', who can be interpreted as all of the Makassar people. According to KBBI (Language and Book Development Agency, 2019), '*berbohong*' means to declare something that is not true. This is degrading because it attributes a negative thing to a particular tribe. Also, the speech further contained insult elements indicated by the words "fuck you" and "*Laki2 Murah*" (cheap man). The violated agreement was the factor in the emergence of this utterance.

@gojekindonesia dear gojek, salah satu karyawan Anda yang di kota Pekanbaru rasis banget ngomongnya, dia bilang kalau Suku Minang adalah suku paling goblok, aneh, paling nggak jelas di dunia, ini udah SARA, dia secara langsung telah menghina seluruh kaum Minang dan pahlawan-pahlawan Minang.

'@gojekindonesia dear gojek, one of your employees in Pekanbaru is very racist, he said that Minang tribe is the most stupid, strange, (and) most obscure tribe in the world, this is already SARA, he directly insulted all Minang people and Minang heroes.'

In this status update, the speaker tells of his experience when using an online motorcycle taxi service (Gojek). The driver of said online motorcycle taxi made him upset because the driver insulted the Minang tribe. As a consumer, he has the power to protest and vent emotions. Because he felt he did not accept the insult of the driver towards the Minang tribe, he wrote a status that contained his disapproval of the driver's speech. This status includes diction that is not polite, namely "goblok" (stupid), "aneh" (strange), "paling aneh" (most obscure) aimed at the Minang people. The word indicates an element of ridicule and insult to the citizens of Minang.

Ethnic nuances in status updates above are based on the user's disappointment over the unmet expectations or desires, violations of promises, or breach of agreements. The users feel they have power and feel they are on the right side, so they consciously write their status updates from this position. However, they did not consider the caused disharmony from their status updates, which have the potential to disparage, ridicule, and insult certain tribes because it contains taboo, crude, or profane diction. Apart from that, not infrequently the statuses on Twitter discuss the tribe with diction that is identical to the animal world. The use of negative connotative language can trigger conflicts between tribes and people within the tribe itself, especially if those sentences can quickly spread.

Contexts and Power in Religious Impoliteness

Religious nuances are indicated by the negative connotative language use directed at a particular religion. Similar to tribal impoliteness, the emergence of religiously charged impoliteness was triggered by the presence of power owned by speakers. The following are some examples:

Menyikapi teman yang baru hijrah: si monyet ini udah makin dekat aja ama Tuhan....

'Responding to a new friend who recently Hijrah (emigrated): this monkey is already closer to God'

This status update contains a mockery of a friend who has just emigrated. This ridicule arose because speakers felt they had power as the majority and most Indonesian people have not been able to accept the presence of head scarves (*hijab*) users in their neighborhood. *Hijab* users are a minority and seem exclusive. More than a few educational institutions forbid their students to wear the *hijab*. Therefore, the power possessed by speakers as the majority group is one of the triggers of this writing.

The existence of the pronoun "*monyet*" (monkey) is a form of abuse to a particular religion. According to KBBI (Language and Book Development Agency, 2019), *monyet* (a monkey) is one of the furry animals. The use of the word monkey here shows impoliteness because it associates the adherents of a certain religion who recently emigrated with an animal. Moreover, the word "*monyet*" (monkey) has the potential to create horizontal conflicts for fellow believers. Therefore, the series of words "*Hijrah*" (emigrate), "*monyet*" (monkey), and "*Tuhan*" (God) presented in the text contain language impoliteness.

Nah...gitu tuh, ngambil hadits juga nggak jelas perawinya, kredibilitasnya masih rendah. Dasar ukhti kebelet nikah. Semua cara bego dihalalin buat nikah muda dengan mengandalkan hadits yang blm jelas untuk menghalalkan semuanya. Ngajinya kebanyakan di telegram sama grup WhatsApp
'Well ... that's it, referencing a hadith but from an obscure hadith narrator, with low credibility. That *Ukhti* (girl) is dying for a marriage. All foolish ways are justified for a young (early) marriage by relying on a weak hadith to justify everything. (She) learning to recite only through the Telegram or in the WhatsApp group'.

This status contains an expression of resentment towards a Muslim woman who uses weak hadith as a basis to marry at a young age. According to him, it was only a pretext so that her desire to marry young could be fulfilled. This status contains language impoliteness, which is indicated by the existence of (1) condescending words namely "*Dasar ukhti kebelet nikah*" (That *Ukhti* (girl) is dying for a marriage), (2) weakening words such as "*ngambil hadits juga nggak jelas perawinya*" (referencing a hadith but from an obscure hadith narrator), "*dengan mengandalkan hadits yang blm jelas*" (by relying on a weak hadith), "*menghalalkan semuanya*" (to justify everything), (3) insulting words like "*Ngajinya kebanyakan di Telegram sama grup WhatsApp*" (learning to recite only through the Telegram or in the WhatsApp group). If observed, these sentences will lead to negative perceptions of Muslim women. It is undeniable that most Indonesian people's opinion about the young marriage issue is indeed still negative. They have not accepted the concept of marrying young. In this case, the speakers feel they have power because his argument about rejecting the idea of marriage at a young age is a portrait of the opinions of most Indonesian people.

Orang beragama Islam lama2 kok jadi tolol ya?
'How come Muslims gradually become foolish?'

Status like this is often found on social media. This status appears to be related to the socio-political situation in Indonesia, especially in the presidential election time. As a nation that is predominantly Muslim, the attraction of political interests is often associated with religious issues. This status is an allusion to some people who profess Islam, but do not show the correct Islamic behaviour. The speakers are disappointed with the response of some groups that might carry out political activities in the name of religion. However, this sentence has the potential to trigger horizontal conflict because it contains a meaning that seems to corner Muslims. The choice of words and sentence arrangements is less precise so that it has the potential to incite the reader's emotions. The word "*Orang beragama Islam*" (Muslims) juxtaposed with "*tolol*" (idiot) is a marker of language impoliteness. According to KBBI

(Language and Book Development Agency, 2019), *tolol* means very stupid or foolish. The use of the word *tolol* in this sentence shows the impoliteness of language because it has a negative connotation.

Gua Islam, tapi gua benci orang Islam yang sok menegakkan ajaran Islam tapi menyakiti hati orang lain, brenge memang. Serba salah. Gua benci "sodara" gua sendiri.

'I believe in Islam, but I hate Muslims who uphold the teachings of Islam but offend other people, damn it. (I feel) Awry. I hate my own Muslim "brothers".'

The statements above can be considered as a form of statement which reflected one's disappointment over the behaviour of some groups that might carry out dirty political activities in the name of Islam. This sentence has the potential to arouse the emotions of Muslims because of their harsh choices and degrading Islam. Some indicators that portrays the use of the impolite statement is the word '*brenge*' which is addressed to Muslims. The word '*benci*' (hate) is a form of dislike. And then the clause '*Gua benci sodara gua sendiri*' (I hate my own Muslim brothers) is an unsympathetic form of fellow Muslims.

Bawa2 agama, Tuhan aja kau jual demi kekuasaan belaka. Dasar Anjing Khilafah.

'(You) Bring religion, you're selling God for a little power. You *Khilafah Dog*'.

The statement above is not much different. It connotes the writer's disappointment with a political group that uses religion as a tool for gaining power. This sentence contains diction that has the potential to offend religious people because it presents the word "*anjing*" (dog) in the *Khilafah* context. A dog is one of the animals that are considered unclean by Muslims. Therefore, the sentence contains impolite language because it associates the *Khilafah* with an animal, moreover, a dog.

Negative impoliteness in the cases discussed is indicated by the presence of some indications of verbal violence directed at a particular religion. The sentences contain animal diction and diction with negative connotations aimed at the religion or the followers of a religion. They also include statements that are mocking, insulting certain beliefs, containing insulting nicknames in greeting a follower, and containing negative statements that are degrading to the dignity of a particular religion.

Contexts and Power in the Racism Impoliteness

Racist nuance is shown by the use of negative connotation attributes aimed at individual races. The result showed that most of the negative connotations are directed to the Chinese ethnicity. One of the factors that led to the hatred towards Chinese citizens on social media was the case of the Governor of DKI Jakarta, of Chinese descent, who has allegedly committed blasphemy against Islam and offended Muslims. Some groups support the Governor, but some oppose him. Both supporters and non-supporters feel they have the power. From a pro-Governor point of view, they think they have the ability as a part of the government. While from the con-Governor's point of view, they feel they have power as natives and Muslims majority. Therefore, the utterances of hatred, swearing, and harsh words are often found on social media. The following are some examples of language impoliteness that contain racism.

Itu lah kalau etnis tionghoa atau china dibebaskan malah ngelunjak dan nginjak2 kita kaum pribumi

'That's why if the Tionghoa or Chinese descent are freed; they will climb and trample us as native citizens.'

Hhhmmm.. kayaknya Tionghoa deh. Spesies gak jelas emang dia.

'Hhhmmm ... it looks like Chinese. He is not a clear species.'

You bego you stupid dasar Cina nggak makan kalau nggak leles di negara orang.

'You are stupid, you are Chinese, you cannot eat if you don't live in someone else's country.'

Hinanya Melayu..... Bangsat.

'Despicable Malay ... son of a bitch.'

Dasar orang Indon tolol.

'You idiot Indon.'

The statements above contain language impoliteness. The sentences indicated by the use of negative connotations that are attributed to both Chinese and Indonesian Malay races. The first three examples contain negative statements that are insulting the Chinese race. This is indicated by the statements: "*Tionghoa nglunjak*", "*Spesies tidak jelas*", "*bego*", ('Tionghoa peek' 'unclear species', 'stupid'). The other two statements contain negative statements in the form of nicknames that insult the Indonesian Malay race, as indicated by the words "*Bangsat*" (son of a bitch) and "*tolol*" (idiot) attributed to the race. According to KBBI (Kamus Besar Bahasa Indonesia) (Language and Book Development Agency, 2019), diction *menginjak* (stepping), *bego* (stupid), *bangsat* (son of a bitch), and *tolol* (stupid; idiot) are dictions with negative connotation, which are not pleasant.

Contexts and Power in Inter-Group Impoliteness

Group-nuanced disrespect is indicated by the use of negative connotation attributes aimed at specific groups, such as soccer fans, political parties, gender, etc. The selfishness of each group triggers the emergence of social group intolerance. Each group feels the most right and most potent, so they think they have the right to exert hegemony against other groups. This hegemony is in the form of verbal violence that is degrading, insulting or mocking, thus there are derogatory nicknames in greeting, the use of animal diction, abusive language, vocabulary that is identical to a certain item, and the use of expressions that show disgust. The following are examples of group nuance impoliteness.

FPI tuh memang ormas bajingan, bener sekali yang dikatakan GUS DUR....

'FPI is indeed a bastard mass organisation, it is true what GUS DUR said....'

Terbongkar!!Emak-emak yang Demo Harga Telur Ternyata Anggota HTI Bermulut Sampah, Sakit Hati Gerombolannya Dibubarin.

'Uncovered! The ladies who protesting the egg price turns out to be HTI members with garbage mouth; They are hurt because their group is disbanded.'

Aku yakin semua partai itu baik tujuan pertama didirikan.. Cuma krn ada oknum2 yg berseragam sama, atau seolah sama itu yg membuatnya menjadi buruk dan menimpang dari tujuan awal... contohnya partai Sapi alias PKS... gara2 satu anjing, semua sapi seolah jadi anjing semua.

'I'm sure all of the political parties have a good intention when first established... But there are people in a similar uniform who make it worse and deviate from the original intention... For example the Cow party or PKS... because of one dog, all of the cows now seem to be all dogs.'

Partai topeng monyet sedang membodohi Aparat penegak hukum.

'The monkey mask party is fooling the law enforcement officials'.

Sriwijaya kalah dikandang, supporter ngamuk, bangku stadion 26 rusak, Asian games sebulan lagi! Goblok bangsa!

'Sriwijaya lost at a home game, the supporters went berserk, 26 stadium seats were broken, Asian games is only a month away! Stupid bastard!'

The example above used negative connotation words, indicated by the presence of language impoliteness indicators in each statement. These sentences contain diction that is taboo, rude, or profane like "*bajingan*" (bastard), "*sampah*" (garbage), "*goblok*" (idiot), and "*monyet*" (monkey).

The existence of these statements can offend a group and ultimately can lead to social group conflicts. Moreover, these status updates were written on social media, which can be spread quickly and can be accessed by anyone. Consciously, the account owner has chosen to use Twitter social media for their statement.

Searching for Twitter statuses shows that the use of destructive and vulgar languages has the potential to spark SARA conflicts. The use of impoliteness is often caused by the excitement of the social and political causes that occurred at that time. Some groups often feel entitled, so they dare to make statements in impolite language. Therefore, to create a friendly language environment, a language engineering effort is needed to develop a formal Indonesian language. This engineering effort needs to involve all parties, including government institutions, educational institutions, print media, electronic media, and related agencies.

It is the duty of the government to build public awareness and to develop their digital literacy so that they are polite in using Indonesian language on social media. A government that is clean, authoritative, democratic, fair, and based on the interests of civil society, will always get the support and trust of the people, including in other means of social media. Conversely, if the government does not apply this way, all policy programs will tend to be addressed negatively by society and presented by the mass media in the form of negative information (Anwar, 2021).

Also, education is the right way to develop Indonesian language politeness on social media. The efforts to strengthen the excellent and correct Indonesian language skills are made in educational institutions. Educational institutions must pay attention to the habit of

using good and right Indonesian language to create language discipline. The patterns of language discipline during the education level will undoubtedly continue when they use the word outside of school.

CONCLUSION

Twitter statuses showed the use of non-polite language. Language impoliteness is characterised by the use of diction with negative connotations that lead to humiliation of a certain ethnics, religion, race, and social group relations. The use of impolite words is caused by the "power" that is owned by *Warganet*. Because they feel they have the power and are entitled, they dare to vent emotions and anger through the selection of destructive and vulgar words, so this has the potential to insult certain ethnicities, religions, races, and social groups.

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