

VIOLATION OF POLITENESS MAXIMS ON TWITTER

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Abstract. The development of information technology in the form of social media has an impact on the dynamics of politeness in the audience's language. This research aims to describe Roy Suryo's application of politeness maxims in his tweets via Twitter account @KMRTRoySuryo2 on Friday, June 10, 2022. Roy Suryo gave his response regarding the plan to increase the price of entrance tickets to the Borobudur Temple Stupa area through a meme accompanied by a caption which was uploaded via Twitter account. Data is collected using screen capture and text transcription techniques. The data is analyzed using speech act theory which is justified by the politeness maxims applied and violated. The result of this research is that there are six politeness maxims which is violated, namely expertise, generosity, praise, humility, approval, and sympathy with direct literal and nonliteral speech acts oriented to criticizing the government's policy plans.

Keywords: speech act, politeness maxims, social media, Roy Suryo's tweet.

INTRODUCTION

Information about the plan to increase the price of entrance tickets to the Borobudur Temple Stupa area raises pros and cons. This polemic can be traced through various social media, especially Twitter which has a "Trends for you" feature so that users can find out the topics that are most talked about by netizens on Twitter. One of the tweets related to this polemic that caught the attention of netizens was the upload of a meme by Roy Suryo (@KMRTRoySuryo) on 10 June 2022 (Team TvOne, 2022). The meme is in the form of an image of a Buddha statue on an open stupa of Borobudur Temple whose face area is edited to resemble President Joko Widodo. Roy Suryo's actions contradict the factual belief that Buddha statues are sacred religious objects and religious symbols recognized by the state, so the act of using them for fun is against applicable values and laws. In addition, the photo was edited so that the face resembles the President as a form of criticism of the government's policy which plans to increase the price of entrance tickets to the stupa area. This has also created polemics in the public space, which in this case is social media. Roy Suryo's actions represent his practice, perception, and attitude towards the social phenomena that are occurring, namely the plan to increase ticket prices.

The development of information technology in the form of social media also has an impact on the dynamics of politeness in the audience's language (Haerul et al., 2021; Nisa et al., 2022). Jayanti and Subyantoro (2019) have found that there are four subbidal of politeness strategy on Facebook and Twitter: 1) the strategy of no-nonsense, 2) the positive politeness strategy, 3) the negative politeness strategy, and 4) indirect indirection strategy. The freedom of expression offered by social media has consequences for changes in the behavior of speakers related to the principles of cooperation and language politeness. Yanti et al. (2021) state that the politeness of society language faded. Khasanah and Musfiroh (2019) find that violation of politeness maxims on Facebook are mostly found in the maxims of pride. Inderasari et al. (2019) argue that netizens have a tendency to use sarcasm so that they violate the politeness maxims. Yuniarti (2018) also analyzes politeness in short stories on social media storial.co and concludes that there are violation of politeness maxims.

Unlike the face-to-face conversation style, this media provides more freedom to express ideas, opinions, and feelings of the speech participants. In line with face-to-face communication, virtual communication also involves verbal media, such as jokes, empathy, suggestions, and others as well as visuals, such as smiles (Yus, 2017). The absence of face-to-face media can reduce the speaker's efforts to pay attention to the faces of each interlocutor. In other words, the principles of language politeness in virtual communication are very important. However, social media is also an effective tool for spreading the implementation of language politeness. Warmadewi et al. (2021) analyzed the speech acts of selebgram who use Balinese on Instagram and found that there are five politeness maxims used: agreement, simplicity, appreciation, wisdom, and sympathy. In education field, it is found that students generally apply the politeness maxims when sending messages via WhatsApp with teachers (Marlen and Atmazaki, 2020; Yono, 2021). Putra et al. (2018) also pointed out that the implementation of language politeness on social media is still used with a percentage 98%, especially by the regent in West Sumatera. That is also in line with the results of Sudaryat et al. (2020) research which shows that 78,4% of netizen comments on various West Java information accounts are in the polite category by using pronouns, expression of empathy, and keywords in each comment.

Language plays an important role in human life. Humans use language as a means of communication. Language is used as a communication tool to convey the speaker's message or intent to the listener. The use of language as a means of communication is influenced by social factors and situational factors. Social factors that influence the use of language are social status, gender, age, education level, economic level, and so on. Situational factors include who speaks what language, to whom, when, where, about what matter, in what situation, what path is used, which variety of language is used, and the purpose of the speaker (Nababan, 1986: 7). In essence, the language that is owned and used by humans is neither better nor worse. If there is a language that has been able to express most of the thoughts and feelings more than other languages, it is not because the language is better, but because the owners and users of the language have been able to explore the potential of that language more than others. So, what is better is not the language, but the human ability.

All languages have the same essence, namely as a means of communication. Therefore, the expression that language indicates a nation is not meant to state that one language is better than another. The meaning of this expression is that when someone is communicating with his language, he is able to explore the potential of his language and use it properly, correctly and politely which is a reflection of the nature and personality of the wearer. Language life in society is the key to improving or straightening communication procedures. Today, not a few people use language freely without being based on moral, value or religious considerations. As a result of freedom without value, various contradictions and disputes are born among the people. One example, student demonstrations as an intellectual community, are now often accompanied by blasphemous words that are far from decency ethics. Likewise, in the context of daily interactions, nowadays there are not a few Indonesian youths who seem as if they do not know the politeness ethics that they should show as a result of education in the family, school, and society.

Politeness, politeness, or etiquette are procedures, customs, or habits that apply in society. Politeness is a rule of behavior established and mutually agreed upon by a certain society so that politeness is also a prerequisite agreed upon by social behavior. Therefore, this politeness is commonly called "manners". Based on this understanding, politeness can be seen from various aspects in daily life. First, politeness shows an attitude that contains the value of courtesy or etiquette in everyday interactions. When people are said to be polite, then in that person is reflected the value of courtesy or etiquette values that apply well in the society where that person takes part as a member. When he is said to be polite, society gives value to him, whether the assessment is done immediately (suddenly) or conventionally (long, takes a long time). Of course, the evaluation in this long process is more perpetuating the value given to it.

Second, politeness is very contextual, that is, it applies to certain communities, places or situations, but does not necessarily apply to other people, places or situations. When someone meets a close friend, it is okay for him to use words that are a bit harsh in a loud voice, but this is impolite when addressed to guests or someone he just met. It is impolite to taste or chew food with your mouth when you are eating with a large crowd at a banquet, but it is not so impolite to do it at

home. Third, politeness always has a bipolar relationship, such as between children and parents, between young people and older people, between hosts and guests, between men and women, between students and teachers, and so on.

Language politeness is reflected in the procedure for communicating through verbal signs or language procedures. Language procedures are very important to be considered by communication participants (communicators and communicants) for smooth communication. A person's language procedures are influenced by the cultural norms of a particular ethnic group or community group. The language procedures of the Javanese are different from those of the Batak people even though they both speak Indonesian. This shows that culture which is already ingrained in a person influences the pattern of language. That is why we need to learn or understand cultural norms before or in addition to learning a language. This is because language procedures that follow cultural norms will produce language politeness.

Theoretically, everyone should speak politely. Everyone is obliged to maintain ethics in communication so that communication goals can be achieved. Language is a tool for communication and when using language one must also pay attention to language rules, both linguistic rules and politeness rules so that the purpose of communicating can be achieved. The linguistic rules referred to include the use of sound rules, word forms, sentence structures, and the correct order of meaning so that communication runs smoothly. At least, if communication is orderly using linguistic rules, the speech partner will easily understand the information conveyed by the speaker. Likewise with the rules of politeness. Although by default the Indonesian language does not yet have definite politeness rules, at least the signs for polite communication can be identified.

Grice (1975) identified that communicating politely must pay attention to the principle of cooperation. When communicating, a speaker must pay attention to the principle of quality. That is, if someone conveys information to other people, the information conveyed must be supported by data. The principle of quantity, meaning that when someone communicates with other people what is communicated must be according to what is needed, no more and no less. The principle of relevance, meaning that when someone communicates what is being discussed must be relevant or related to what is being discussed with the speech partner. The principle of manner means that when a person communicates with other people, apart from having to discuss issues that are discussed, they also have to pay attention to how to convey them. Sometimes when someone communicates, the subject matter being discussed is actually very good and interesting, but if the way of conveying it actually offends, seems patronizing, the words used feel harsh, or tend to offend, ultimately the purpose of communication can not be achieved.

Politeness in language (Leech, 1989) essentially has to pay attention to four principles. First, the application of the politeness principle in language. This principle is characterized by maximizing pleasure/wisdom, profit, salute or respect, praise, compatibility, and sympathy for others, and (at the same time) minimizing these things to oneself. In communicating, in addition to applying the cooperative principle with its four maxims: namely the maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner; also applies the principle of politeness with its six maxims, namely (1) the maxim of wisdom which prioritizes language wisdom, (2) the maxim of generosity which prioritizes gain for others and loss for oneself, (3) maxim of praise which prioritizes respect/respect for others. and lack of respect for oneself, (4) modesty maxim which prioritizes praise to others and self-humility, (5) approval maxim which prioritizes compatibility with others, and (6) sympathy maxim which emphasizes sympathy for others. By applying this principle of politeness, people will no longer use expressions that demean others so that communication will take place in a conducive situation.

Second, avoiding the use of taboo words. In most societies, words that have a sexual smell, words that refer to organs that are usually covered in clothing, words that refer to something that is disgusting, and the words "dirty" and "rough" are included in the taboo words and not commonly used in everyday communication, except for certain purposes. Third, the use of euphemisms, namely euphemisms. The use of this euphemism needs to be applied to avoid negative impressions. Fourth, the use of honorific word choices, namely respectful expressions to speak and greet other people. The use of honorific words does not only apply to languages that recognize levels (undha-usuk, such as Javanese) but also applies to languages that do not recognize levels.

Roy Suryo's main intention is to spread memes created by netizens. The meme is in the form of a photo of a Buddha statue on an open stupa at Borobudur Temple which is edited to have the face of President Joko Widodo. However, the delivery of this intention begins with a declarative clause which informs the polemic situation of the plan to increase the price of the entrance ticket to the Stupa area of Borobudur Temple. Roy Suryo states a position with *direct literal speech acts*. He intends to express disapproval of the policy plan by claiming that the public also disagrees with the clause “*Sejalan dengan Protes Rencana Kenaikan Harga Tiket naik ke Candi Borobudur (dari lima puluh ribu) ke 750 ribu.*”

Roy Suryo claimed that there was a “*protes*” against the planned policy. The claim is followed by a statement “*(sudah sewarasnya) DITUNDA itu.*” Roy Suryo used adverbial phrases “*sudah sewarasnya*” enclosed in parentheses, implying an emphasis that if the policy plan is not postponed, the policy maker concerned is considered insane. Through this clause, it was concluded that Roy Suryo performed *speech acts criticizing* the policy plan and giving suggestions that the plan should be postponed.

The main clause in the second sentence is a clause that is used to respond to a meme in the form of a photo of a Buddha statue on an open stupa at Borobudur Temple which is edited to resemble President Joko Widodo which is attached to the tweet. Responses to the meme are conveyed by *direct, non-literal speech acts*. Roy Suryo gave an assessment with the word “*LUCU*” for a number of these memes. The word *funny* is written in capital letters to make a point. Literally, the word *funny* means *amusing, causing laughter, witty*. Memes in the form of edited photos are inherently *funny*. In the context of Roy Suryo's upload, the *funny word* used has a different meaning. If you look closely, the premise that is structured to convey the main sentence is intended to criticize the policy plan to increase the price of entrance tickets to the Borobudur Temple Stupa area so that a meme is attached in the form of a photo of a Buddha statue on an open stupa at Borobudur Temple which is the object of the policy plan and President Joko Widodo who is a symbol of the policy maker.

The tweet was also widely discussed by netizens. The public also highlights the objects in the meme, namely the Buddha statue which is a religious symbol attached with sacred characteristics and President Joko Widodo who is the head of state so that the merging of the two objects is considered to violate norms. In the following, netizen comments are presented for Roy Suryo's tweet.



Fig. 2. Netizen's tweet.

Netizen @Paltiwest makes a point with a *literal direct speech act*. @Paltiwest intends to criticize the police for not immediately following up on Roy Suryo's actions. @Paltiwest highlighted the background of Roy Suryo, who is an influential person, namely a former minister, former member of the DPR, even with the title of KRMT, but committed a disgraceful act. @Paltiwest's tweet had the implication that Roy Suryo's actions had violated the prevailing norms, namely using religious symbols and heads of state as material for jokes. @Paltiwest highlighted the background of Roy Suryo, who is an influential person, namely a former minister, former member of the DPR, even with the title of KRMT, but committed a disgraceful act.



Fig. 3. Netizen's tweet

@Patmo_Wijoyo questioned Roy Suryo's blunder through the tweet using direct literal speech acts. @Patmo_Wijoyo highlighted Roy Suryo's prestigious educational background, but was not followed up with commendable actions. @Patmo_Wijoyo justified that Roy Suryo *was stupid* because of his tweet, so he deserved to be arrested by the police.

Roy Suryo is an expert in informatics, multimedia and telematics who graduated with a Bachelor of Communication Science and a Masters in Health Behavior and Promotion, UGM (Aditya, 2021). Roy Suryo's full name is Kanjeng Raden Mas Tumenggung Roy Suryo Notodiprojo, M.Kes. who was born in Yogyakarta on July 18, 1986. He is the son of Prof. Dr. dr. KPH Soejono Prawirohadikusumo, SPs, SP.Kd. and R. Soerاتمijati Notonegoro. In 1994-2004, Roy Suryo taught at the Department of Recording Media Arts, ISI Indonesia and was listed as a guest lecturer at the D-3 Communication UGM Program. In 2009, Roy Suryo was elected as a member of the DPR-RI from the Democratic Party for the Yogyakarta constituency. In 2013-2014, Roy Suryo served as Minister of Youth and Sports.

Based on this profile, it is known that Roy Suryo has a prestigious background. He is an academic who has a Javanese nobility title who ideally is attached to commendable values that can be made an example by society. However, through this tweet, Roy Suryo received negative justification. When communicating, individuals must comply with cultural norms, not just convey ideas. Language procedures must be in accordance with the cultural elements that exist in the community where one lives and uses a language in communication. If someone's language procedures are not in accordance with cultural norms, then he will get a negative value, which is what happened to Roy Suryo. Based on this explanation, the following describes the violation of language politeness committed by Roy Suryo.

1. Maxim of wisdom
Roy Suryo violated the maxim of wisdom by using a *funny diction* for a meme in the form of a photo of a Buddha statue in an open stupa at Borobudur Temple which has the face of President Joko Widodo. His background is that of a respected academic who has a peerage attached with moral responsibility. However, through this tweet, he denied his responsibility so that the public gave an angry response.
2. Maxim of generosity
Roy Suryo violated the maxim of generosity because he caused harm to other parties, namely Buddhists and President Joko Widodo. Buddhists represented by Kevin Wu, Chairman of Dharmapala Nusantara, United Buddhist Activist Forum, considered that Roy Suryo's tweets caused unrest and the potential for division in society (Erwanti, 2022).
3. Maxim of praise
Roy Suryo's tweet violated the maxim of praise because it did not prioritize respect for Buddhists.
4. Maxim of humility
Violation of the maxim of modesty is implicit. Roy Suryo applies the maxim of humility to appreciate the creativity of netizens, but this appreciation for creativity has an impact on humiliating the other party who is the object of the meme.
5. Maxim of approval
Roy Suryo showed compatibility with those who protested the government's policy plans by denying other *agreements*, namely that *actions taken by individuals must be based on applicable norms*. Roy Suryo negated respect for religious symbols, namely Buddha statues, so Buddhists, represented by the Dharmapala Nusantara organization whose vision is to protect and protect Buddha-Dharma, criticized Roy Suryo's tweet.
6. Maxim of sympathy
Funny label given to the meme in the form of a photo of a Buddha statue in an open stupa at Borobudur Temple which has President Joko Widodo's face shows that Roy Suryo does not prioritize sympathy for Buddhists. He uses religious symbols as material for jokes to criticize the government's policy plans.

Based on this analysis, it is known that Roy Suryo has violated the maxim of politeness in language through his tweet which spreads a meme in the form of a photo of a Buddha statue with the face of President Joko Widodo. The tweet received criticism from netizens represented by @Paltiwest and @Patmo_Wijoyo who revealed that Roy Suryo's prestigious background was inversely proportional to the dishonorable actions he had committed. Netizens' tweets also violated the six maxims of politeness with *literal direct speech acts* to criticize Roy Suryo.

Roy Suryo, who is an academic with an aristocratic title, is attached to the prevailing norms. Through his tweet, Roy Suryo broke with the norms attached to him by participating in spreading a meme in the form of a photo of a Buddha statue with the face of President Joko Widodo. The violation of the politeness maxim by Roy Suryo was oriented towards criticizing government policy, namely the plan to increase the price of entrance tickets to the Stupa area of Borobudur Temple. Roy Suryo is indeed active in criticizing the incumbent through his personal Twitter account (@KRMTRoySuryo2). Roy Suryo is a former DPR member under the auspices of the Democratic Party which is the opposition party from the ruling party.

CONCLUSION

Social media creates a new public space that allows each individual to express himself freely. It also creates a shift in politeness in language. Freedom which is the main characteristic of social media makes its users tend to express opinions with direct speech acts to convey meaning. This also has implications for the degradation of the application of politeness maxims. Roy Suryo is an intellectual figure who actively criticizes government policies through his personal Twitter account (@KRMTRoySuryo2). His tweet that has shocked the public lately is a tweet about criticism of

the plan to increase the price of entrance tickets to the Borobudur Temple Stupa area by spreading a meme in the form of a photo of a Buddha statue in an open stupa in Borobudur temple which has the face of President Joko Widodo. Through his tweet, Roy Suryo violated the six maxims of politeness, namely wisdom, generosity, praise, approval, humility, and sympathy with literal and nonliteral direct speech acts oriented to criticizing government policy plans.

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