

Politeness in Language from the Perspective of *Unggah-Ungguh* Culture on the X Account @Jawafess

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Abstract

Politeness in language, particularly in the context of the unggah-ungguh culture, plays an important role in social interaction within Javanese society. The use of language that reflects norms of politeness indicates respect and appreciation for others, which is at the core of Javanese culture. In the era of globalization and the development of social media, communication phenomena have undergone significant changes, with many individuals tending to neglect language ethics in online interactions. This research aims to identify and describe forms of politeness in language used on the X account @Jawafess. By utilizing the perspective of unggah-ungguh culture, it is hoped to reveal how the Javanese community continues to uphold values of politeness even while operating in the unrestricted realm of social media. This study employs a qualitative research method, with data and research findings presented in verbal form. Data will be presented using the interactive data analysis model developed by (Miles & Huberman, 1994). The data analysis consists of data reduction, data presentation, and conclusion drawing.

In this study, a total of 63 comment data have been identified for analysis to examine language politeness within the context of unggah-ungguh culture. The aim of this analysis is to evaluate how the values of politeness inherent in Javanese culture are implemented in online communication. The findings of this analysis are expected to provide insights into how the Javanese community, particularly the younger generation, adapts to language culture in the era of social media. Additionally, this research can serve as a reference for the development of language and culture education programs that emphasize the importance of politeness in various contexts, especially on online platforms. Thus, the analysis of these 63 comment data not only highlights language practices on social media but also reflects the dynamics of culture and social values that need to be maintained and developed in modern communication.

Keywords: politeness, unggah-ungguh, social media

1. Introduction

As social beings, humans are inherently involved in social interactions, which always involve communication, and in communicating, humans always need language. According to (Mailani et al., 2022), humans use language in every aspect of their lives. The use of language is essential for communicating with others, expressing feelings, and conveying information. Language serves as an important tool that enables us to understand each other, share ideas, and build social relationships. In various situations, such as in the workplace, education, and daily life, language skills play a crucial role in interpersonal interactions and create meaning in our

lives. According to (Hasbullah, 2020), language functions as a means of communication for a group of people to express their feelings and thoughts.

Language can also serve as an indicator of a person's character and personality. The use of soft, polite, courteous, systematic, orderly, clear, and direct language reflects the speaker's noble character. In contrast, the use of abusive language, insults, sarcasm, mockery, belittling, and even slander implies that the person possesses undesirable personality traits (Khoirunnisa, 2019).

Therefore, politeness in language is very important, as it plays a crucial role in establishing effective communication. It helps prevent misunderstandings that could lead to unpleasant situations. Politeness in language also serves to reflect the identity of a community that upholds cultural values. Language behavior that aligns with cultural norms is referred to as language ethics or language etiquette. This ethics is closely related to language codes, social norms, and the cultural systems present in a society.

Politeness in language is related to courtesy in communication, which can be expressed through verbal signs or language usage that aligns with cultural norms. Politeness in language also encompasses a person's ability to speak well to their interlocutor, ensuring that their statements are received positively without causing offense. According to Lakoff in (Eelen, 2001), politeness in language is an interpersonal relationship system designed to minimize conflict and confrontation. The criteria for this assessment are always influenced by the culture that binds it, containing specific aspects that may not be present in other cultures.

The concept of politeness in language utilizes a theory introduced by (Rahardi, 2005), which divides the concept into several maxims, including: 1. Tact Maxim, 2. Generosity Maxim, 3. Praise/Appreciation Maxim, 4. Humility/Simplicity Maxim, 5. Agreement Maxim, and 6. Sympathy Maxim. Based on this theory, it will be viewed through the lens of the unggah-ungguh culture. In the context of social interaction for the Javanese community, communication must always consider politeness or ethics, which involves using the levels of Javanese language such as ngoko, ngoko alus, krama, and krama inggil. This politeness is also referred to as unggah-ungguh basa.

Unggah-ungguh represents language behavior that aligns with the customs of politeness prevailing in society, serving as a means to show respect and appreciation for others (Dwiharjo, 2001). The concept of unggah-ungguh can be seen in Javanese culture in how people treat one another, such as using the highest form of language (krama) when addressing someone older, of higher status, more respected, or someone with considerable knowledge.

One language that highly upholds politeness is Javanese. Within the scope of Javanese culture, there is a strong emphasis on the noble values of politeness in communication. For the Javanese community, politeness is very important in the social structure as a form of expression in social relationships. According to (Harjawiya, 2009), the Javanese language embodies noble values of character, where these values are reflected in the sense of politeness and sensitivity that is based on the principle of respecting others.

Research related to politeness in language on social media and other platforms has been extensively studied by previous researchers, including: (Febriasari, 2018) In this study, it was found that students used speech that adhered to the tact maxim, generosity maxim, appreciation maxim, humility maxim, agreement maxim, and sympathy maxim. (Nur & Rokhman, 2017) This research aims to describe the types of speech acts used by students (Cahyaningrum et al., 2018) This study describes the forms of politeness in students' language during class discussions and the linguistic markers they use. (Prasetya et al., 2022) The aim of this research is to identify violations of politeness principles committed by students towards teachers in Balikpapan City. (Faiz et al., 2020) This study aims to describe and analyze the planning, processes, obstacles, and strategies of politeness in language implemented by teachers of Islamic Religious Education and Character Education at SMPN 2 Sumber. (L.P.F. Yanti et al., 2021) This research aims to describe the principles of politeness in language and the violations committed by internet users on social media. (Putri Laras Sati et al., 2023) The objective of this study is to describe the forms of maxims present in the film "Layangan Putus." (Mahmudi et al., 2021) This research aims to describe the forms of adherence to and violations of politeness principles in the language of seventh-grade students at MTs Muhammadiyah 3 Yanggong Ponorogo. (Dewi Puspaningrum et al., 2024) This study aims to examine how students as the younger generation perceive the influence of Javanese culture on Gen Z. (Pudjastawa et al., 2023) This research aims to investigate the impact of cultural globalization on the use of Javanese krama by fifth-semester PGMI students at UIN Sunan Ampel Surabaya.

Based on previous research conducted by earlier researchers, it appears that there has been no specific study addressing language politeness on social media X and relating it to the culture of "unggah-ungguh." This indicates a gap in research that can be further explored. Language politeness on social media is an increasingly relevant topic, especially in today's digital era, where social interactions are predominantly conducted online. The culture of "unggah-ungguh," which is an important value in communication within Javanese society, emphasizes the use of polite language and respect for others, depending on the social context and the status of the interlocutor.

A study that links these two aspects can provide deeper insights into how local cultural values are maintained or possibly influenced by the dynamics of communication on social media. For instance, the phenomenon of using

more casual or informal language on digital platforms may lead to violations of politeness principles typically observed in face-to-face interactions. An analysis of how younger generations, particularly Gen Z, adopt or adjust norms of language politeness in the context of "unggah-ungguh" when interacting on social media could significantly contribute to our understanding of social and cultural changes. This research could also explore the challenges and opportunities in applying existing politeness values in a more open and free digital communication environment.

Thus, this study will not only focus on how forms of language politeness manifest on the account X @Jawafess but will also examine violations found in the comments section. The study will extend beyond linguistic aspects to encompass social and cultural dimensions, providing a more comprehensive picture of human interaction in the modern era.

2. Research Methods

This research employs a qualitative research approach, which allows researchers to better understand the complexities of human behavior and social interactions. According to (Sudaryanto, n.d.), qualitative research is a method that focuses on the empirical facts of phenomena among speakers, which are then recorded in an authentic manner.

In this study, the approach focuses on the analysis of qualitative data consisting of words, clauses, and sentences. The research results provide a description of language politeness and its relevance to the cultural values of politeness reflected in the comment section on social media platform X, particularly on the account @Jawafess. This analysis aims to understand how the norms of politeness in communication on social media can reflect the cultural values upheld by society.

The method applied in this research is the documentation method, which refers to the collection of digital data from social media X. This method is used to gather data in the form of screenshots of user comments found in the comment section of news articles on the platform. In this context, documentation is understood as the examination of relevant references pertaining to the research problem. According to (Arikunto., 2006), documentation refers to written materials.

In qualitative research, the data collected is processed qualitatively. The technique of qualitative descriptive analysis involves the interpretation of the obtained data in narrative form. The analysis process includes data reduction, data presentation, and conclusion drawing (Miles & Huberman, 1994). Therefore, in this study, the results of observations and documentation related to the principles of politeness and violations of politeness among netizens in commenting in the comment section of news articles on social media X will be analyzed through the stages of reduction, presentation, and conclusion drawing.

3. Results and Discussion

The principle of language politeness analyzed in this study is the principle of politeness in online communication among netizens in the comment sections of every post uploaded by the account @Jawafess on the social media platform X. These principles can consist of either adherence to or violations of politeness in comments made by netizens. In this research, the author found 6 data points that demonstrate adherence to language politeness, which include 11 instances of the maxim of wisdom, 2 instances of the maxim of generosity, 11 instances of the maxim of praise/respect, 4 instances of the maxim of humility/simplicity, 1 instance of the maxim of consensus/agreement, and 3 instances of the maxim of sympathy. Meanwhile, the violations of the principles of language politeness identified in the comments of netizens on the @Jawafess account on social media X include 4 data points with 15 violations of the maxim of wisdom, 33 violations of the maxim of praise/respect, 3 violations of the maxim of humility/simplicity, and 3 violations of the maxim of sympathy.

3.1. The maxim of wisdom.

In the maxim of wisdom, speakers should adhere to the principle of minimizing the harm to others or maximizing the benefits for others. This wisdom maxim is expected to eliminate feelings of envy, jealousy, and other impolite attitudes toward conversation partners. Through this maxim, it is hoped that feelings of hurt resulting from unfavorable treatment towards others can be minimized. A person who can uphold this wisdom maxim can be considered polite. The longer the utterance, the greater the desire to be polite, and indirect speech is considered more polite than direct speech. The wisdom maxim can be seen in the following utterance.

Pancen gpp nek awale gak iso masak. Masak ki salah siji skill sing iso dipelajari. Opo meneh saiki media kanggo belajar masak akeh temen. Gak enek alasan gak gelem belajar masak.

Memang gak papa kalau awalnya gak bisa masak. Masak itu salah satu skill yang bisa dipelajari. Apa lagi sekarang media untuk belajar masak banyak sekali. Gak ada alasan gak mau belajar masak. (@yusufeka001, 22 September 2024 pukul 22:43).

This statement indicates that the inability to cook at the beginning is not a problem. It reflects an attitude of empathy and understanding toward those who may feel less confident. The use of the phrase "indeed, it's okay" shows a friendly and supportive attitude. Additionally, stating that cooking is a skill that can be learned reflects a positive outlook and provides inspiration. This shows that the speaker is not only criticizing but also offering solutions and motivation to learn, which reflects wisdom. (Fitrah et al., 2024) Wherever one is, it is important to use polite language.

By mentioning the abundance of resources available to learn cooking, the speaker demonstrates that in today's digital age, access to learning has become broader. This reinforces the argument that many opportunities exist to learn, making it unreasonable to avoid trying. This is a wise approach to encouraging others not to feel hopeless. Furthermore, the statement "there's no excuse not to want to learn to cook" serves as motivation, although it should be delivered in a way that does not feel coercive. In this context, a positive tone is crucial for maintaining politeness. The Javanese community highly values politeness in conversation. According to Wedhawati in (Veronika et al., 2024), the Javanese language contains the concept of "unggah-ungguh," which reflects the level of politeness in language use.

In Javanese culture, empathy and understanding toward others are very important values. The inability to cook at first is not seen as a shame but rather as the first step in the learning process. This approach creates a friendly and supportive environment, allowing individuals to feel valued and accepted. The use of expressions like "memang gak papa" reflects politeness in communication. In the context of unggah-ungguh, the delivery of messages must be tailored to the situation and the conversation partner to avoid appearing condescending or judgmental, as well as to encourage a desire to learn.

The statement that cooking is a skill that can be learned emphasizes a positive view of the learning process and self-development, which is highly valued in Javanese culture. Mentioning the abundance of learning resources aligns with the principle of unggah-ungguh, encouraging individuals to take the initiative in self-improvement. To motivate people not to feel hopeless with the statement "gak ada alasan gak mau belajar masak," it is important to convey it carefully so that it does not sound coercive. In the context of unggah-ungguh, a gentle tone and encouragement are essential for people to feel motivated without feeling pressured.

Politeness and harmony in communication reflect the values of unggah-ungguh. The Javanese community values good relationships among individuals, so expressions that emphasize support and understanding help create a harmonious atmosphere. When communicating, it is important to consider status and social relationships. A speaker who uses polite language and respects the listeners shows awareness of this hierarchy, which is an important aspect of the culture of unggah-ungguh.

In addition to adherence to the maxim of wisdom, some netizens on social media X under the account @Jawafess also exhibit violations of this maxim. In this context, a speaker is considered polite if they minimize harm to others and maximize benefits for others. However, if the speaker maximizes harm to others for their own benefit, then the speaker is not being polite.

*Yo pancene JAWA kuwi meh digawe musuh boneka karo wong kono, sampe ga sadar pejabat "putra daerahnya" pesta pake duwik hasil korupsi. Lek ono opo-opo tinggal nuding JAWA.
Pantes ae wilayahhe ga maju-maju cok-cok. Wkwkwk*

Yo memang Jawa itu mau dibuat musuh boneka sama orang situ, smapai tidak sadar pejabat "putra daerahnya" pesta pakai uang hasil korupsi. Kalau ada apa tinggal menuding Jawa.
Pantas saja wilayahnya gak maju-maju cok-cok. Wkwkwk (@dewandijaya, 21 September 2024, pukul 13:01)

This statement contains negative stereotypes about people from Java, referring to them as "musuh boneka." It reflects an unfair generalization and forms a negative image without considering individuals or the broader context. The phrase "tinggal nuding JAWA" indicates a tendency to blame Java for various problems, without acknowledging the mistakes of local officials. This creates injustice and could worsen tensions between regions.

The sarcastic tone at the end of the sentence, such as "Pantes saja wilayahnya gak maju-maju cok-cok," can be seen as derogatory and unconstructive. The use of sarcasm often hinders productive dialogue and highlights negative feelings instead of offering solutions. Additionally, this statement shows a lack of empathy for the conditions faced by the people in that area. Mentioning corrupt officials without highlighting the impact on the community gives the impression that this issue is taken lightly.

Using terms like "musuh boneka" creates an unfair negative view of the Javanese people. In the context of unggah-ungguh, every individual should be treated with respect, and such generalizations violate that principle.

Cornering one group based on the actions of a few ignores the existing social complexities. The phrase "tinggal nuding JAWA" reflects a blame-oriented attitude that is unconstructive. In the context of unggah-ungguh, it is better to focus on dialogue and seek solutions rather than shifting responsibility without clear justification. Blaming one group for larger problems can exacerbate tensions and deepen divides between regions.

The use of a sarcastic tone, like "Pantes saja wilayahnya gak maju-maju cok-cok," carries a demeaning element that contradicts the principles of politeness. Sarcasm often creates discomfort and hinders healthy communication. In Javanese culture, maintaining harmonious and respectful relationships is crucial, so sarcasm undermines that goal. This statement indicates a lack of understanding of the conditions faced by the people in that area. In the context of unggah-ungguh, empathy and understanding toward others' situations are fundamental. Mentioning corrupt officials without linking their impact to the community shows insensitivity and undermines the difficulties faced by individuals and communities.

It is important to foster productive and respectful communication in the culture of unggah-ungguh. A more constructive approach includes delivering criticism accompanied by solutions and understanding. Encouraging open dialogue can help raise awareness of issues and promote positive change.

yo ngono iku ancen kelakuan suku primitif ngono sok2an kate merdeka, alah koen ngurusi pon ae ra entos cok

Ya seperti itu memang kelakuan suku primitive, seperti itu sok-sokan Merdeka, alah kamu ngurusi PON saja gak becus cok (@strawberriescg, 20 September 2024 pukul 13:36)

Referring to a group as "suku primitif" is a form of demeaning stereotyping. It not only creates a negative image of that group but also disregards the diversity and complexity of their culture. The phrase "sok-sokan Merdeka" reflects a condescending attitude toward the group's efforts to achieve independence or autonomy, indicating a lack of understanding and appreciation for the struggles they may have faced.

The statement "ngurusi PON saja gak becus" is a derogatory criticism that offers no solutions. It shows that the speaker is more focused on negative judgments rather than contributing to constructive dialogue. Furthermore, this statement reflects a lack of empathy for the conditions and struggles of the people being referred to. Ignoring the background and social context they may face does not create space for understanding their perspective.

A condescending and sarcastic tone can create tension and hinder healthy communication. Such attitudes can potentially lead to conflict and increase hostility between groups.

Labeling a group as "suku primitif" creates an unfair negative image. In the context of unggah-ungguh, every individual and group should be valued and treated with respect. Such generalizations overlook the diversity and complexity of existing cultures and can damage the reputation of the group in question. The expression "sok-sokan Merdeka" reflects a lack of appreciation for the group's efforts to achieve independence or autonomy. In the context of unggah-ungguh, it is essential to understand the struggles and contexts faced by other groups and to prioritize empathy over belittlement.

The statement "ngurusi PON saja gak becus" is a derogatory and unconstructive criticism. In Javanese culture, criticism should be accompanied by constructive suggestions or solutions. Focusing on negative assessments without offering positive contributions hampers healthy dialogue and does not create space for improvement. Failing to consider the conditions and struggles of the individuals mentioned indicates a lack of understanding. In the context of unggah-ungguh, empathy and understanding of others' situations are fundamental. Ignoring the social backgrounds they face only worsens understanding and creates distance.

A condescending and sarcastic tone can lead to tension and hinder healthy communication. In Javanese culture, maintaining harmonious and respectful relationships is vital. Demeaning attitudes can lead to conflict and deepen hostilities between groups. Therefore, it is essential to foster productive communication within the context of unggah-ungguh. A better approach is to deliver criticism in a respectful and constructive manner, encouraging open dialogue. This will enhance understanding and raise awareness of the issues at hand.

3.2. Maxim of Generosity

The maxim of generosity is a principle in which the speaker can be generous by reducing their own benefits in communication and focusing more on how to ensure that their interlocutor can gain advantages in the communication process (A'dina, 2020). In this maxim, the speaker must be able to respect others. This respect occurs when the speaker can minimize their own benefits and maximize the benefits for the other party (Rahardi, 2005). This maxim of generosity can be illustrated in the following example.

Wong Jateng i Ra tau enek masalah pemimpin e Seko suku ngendi wae, bahkan beda agama sekalipun, lha wong solo wae pernah dipimpin seorang katolik

Orang Jateng tuh tidak pernah ada masalah pemiminnya dari suku mana saja, bahkan beda agama sekalipun, lha orang solo saja pernah dipimpin seorang katholik. (@Bang_guffy, 14 September 2024 pukul 17:45)

The maxim of generosity within the principle of linguistic politeness emphasizes the desire to share positive and beneficial information. In this context, the statement indicates that the people of Central Java, particularly in Solo, are open and inclusive towards leaders from various backgrounds, whether ethnic or religious. By stressing that there are no issues related to the leaders' backgrounds, this statement reflects a positive attitude and tolerance.

Mentioning concrete examples, such as a Catholic who once led Solo, serves to strengthen the argument with relevant data. This reflects generosity in sharing information that can enhance understanding and reinforce a positive view of diversity in leadership. By stating that there are no issues with the leaders' backgrounds, this statement aims to avoid stereotypes or negative judgments about individuals based on their ethnicity or religion. This approach aligns with the maxim of generosity, which encourages supportive and constructive communication.

Furthermore, this statement fosters respect for diversity. By acknowledging that the people of Central Java accept leaders from different backgrounds, it demonstrates an inclusive attitude that promotes unity. Overall, the tone of this statement is positive and optimistic. By emphasizing tolerance, this statement creates a harmonious communication atmosphere, in line with the maxim of generosity that encourages individuals to be kind and open to others.

In Javanese culture, politeness and respect for individuals and groups are highly valued. The statement indicating that the people of Central Java, particularly in Solo, are open to leaders from various backgrounds reflects these values. This inclusive attitude aligns with the principle of unggah-ungguh, which emphasizes the importance of maintaining good relationships. By affirming that there are no issues with the leaders' backgrounds, this statement seeks to avoid harmful generalizations. In the context of unggah-ungguh, avoiding stereotypes is a form of respect for diversity and can strengthen harmonious social relationships.

Mentioning concrete examples, such as a Catholic who once led Solo, reinforces the argument with clear data. This not only reflects generosity in sharing information but also provides a deeper understanding of the community's acceptance of leaders from different backgrounds. This statement reflects a positive and tolerant attitude that is an integral part of Javanese culture. By emphasizing a tolerant stance, this statement helps create a harmonious and supportive communication atmosphere, consistent with the principle of unggah-ungguh that encourages mutual respect and understanding.

By acknowledging diversity in leadership, this statement not only fosters respect but also strengthens unity. In Javanese culture, unity and harmony among individuals and groups are highly cherished values. Overall, the tone of this statement is positive and optimistic. In the context of unggah-ungguh, good communication should create a sense of mutual appreciation and open space for constructive dialogue. By emphasizing positive values, this statement contributes to supportive and constructive communication.

3.3. Maxim of Praise/Appreciation

According to Rahardi (2005), the maxim of praise/appreciation is a maxim that aims to give recognition to others. In this maxim, the speaker is considered polite when they consistently strive to show appreciation to the other party. This maxim helps to prevent the speaker and the interlocutor from feelings of mutual hatred, insults, belittlement, and mockery. According to Tarigan (2009), the main point of the appreciation maxim is to reduce criticisms towards others and to increase praise for them. This maxim can be seen in the following statements.

*Wong Jowo santai, ga mikiran, ga tau mbales, sekaline mangkel :
"Lemah teles, gusti Allah sing mbales."*

Orang Jawa santai, tidak memikirkan, tidak pernah membalas, sekalinya marah:
"Lemah teles, Gusti Allah sing mbales" (pantun): tanah basah, Allah yang membalas. (@solusiskripsi, 19 September 2024 pukul 6:22)

This statement praises the calm demeanor of Javanese people who are not easily angered. It shows that they tend to prioritize tranquility when facing problems, which is a positive quality. This reflects appreciation for a calm and patient character. By stating that Javanese people do not retaliate, it appears that they prefer to avoid conflict. This attitude can be seen as a form of wisdom and conflict avoidance, reflecting emotional maturity.

The phrase "Gusti Allah sing mbales" reflects the Javanese belief in God's role in resolving issues. It demonstrates respect for spiritual values and the belief that God will uphold justice, as well as a humble attitude by acknowledging a higher power beyond oneself. The use of simple language and poetic expressions adds to the appeal of this statement, showing appreciation for straightforward communication that effectively conveys the core message. Additionally, there is an element of wisdom in this statement, interpreted as an invitation to be

patient and wait for the right time when facing problems, providing valuable lessons for others and adding depth to the statement.

The portrayal of Javanese people as not easily angered reflects positive qualities such as calmness and patience. This aligns with the principle of unggah-ungguh, where the ability to remain calm in difficult situations is seen as a sign of maturity and wisdom. In Javanese culture, controlling emotions and responding calmly is a form of respect for oneself and others. The assertion that Javanese people tend to avoid conflict reflects a harmonious approach to social relationships. Avoiding disputes and fostering harmony are highly valued in Javanese culture, demonstrating the ability to adapt and manage conflicts wisely.

The phrase "Gusti Allah sing mbales" shows a strong belief in God's power to resolve problems, reflecting humility and acknowledgment of a higher power, in line with the deep spiritual values of Javanese culture. This belief adds meaning to the attitude of surrendering to fate. The use of simple language and poetic expressions enhances the appeal of this statement, as well as showing appreciation for the beauty of language in delivering messages. It reflects awareness of the importance of good and unexaggerated communication, consistent with the principle of unggah-ungguh that emphasizes politeness in speech.

There is also an element of wisdom in the invitation to be patient and wait for the right time, providing valuable lessons for others and reinforcing the values of patience and perseverance in Javanese culture. In the context of unggah-ungguh, a patient and wise attitude is a highly valued characteristic.

Heran, pejabat tinggi tapi nik ngei statement sak munine ra dipikir sik.

Heran, pejabat tinggi tapi kalua ngasih statement asal bunyi tidak dipikirkan dulu. (@prty90_ctr, 22 September 2024 pukul 12:24)

This statement sharply criticizes high-ranking officials, emphasizing that they make statements without deep thought. It fails to appreciate their roles and responsibilities, potentially creating a negative image of them. By saying "nik ngei statement sak munine ra dipikir," the statement does not acknowledge any effort or thought that the officials may have put in before speaking. This can be seen as demeaning and unfair. The phrase "asal bunyi" gives the impression that the official lacks substance or serious thought. This tone can be perceived as belittling and can create tension, rather than encouraging more constructive dialogue.

The statement contains a sharp critique of high-ranking officials without respecting their roles and responsibilities. In Javanese culture, politeness in communication is very important, especially when dealing with individuals in higher positions. Expressing criticism in a belittling manner is considered a violation of the principle of unggah-ungguh, which emphasizes respect.

The expression "nik ngei statement sak munine ra dipikir" reflects a lack of recognition for the effort and thought that may have been made by the official. In the context of Javanese culture, appreciating others' efforts is crucial, and belittling their efforts can create distance and diminish respect. The phrase "asal bunyi" indicates that the statement lacks substance or serious thought. This tone can be seen as derogatory and creates tension, contradicting the spirit of constructive dialogue that should be present in communication.

In Javanese culture, emphasizing harmonious and respectful communication is key to building good relationships. While criticism is essential in society, a belittling manner of delivery will not promote productive dialogue. A wiser approach in Javanese culture is to deliver criticism in a constructive and respectful manner, thereby creating space for more open and productive discussions.

Using a belittling approach in communication can damage relationships between individuals or groups. Creating harmony is a core value in Javanese culture. Therefore, criticism delivered in a belittling manner can be seen as a threat to that harmony.

Goblok krane dibuka tow

Goblok krannya dibuka dong (@HendyKerist, 22 September 2024 pukul 19:09)

The use of the term "goblok" is a very harsh and direct criticism towards someone or a particular situation. This word does not convey appreciation and instead demeans, contradicting the maxim of praise/recognition. The use of coarse language in this statement creates a stifling atmosphere and can make the criticized party feel defensive, thereby not fostering healthy dialogue or mutual understanding.

There is no effort to understand the context or reasons behind the criticized actions, which diminishes the potential for creating more positive and productive interactions. Derogatory terms can lead to tension and conflict, rather than building good relationships, and this can exacerbate existing situations.

The use of the term "goblok" in criticism demonstrates coarse and direct language, which starkly contrasts with the principle of unggah-ungguh in Javanese culture. In this context, politeness and respect towards others,

especially in communication, are highly valued. Such derogatory terms not only create a pressing atmosphere but can also make the criticized individual feel defensive, further hindering constructive dialogue.

From the perspective of unggah-ungguh, it is important to understand the context behind the actions or statements being criticized. Ignoring this context can reduce the likelihood of more positive and productive interactions. A mutual respect in communication should encourage efforts to understand others' perspectives rather than cornering them.

When derogatory terms are used, there is a significant risk of creating tension and conflict, which does not align with the values of harmony that are highly cherished in Javanese culture. Conversely, a more constructive and respectful approach would be more effective in building good relationships and fostering a positive communication atmosphere.

In Javanese culture, creating harmony and mutual understanding is fundamental. Criticism should be delivered in a constructive manner to open space for more open and respectful dialogue. Thus, the use of polite and considerate language becomes essential to maintaining good social relationships and encouraging productive interactions.

wkwk jawirr jawirr, problematik kene loh dipimpin jawirrr yo umr e cilik

Wkwk jawirr jawirr, problematic, sini loh dipimpin jawirr yo umr nya kecil. (@bricksrigs, 21 September 2024 pukul 13:08)

The use of the word "jawirr" and the laughter tone "wkwk" reflect a sarcastic and demeaning attitude. This does not show appreciation for the leader and instead highlights weaknesses or issues present. The term "jawirr" can imply that the leader is not worthy of praise, diminishing the positive value that should be recognized in leadership. This sarcastic tone and derogatory terms can create tension and conflict, rather than encouraging constructive dialogue, thereby hindering opportunities to build better relationships.

The use of "jawirr" and the laughter tone "wkwk" indicates a sarcastic attitude that undermines, which contradicts the values of unggah-ungguh in Javanese culture. In this context, politeness and respect towards leaders are crucial, and derogatory expressions do not reflect an appreciative stance. The term "jawirr" can suggest that the leader does not deserve recognition or praise, which can erase the positive value that should be acknowledged in their leadership.

The sarcastic tone and use of derogatory terms can potentially lead to tension and conflict, opposing the principle of maintaining harmony in social relationships. In Javanese culture, it is important to prioritize supportive and respectful communication, meaning that criticism should be constructive. A demeaning approach not only obstructs productive dialogue but can also damage opportunities to build better relationships between individuals or groups.

As an alternative, criticism should be delivered in a constructive and appreciative manner, to open space for more open discussions and mutual understanding. In the context of Javanese culture, the values of appreciation and respect are highly esteemed, and maintaining good communication is key to creating harmony.

Nek pas muleh koyok seng paleng sugeh sak deso padahal mong dedi kuli

Kalau waktu pulang seperti yang paling kaya sekampung padahal hanya jadi kuli (@setiawanjoe70, 16 September 2024 pukul 18:24)

This statement contains a sharp irony directed at someone who returns with an impression of wealth, while in reality, they are just a laborer. It does not reflect appreciation and instead highlights dishonesty or deception in appearances. By saying "hanya jadi kuli," the statement indirectly belittles that profession, showing a lack of appreciation for the hard work and contributions of those who engage in such jobs.

This statement also fails to consider the context or reasons behind someone's appearance. Without understanding the background or situation, this criticism feels unfair and unappreciative. Sharp irony can create tension and conflict, which does not help in building better relationships and may actually worsen the existing situation.

The statement exhibits sharp irony towards someone who returns with a wealthy impression, while in truth, they are just a laborer. This attitude clearly contradicts the principle of unggah-ungguh in Javanese culture, which emphasizes politeness and respect for all types of professions, including those considered lowly. By referring to it as "hanya jadi kuli," the statement not only undermines that profession but also disregards the value of hard work and the contributions of those who perform such jobs.

In Javanese culture, it is essential to appreciate all layers of society and understand the context behind someone's actions or appearance. Criticism that does not take into account the background or situation of others

feels unfair and demonstrates a lack of empathy. Sharp irony can lead to tension and conflict, which contradicts the values of harmony upheld in this culture.

Conversely, a more thoughtful and appreciative approach would foster positive and constructive communication. In the context of unggah-ungguh, it is important to prioritize mutual respect, where criticism should be delivered in a constructive manner, not belittling. Thus, good communication will help create more harmonious and understanding relationships.

3.4. Maxim of Simplicity

The maxim of simplicity or humility is a principle of language politeness that requires participants in conversation to exhibit humility by downplaying praise for themselves (Rahardi, 2005). A person is said to lack humility when they consistently boast and elevate themselves in conversation. This maxim can be illustrated in the following example.

Prinsip orang Jawa Ngalah, Ngalih, Ngamuk Kalau cuma dihina begitu ya cuma woles saja.

Prinsip orang Jawa

Mengalah, minggir, mengamuk Kalau hanya dihina begitu ya Cuma santai saja (@SaptonoRagil, 18 September 2024 pukul 17:46)

This statement reflects the principle of the Javanese culture that emphasizes a calm demeanor when facing insults. By stating, "kalau hanya dihina begitu ya cuma santai saja," it demonstrates humility and a resistance to provocation, which are characteristic of a humble attitude. The term "ngalah" indicates a willingness to refrain from unnecessary debates, reflecting wisdom and an appreciation for tranquility, as well as an effort to avoid conflicts that could worsen the situation.

By emphasizing a "woles" or relaxed attitude, this statement shows that Javanese people are not inclined to seek attention or justification for the insults they receive. This is an example of humility that values oneself without needing to react excessively. The principle of "ngalih" (stepping aside) illustrates the readiness to distance oneself from conflict or unfavorable situations, demonstrating an understanding that not everything needs to be fought for, which reflects maturity and humility.

Choosing not to react emotionally except in specific situations highlights a simple attitude and avoidance of disputes, contributing to a more harmonious atmosphere and reflecting simplicity in facing challenges. This aligns with the values of unggah-ungguh, which emphasize the importance of mutual respect and maintaining harmony in social relationships.

Kita liat tanpa jakarta dan penduduk nya yang banyak, Jawa jadi apa?

Kita lihat tanpa Jakarta dan penduduknya yang banyak, Jawa jadi apa? (@JanuarAsar11141, 20 September 2024 pukul 21:50).

The question "Jawa jadi apa?" implies that without Jakarta and a large population, the existence of Java is considered meaningless. This reflects a condescending attitude towards Java and creates the impression that the region lacks significant value or contribution. The statement overlooks the historical, cultural, and developmental contributions of Java to Indonesia. By disregarding these aspects, the statement shows a lack of appreciation for the identity and values present in Java.

By emphasizing Jakarta as the center, this statement suggests that Jakarta is more important than other regions, including Java. This reflects a dominant attitude that ignores the diversity and contributions from various areas. Such an attitude can trigger defensive reactions and hinder opportunities for constructive dialogue. This condescending stance does not create space for productive and respectful discussions.

Considering Jakarta as the sole important factor also neglects the importance of collaboration among regions in nation-building. It undermines the value of cooperation and humility needed in social interactions. From the perspective of Javanese culture, the principle of unggah-ungguh emphasizes the importance of mutual respect and understanding each region's role in the unity of the nation. Building harmonious and respectful communication is key to creating good relationships among regions. Therefore, it is essential to prioritize appreciation for diversity and the contributions of each area for the sake of harmony and collective progress.

3.5. Maxim of Sympathy

The maxim of sympathy requires participants in communication to maximize feelings of sympathy between one another (Rahadi, 2005). Acts of impoliteness in this maxim are indicated by an antipathy towards someone during the communication process. The Javanese community highly values sympathy towards others in communication, yet there are still many who violate this maxim. Here is an example of the maxim of sympathy.

Jawir makan rumput aja

Jawir (jawa ireng=jawa hitam) makan rumput saja (@helmi_stbd, 20 september 2024 pukul 13:08)

The term "makan rumput" carries a negative and derogatory connotation, making it a form of insult. It implies that the person referred to is considered worthless or inferior. This statement does not reflect empathy towards the individual. Suggesting that someone is "only" capable of doing something perceived as lowly or insignificant demonstrates insensitivity to the feelings of others. The use of derogatory terms in this context shows a lack of sympathetic attitude, which can damage relationships and hinder positive interactions.

The term "makan rumput" has a negative meaning that can be seen as an insult. This expression creates the impression that the individual in question is deemed valueless or inferior. The statement does not reflect empathy towards that person and indicates that they are "only" capable of performing tasks viewed as low or insignificant. Such an attitude reveals a lack of sensitivity to the feelings of others.

From the perspective of Javanese culture, which emphasizes the values of "unggah-ungguh," the use of derogatory terms is highly contradictory to the principles of politeness and respect. In this culture, it is essential to show sympathetic attitudes and mutual respect, so that criticism or statements should be conveyed constructively, rather than in a demeaning manner.

Using derogatory language can damage relationships and impede the establishment of positive interactions. In Javanese culture, maintaining harmony and good relationships between individuals is of utmost importance. Therefore, considerate communication that values the feelings of others is key to creating a healthy social environment. A more wise and respectful approach will foster constructive dialogue and strengthen bonds among individuals in society.

4. Conclusion

The conclusion of the article emphasizes the significance of language politeness principles in online communication, particularly within the context of Javanese culture as reflected in comments on the @Jawafess account on social media X. The study identifies both adherence to and violations of various politeness maxims, including wisdom, generosity, and praise, showcasing how these principles manifest in netizens' interactions.

Key findings indicate that while there are numerous instances of politeness—such as expressions of empathy and encouragement—there are also notable violations that reflect negative stereotypes and a lack of respect for diversity. The article underscores the importance of maintaining a harmonious and respectful communication style, which is central to Javanese cultural values known as "unggah-ungguh."

Moreover, the analysis reveals that constructive dialogue is essential for fostering understanding and addressing social issues. The authors advocate for a communication approach that prioritizes empathy, respect, and constructive criticism to enhance relationships among individuals and communities. Overall, the study highlights the need for awareness of cultural nuances in language use to promote positive interactions in digital spaces.

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