The Impoliteness of Indonesian Language on Instagram Potentially toward Conflict of Ethnic, Religion, Race and Inter-group

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Abstract: E-Marketer ranked Indonesia as the sixth largest internet users in the world. In about 95 percent is used to access social media, including instagram. This huge using has direct impact on the quality of information and on behavior of the users. Nowdays some people easily to berate each other, slander, incite and to disgrace others without feeling guilty. Such kind of using language called impoliteness of language which could be a trigger for the emergence of conflict and social friction. This paper intended to describes the data finding regarding impoliteness of language expression collected from instagram which are nuanced of Ethnic, Race, Religion, and Inter-Group. In Indonesian it is called SARA. This research use qualitative descriptive method. The data collected from instagram concerning the impoliteness of Indonesian language showed that 5.7% is ethnic nuance, 22.8% of the data collected related to religious nuance, 24.2% is related to racial nuance, and 33% of it is related to inter-group nuances

1   INTRODUCTION

E-Marketer, Market Research Institute, ranked Indonesia into the 6th largest internet user in the world. The following table shows an increase in the number of internet users and their predictions until 2018 (*e-Marketer*, 2016).

Table 1: Most Internet User Countries

No.	Country	2013	2014	2015	2016	2017	2018
			State of the Most Internet Users				
1	China	620.7	643.6	669.8	700.1	736.2	777.0
2	USA	246.0	252.9	259.3	264.9	269.7	274.1
3	India	167.2	215.6	252.3	283.8	313.8	346.3
4	Brazil	99.2	107.7	113.7	119.8	123.3	125.9
5	Japan	100.0	102.1	103.6	104.5	105.0	105.4
6	Indonesia	72.8	83.7	93.4	102.8	112.6	123.0
7	Russia	77.5	82.9	87.3	91.4	94.3	96.6
8	German	59.5	61.6	62.2	62.5	62.7	62.7
9	Mexico	53.1	59.4	65.1	70.7	75.7	80.4

In about 95 percent of it is used to access social media, including instagram. The rise of social media using has a direct impact on the quality of information and the behavior of the users. Nowdays, everyone becomes a maker and disseminator of information without taking into account the social effects that will occur. Some people so easily to berate each other, to slander, incite, and to open disgrace without feeling awkward and guilty. For the sake of certain purpose, people often deliberately make bombastic, hyperbolic, and sensational news. More over that, the information is often packaged provocatively. This is what often triggers conflict and social friction.

Kompas data shows that during January to 2 February 2017 there were 1,656 complaints about defamatory information and incitement on social media. This information was not accompanied by sufficient facts and evidence that has the potential to create social conflicts (Anwar 2018: 45). More over that, there are some cases, i.e the slander and incitement that could lead to tribulation and instability social. This condition certainly potential to trigger ethnic, religion, race and inter-group conflicts that could lead to disrupt the pluralistic of Indonesian society.

This linguistic study focused on impoliteness in Indonesian language fond on Instagram. This research was conducted by following the working

principle of descriptive research and qualitative design. The data in this study are lingual units of linguistic that show language *impoliteness* on *instagram* status since February to March 2018. The techniques used to collect the are documentation techniques. Data is taken from the Instagram page and recorded on the data sheet and analyzed by using the theory of language impoliteness.

2 RELEVANT RESEARCH

In recent years some linguists very interested to involve the context in their study of language (Subagyo, 2009: 90-100). As noted by Wess and Wodak (2013) that the development of linguistics led to interdisciplinarity. And then Linguistics is required to be involved in dealing with various humanitarian issues in an interdisciplinary space. Therefore, people are increasingly aware of the importance of context in understanding language so that context studies in language are the most popular studies today.

The research conducted by Gumono (2010: 3-6) entitled *The Linguistic Research Map in Indonesia* shows that the new tradition of linguistic research in Indonesia generally related to sociolinguistics, pragmatics, or discourse analysis. Trends in linguistic research mapping can be seen in the following graph.
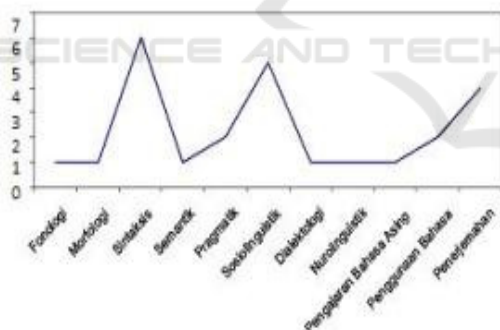

Figure 1 Distribution of Research Articles in Various Fields of Study

Figure 1 shows that pragmatic research, including language politeness, is still considered novelty. Language politeness has been discussed by Lakoff (1973), Fraser (1978), Brown and Levinson (1987), Leech (1983), and Watss (2003). As for s state all ketidaksantunan use of language in the media that could potentially create a conflict of visible also from some of the cutting-edge research, including research results Nugrahani (2017), Kuntarto (2016), Nugroho (2015), Pranowo (2015), Zuleha et al. (2016), M aulidi (2015), Herdia (2016), Miftahulkhairah (2013), Miftahulkhairah (2014), Suandi (2014), Alviah

(2014), Kunjana, et al. (2014), Ristiani (2013), Roekhan (2009) , Suratina (2008), and Artini (2006). Various studies show that one of the causes of the emergence of social conflict in the media is caused by language impoliteness . The form of symbolic violence used by the media often triggers social conflict. Therefore, critical studies of social conflicts cannot be separated from linguistic studies.

This result is in line with Culpeper's (1996) opinion of language impoliteness. Culpeper defines five strategies of impoliteness, namely *(bald on record impoliteness, positive impoliteness, negative impoliteness, sarcasm or mock politeness,* and *withhold politeness.* Correspondingly, Eshghinejad and Moini (2017: 2016) stated about politeness strategies. According to him, there is a significant difference between how to speak men and women, so that gender becomes the main thing in speaking language. Significant differences between the politeness of male and female politeness are also clearly described by Keikhaie and Mozaffari (2013). The results of his research show that women speak more politely to their friends than male friends, women speak more politely to foreigners who are female than foreigners of male sex, the sex of the listener or speech partner is an important factor that influences the speechiness of a speaker .

Research conducted by Huang (2008) is interesting tobe studied. In his study, he compared two theories of language politeness between West and Chinese culture. According to him, so that the conversation went smoothly without any offense, it needs an understanding of the cultural background of the communicant and the communicator. Discussion of culture was also carried out by Liu and Allen (2014). They photographed the existing language politeness to suit the conditions of the people in Japan. Decency is influenced by several factors: the plurality of social strata, the needs of the members of the community, the position of community members in social relations, social norms adopted by the community, the intelligence of the community towards the interpretation of social rules, the context of close interaction, and coercion culture. In line with Liu and Allen's opinion, Brown (2015) conducted politeness research by focusing on pragmatic studies across cultures, ethnography, and functional motivation of linguistic structures. Research Herniti et al., (2016: 37-62) explains the indicators of politeness in language and the value of supporting politeness in the language of multicultural preaching.

In the context of the media, Mc.Quail (1987: 130 in Arlini, 2006) sees politeness theory as important as factual truth and is closely related to the process of

selecting data and facts in the media, not just by presenting information. He called this politeness theory as a theory of relevance. According to Siregar (2003: 56-57) if viewed from the perspective of relevance theory, the media needs to treat facts more broadly, not just relying on momentum events. The facts that are relevant to the reader are not only factual truth, but more broadly is the contribution to the formation of human dignity in the framework of civilization.

The tight relationship between language impoliteness and language incoherence could be found in the research conducted by Miftahulkhairah (2013). The results of this study indicate that there are forms of language that are not logical and not polite in the headlines of several national mass media in Indonesia. The form of language that is not logical is (1) the title does not describe the facts, (2) the news headings are conclusions that jump (Jumping Conclusion), (3) the structure is unclear, (4) the absence of conjunction, and (5) the use of improper additions. The form of impolite language: (1) the diction has a negative connotation because it is nuanced identical with animals, identical with goods, violence, emotive, degrading, and vulgar, (2) titles do not prioritize core elements, and (3) mixed language in the title.

Chaer (2010: 10-11) says that there are three rules that should be obeyed so that the utterance sounds polite: (1) formality that defines speech should be formal not compelling, (2) indecisiveness (hesitancy), should not be too strict so that speech does not look rigid, and (3) similarity or equality, speakers should consider opponents speech as friends so speech is relaxed. In judging someone politely or not based on the norms agreed upon by certain groups of people in certain situations. Meanwhile, according to Pranowo (2011: 16), markers of inappropriate language use can be identified as follows: (1) speakers express criticism directly or (hit speech partners) in harsh words, (2) speakers are encouraged by emotional feelings when speaking, (3) protective speakers of their opinions, (4) speakers deliberately want to discredit the speech partners in speaking, (5) speakers convey accusations on the basis of suspicion of the speech partners.

3 RESULT: ANALYSIS OF INDONESIAN LANGUAGE IMPOLITENESS ON INSTAGRAM

After such an investigation concerning the impoliteness contents on Instagram showed as follow: it was found to be 5.7% related to tribal incoherence, 22.8% religious nuance, as much as 24.2% on racial nuances, and class irregularities were found as much as 33%. The overall details of the data can be seen in the following exposure.

3.1 Impoliteness in Ethnic Nuance

This kind of impoliteness is ethnic nuance which can identified from negative connotation attributes embedded into certain ethnic in Indonesia. This kind of impoliteness belongs to the type of negative impoliteness because it is degrading and insulting to certain tribes. Based on data searches that have been carried out, the impoliteness of ethnicity is shown by humiliation toward certain tribes in Indonesia. This humiliation and degrading dignity is marked by the use of violent diction, vulgar, emotive, and identifies certain ethnicities with the animal world. It potentially to trigger horizontal conflicts especially since this status is written consciously by the owner of an Instagram account. The following are examples of forms of negative impoliteness with ethnic nuances contained in Instagram status.

1) *Kapolda Sumut perintahkan Tim Cyber Crime tangkap penghinaan suku Batak di media sosial. Orang Batak jangan sedih ya kalau dijos nyungsep, silakan makan kalian taik babi itu ha…ha… Batak tolol.*
(North Sumatra Police chief ordered Cyber Crime Squad caught insulting an ethnic Batak in social media. Batak people do not be sad, if they are robbed , please eat you, like that pig, ha ... ha ... Batak is stupid.)

The status of resentment towards the Batak community above could be categorized as an impolite speech. This is because the utterance contains three indicators of impoliteness, namely *first*, jeering or ridiculing, such as *"stupid idiot"*. *Secondly,* underestimate the speech partners (consider small)**,** such as: *"Batak people do not be sad if they are casted"*. *Third,* using terms or diction which is identical to that of animal world**,** such as *"pig"*. In addition, the account owner gives direct criticism

with harsh words and is driven by emotions which has the potential to create horizontal conflicts between tribes in Indonesia.

3.2 Impoliteness with Racist Nuance

Impoliteness with racist nuance could identified from the negative connotation attributes embedded into certain race, such as using insulting nicknames when one meets his friend, using a diction identical with the animal world, when jeering or ridiculing others, insulting, face threatening speech partners directly, criticizing, attacking others (grabbing chance). The following are some examples of negative forms of impoliteness that are racist.

2) *"Keakraban si Cina gosong dengan gubernur NTB."*
    (The familiarity of the burnt Chinese with the NTB governor)

3) *...PADAHAL LO ITU BLACK SKIN. KULIT HITAM. UDAH DEH YA. NGAKU LEBIH BAIK DARIPADA BOONG YA TONGGOS."*
    (... whereas you are black skin. Yes, black skin. Yes, it is better for you to admit it than to lie about. Is'nt it, bucktoothed ?)

4) *"muke item leher panuan sok ganteng pula, ... tolol banget lu bangsat, ngaca dong muke item panuan sok ganteng pula."*
    (black face, with neck fungus, feel handsome too, very bastard, look your self in the mirror please. You are not really handsome)

Sentences (2) - (4) contain negative impoliteness. This is indicated by the use of negative connotation words attributed to a particular race. Sentences (2) contain phrases *the burnt Chinese* who was attributed to one of the Indonesian Presidents. This attribute is potentially SARA conflict because it offends a particular race. Moreover, the race is blocked by the word *gosong* which has a negative connotation. Likewise with sentences (3) and (4), it contains SARA conflict because it gives the impression of inferiority to the black race. The sentence implicitly shows that black face is something that is negative, bad, and not coveted by anyone.

The data analyzed showed that most impoliteness status contained resentment and anger towards certain ethnic, Chinese ethnic. When observed, this relates to social, economic and political conditions in Indonesia. In addition, the status of impoliteness was also shown by insulting a person with dark skin, short

teeth, short teeth. This has the potential to trigger horizontal conflicts especially since this status is written consciously by the owner of an *Instagram* account.

3.3 Impoliteness with Religious Nuance

According to the data on *instagram* concerning the impoliteness with religious nuance it could be concludet that this kind of impoliteness identified from the using of insulting nicknames in greeting, using of negative personal pronouns, jeering or ridiculing, insulting, disagreeing, unsympathetic, illogical utterances, using inappropriate markers, criticizing, demeaning /harassing, using of abusive language, belittling others (consider them as small), using taboo, abusive or profane language, and using certain religious attributes for the sake of group interests.

The following are some examples of negative impoliteness forms with religious nuance.

5) *"Ibu ini seperti <u>pelacur</u> pakai jilbab hanya untuk menutup aib. (Bukan karena Iman)."*
    (This mother is like a whore (a prostitute woman) using a headscarf in orderto cover her disgrace. (Not because of really faith)

6) *"Seluruh jaringan internet pada saat hari raya Nyepi akan dinonaktifkan sementara selama 24 jam di Bali. Inikah yang dinamakan toleransi? saat umat Islam berpuasa, orang Islam disuruh menghormati yang nonmuslim!! Tapi di saat hari raya nyepi, giliran umat Islam yang dibuat susah…. Mana Menteri Agama yg pernah bilang "hormati org yg gak berpuasa?" kalau Islam jd korban kok kalian mendadak gagu akut?"*

    ("All internet networks during Nyepi day will be temporarily deactivated for 24 hours in Bali. Is this what is so called tolerance? when Muslim in fasting month, they are requested to respect the non-Muslims!! But during the Nyepi holiday, all Muslims who are staying in Bali faced to the difficulty... Where is the Minister of Religious Affair who has ever stated "respect those who don't fast, please!? " But, if Islam become a victim, you suddenly being acute emty-minded?)

7) *"Hei Muhammad, kau selalu bilang ada satu Tuhan. Tidak. Ada dua Tuhan. Yang pertama*

adalah Tuhan yang menciptakan kita semua. Dan yang kedua adalah Tuhan yang kau ciptakan sendiri yang sama persis sepertimu: suka menyiksa, suka mengancam, diskriminatif berdasarkan kepercayaan, gila dipuja-puja. Tuhan ciptaan mu yang kau jadikan sebagai alat untuk melegalkan otoritermu. Alat mengatur orang-orang agar kau dipuja-puja. Nomorku sangat sederhana; Tuhan yang menciptakan kita itulah nomor yang benar."

("Hey Muhammad, you always say there is only one God. No. There are two Gods. The first is God who created of all us. And the second is the god created by your ownself who is exactly the same as you: fond of to torture others and threatening some one else, discriminatory to the orhers based on faith, crazy to be adored. God of your own creation is He whom you used as a tool to legalize your authoritarian act. The instrument you use to arrange people for you to be adored. My number is very simple; God who created us is the right number ".)

The speech status in example (5) was written by one citizen on *Instagram* because of his fury to a mother who was deemed unfit for wearing a *hijab*. In his post he wrote a commentary on a mother who wore hijab in order to hid her real profession that considered as *prostitute*. Her wearing of a hijab only to cover her disgrace in front of people. This status contains language impoliteness as indicated by the insulting nickname in greeting like *a prostitute*. Another impoliteness is also shown by the insult to religious attributes, such as *"use the headscarf (hijab) only to cover disgrace"*.

The speech status in example (6) was written by one of the citizens on *Instagram*. In his post he wrote about his protests against tolerance applied in Indonesia. Speakers feel unfair to the policy regarding deactivation of the internet network during the Nyepi holiday. Speakers feel that the policy is unfair compared to the tolerance carried out by Muslims. This status has the potential to cause conflict because it calls sacred days of certain religions and compares with events in other religions. In addition, the cause of impoliteness is due to the emotional impulse of the speaker of the object being discussed which is conveyed by criticism with harsh words. Therefore this status can be included in SARA charged status.

The status in example (7) shows warganet's dislike of the Prophet Muhammad. He explained that Muhammad had taught "deviant" teachings,

Muhammad had created God in his version that was far different from God who had been believed. Speakers say that Muhammad's version of God was only for the instrument for Muhammad to be adored by his people. This status has the potential to cause conflicts because they contain incorrect greetings, such as *"Hey Muhammad"*. This greeting is certainly not right when attributed to *a Prophet*. In addition, this status also contains insults and ridicule to the Lord of Nature. Almost all of the sentences spoken by speakers contain the meaning of mocking, mocking and insulting the object in question. This status also contains an incoherence of thinking.

This kind of humiliation and humiliation of the dignity concerning certain religion in Indonesia is marked by the use of negative connotation words attributed to a particular religion. The use of such diction has the potential to trigger horizontal conflicts especially since this status is written consciously by the owner of the Instagram account.

3.4 Impoliteness with Inter-group Nuance

Impoliteness with nuance of inter-group indicated by the use of negative connotation words, rude, and taboo which is attributed to a particular group, the use of words that have the potential to frighten, statements of harassment of certain group, statements that show dislike, harsh criticism, pretend to be polite, provocative statements, and demean an intergroup attribute. The following are some examples of data that have been analyzed.

8) *Di Cibabat pelaku dengan membawa barang bukti senjata laras pendek dan air cabe menyerang ponpes daerah Cibabat, Bogor rapatkan barisan sekarang. –Ini wajah PKI bajingan.*
(In Cibabat the perpetrator carrying evidence of short-barreled weapons and chili water attacking *the pesantren in the Cibabat area, Bogor close the line now. -This is the face of the PKI bastard*)

9) *"....Kubur hidup hidup para penghianat negeri ini yang sok pancasialis dan kepentingan mereka hanya berpihak ke China dan asing."*
"...The life of the traitors of this country is the life of the Pancasialis and their interests only favor China and foreigners."

10) *"Lu usik pemain persija? Kita PERANG! Udah habis kesabaran macan kau uji! Ketemu bantai ketemu bantai! Fak ga usah kasihan kasihan, Gue*

geli liat tingkah lo,,, dari dulu ampe sekarang kagak berubah masih aja kaya setan !!! TOLAK PERDAMAIAN! "VIKJAK (VIKING JAncoK)" dan "BONJAK (BONek JAncoK).

"Do you bother the players? We are WAR! You've finished the tiger patience you tested! Meet slaughter and find a slaughter! You don't need to be sorry for sorry, I am so excited about how you behave ... I've always changed my attitude, it's still rich in devils !!! REJECT PEACE! "VIKJAK (VIKINGJAncoK)" and "BONJAK (BONEKJAncoK)

An example (8) written by one citizen on Instagram. He wrote about communist party in Indonesia who was captured in the Cibabat area, Bogor. The post is equipped with a picture of someone who is battered because suspected as PKI. The emergence of this post was caused by the Indonesian people's past hatred of the PKI group. In the post there is a diction of the *bastard* pinned to the PKI group.

The status in example (9) tells about the Djarot and Sihar pair who will be successful in the 2018 election . In the post, which is complemented by a photograph of the two people, it contains the words "Ideal Couple". The speaker wrote down his disapproval of the "Ideal Couple" writing. According to him, the couple was a failed partner and a traitor who only took sides C ina and foreign citizens for their personal interests. Speakers also wrote to bury the two couples alive. The status of resentment towards Djarot and Sihar on Instagram social media can be said to be an impolite speech. Because it contains indicators of impoliteness speech nuanced diction of violence and accused directly**.**

An example (10), citizens expressed their frustration with the two Indonesian football fans, namely Bonek and Viking. The resentment status of a citizen can be said to be an impolite speech. This is because such utterances contain four indicators of impoliteness, namely: (1) using derogatory epithet in greeting**,** such as *"VIKJAK (VIKINGJAncoK)"* and *"BONJAK (BONekJAncoK)",* (2) threatening the face of the speech partner directly**,** like *"if you disturb our players?" We are WAR! "* And *" Found a slaughter, found a slaughter! " ,* (3) disgusted expression, such as *"I'm disgusted to see your behavior", and* (4) use taboo, abusive, and profane language , like "from the past until now you haven't changed, you still just like a *demon* !!!"

The fact that the use of language as analyzed has shown that the language used by nitizens on Instagram does not pay enough attention to aspects of language politeness. Instagram status that does not

pay attention to aspects of logic and politeness has the potential to be treated differently by readers. It may be that the reader interprets the status textually as is or the reader interprets it connotatively. What is looks clear, is the very open appearance of extreme interpretations of these statuses. This is what often triggers conflict and social friction. Actually, various policies have been carried out to minimize the occurrence of "chaotic" language use. However, these efforts have not been carried out optimally. Therefore language engineering efforts need to be done. Language engineering, which is meant here, is the application of design in the construction of language developed in accordance with a specific purpose, not engineering that means evil plans or conspiracies.

Language engineering is the application of design in the construction of language developed in accordance with certain educational goals and the media are two fertile fields for developing Indonesian language Language engineering requires: (1) a bow line approach to addressing the problem of selecting national languages, spelling, and diverse language laying, (2) a coaching approach to overcome the problem of accuracy and efficiency in language use, questions about language styles, and constraints in communication (Sumarsono and Partana, 2002: 378). This is done in an effort to make the use of language or languages in one country better and more targeted in the future.

4 CONCLUSIONS

Use of total destructive and vulgar language on social media status especially on instagram mostly potential to ignite the conflict of ethnic, religion, race and inter-group in Indonesian known as pluralistic country. The use of impoliteness uterance and speech was caused by the furor of the socio-political cases that occurred at that time. Therefore, to create a language-friendly environment, it needs the support of all parties, especially government. A clean government, authoritative, democratic, and always based the polycies on the interests of civil society will always get the support and trust of the people, including the support from the Instagram users.

Conversely, if governance does not apply, all policy programs will tend to be negatively addressed by the community and presented by the mass media in the form of negative information.

In addition, education is the right medium to develop Indonesian-language politeness on social media, Instagram. The efforts to strengthen Indonesian language skills that are good and true are through educational institutions. Educational institutions must pay attention to the proper and

correct use of Indonesian language so as to create language discipline. Habit for language discipline during education will certainly continue when they use the language outside of school.

Of course, politeness here does not mean wrapping reality with euphemism as is often done in the New Order era, but this euphemism is factual reality euphemism without data manipulation. Euphemism in language behavior is good and legitimate. What is not good is that in the euphemism there is unilateral manipulation of meaning, which can have implications for the loss of others. Thus, an understanding of the principle of politeness must be owned by every citizen in order to convey information with the right diction without violating the principle of politeness.

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