The Analysis Model of Impolite Indonesian Language Use

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Abstract---This research was based on the reality of the use of Indonesian language on social media that was vulgar, destructive, full of blasphemy, scorn, sarcasm, and tended to be provocative. This condition has destructive power because it spreads very quickly and is capable of arousing very strong emotions. This article aimed at presenting the results of research on the analysis model of impolite Indonesian language use. This model was developed from tracing status on social media which included language impoliteness in 2019. The novelty of this analysis model was that it involved a factor of power that allowed the appearance of such impolite speech. Therefore, this model is composed of several stages. First, presenting text in the form of spoken, written, and visual texts. Second, transcribing texts. Third, interpreting language impoliteness. At the interpreting stage, the impoliteness of the speeches was carried out by: (1) analyzing the contexts, (2) analyzing the power, (3) analyzing the dictions and language styles that contained impoliteness, (4) analyzing ethical speech acts, and (5) manipulating language politeness. From these language manipulation efforts, they were made to habituate language discipline to create a polite language society.

Keywords---analysis model, impolite language, Indonesian language, interpreting, polite language.

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Introduction

The massive use of the internet in the 4.0 era (Schwab, 2017) has an impact on the quality of the use of Indonesian language (Bahasa), especially in terms of impoliteness. It is easier for people to write and disseminate information that is slanderous and hate speech. The lines between truth and lies are blurred. This condition is called the post-truth era (Peters et al., 2018).

The development of digitalization marks the increasingly massive use of social media as a new media. The massive use of new media changed the news production platform. Anyone can produce news, shape public opinion, and form virtual social bonds. This condition causes the public space to be filled with hoax information, hate speech and raises the phenomenon of post-truth language. This condition demands awareness of the importance of information literacy in creating, selecting, and sharing information.

Manduric (2016), in his writing entitled "*Social Media as a Tool for Information Warfare*" states that social media acts as a weapon of mass destruction and a trigger for conflict. Reporting from the Kominfo.go.id page, there were 1,731 cases of hoaxes and hate speech on social media from August 2018 to March 2019. Moreover, The "KataData" website for 2020 shows that from October 2017 to March 2020, the number of hate speech content has continued to increase. The highest number occurred in the first quarter of 2020, which reached 9.6 million hate speech contents. This condition has destructive power because it spreads very quickly and is capable of arousing very strong emotions. According to Rangkuti & Lubis (2018), problems that can threaten the integrity of the nation do not only come from differences in political-ideological attitudes but can come from language impoliteness. Therefore, this paper aims to develop an analysis model of impolite Indonesian language use (Pinker & Prince, 1988).

Theoretical basis

Language politeness as part of pragmatic studies discusses the relationship between language and something outside of language. Analyzing language politeness means studying the structure of language externally. Research on language politeness has been done a lot, including Xiang et al. (2020), Li et al. (2020), Baider (2020), Alahmad et al. (2020), Wong & Esler (2020), Astia (2020), Darong et al, (2020), Widagdo & Yustanto (2020), Humaizi et al. (2020), Nurjanah et al. (2017), Van Der Bom & Grainger (2015), Kariithi (2016), Hall et al. (2017), Hambali & Novia (2017), Aminah (2017), Dietrich & Haußecker (2017), Jahdiah (2018), Christie (2015), Pramujiono & Nurjati (2017), Eshghinejad & Moini (2016), Ryabova (2015), Solihin et al. (2019), Mahmud (2019), Palupi & Endahwati (2019), Foolen (2019). These researches mostly still focus on the description of the fulfilment and violation of the principle of modesty. Politeness research examines the use of language (language use) in a society with various backgrounds of the socio-cultural situation that embodies it.

Research that focuses on language impoliteness has not been widely studied. Research with a focus on impoliteness was pioneered by Culpeper (2011). Several other related studies such as Culpeper et al., (2017), Prakash & Kumar (2017),

Rasyikin (2018), Olorunleke et al. (2017), Tretyakova (2016), Anwar (2013), Anwar (2014), Anwar (2018), Zulfah & Mujahidah (2018), (Anwar, 2019), Ononye & Nwachukwu (2019). These various studies show that one of the causes of social conflict is the manifestation of symbolic violence in language. In contrast to previous studies, this current study tries to develop a detection of language impoliteness in social media by designing an analysis model.

This research is relevant to several sources of references. Among them are the results of research by Culpeper et al. (2017), which put the analysis of language impoliteness into three concepts, namely: context, power, and formulation of impoliteness. This research is also relevant to Kienpointner & Stopfner (2017), who concluded that impoliteness is not only related to social relations but is closely related to ideology.

Besides, this research was based on the theory of pragmatic figures, namely Lakoff (1973), Brown & Planck (2015), Fraser (1990), Leech (2014), Culpeper, 1996. Lakoff (1973), argues that three rules must be obeyed so that speech has polite characteristics, namely formality, hesitancy, and equality. Brown & Planck (2015), distinguish some politeness strategies in a society that range from avoidance of face-threatening actions. There are three scales for determining the high and low level of a speech impoliteness: (1) social distance between speaker and hearer, (2) the speaker and hearer relative power, (3) the degree of imposition associated with the required expenditure of goods or services. Fraser (1990), states that there are at least four views that can be used to study the problem of modesty, (1) a view of politeness related to social norms, (2) a view that sees politeness as a maxim and saves the speaker's face, (3) a view that sees politeness as an act to fulfil the requirements of conversation, (4) politeness related to sociolinguistics. Leech (2014), measures language politeness through six maxims as follows: (1) tact maxim: minimize the cost to other, maximize the benefit to other, (2) generosity maxim: minimize benefit to self, maximize cost to self, (3) approbation maxim: minimize dispraise, maximize praise of other, (4) modesty maxim: minimize praise of self, maximize dispraise of self, (5) agreement maxim: minimize disagreement between self and other, maximize agreement between self and other, (6) sympathy maxim: minimize antipathy between self and other, maximize sympathy between self and other.

In the Indonesian context, Pranowo (2015), develops indicators of politeness so that communication can feel polite. The speech is characterized as follows: (1) paying attention to the atmosphere of the speech partner's feelings so that when speaking it can make the partner's heart agree with the speech, (2) bringing your feelings together with the feelings of the speech partner so that the content of the communication is equally desirable because they are both desirable, (3) taking care that the speech can be accepted by the speech partner because the speech partner is pleasing to the heart, (4) keeping the speech showing a sense of inability of the speaker in front of the speech partner, (5) keeping the speech showing that the speech partner is positioned in a higher place, (6)) taking care that the speech always shows that what is said to the speech partner is also felt by the speaker.

Method

This study aimed at developing an analysis model of impolite Indonesian language use. Therefore, the type of research following the objectives of this research was Research and Development. The stages in this research were the preliminary stage and the development stage (Wongso et al., 2017).

The research activities carried out at the preliminary stage were (a) observing linguistic phenomena on social media, namely Facebook, Instagram, and Twitter during 2019, (b) conducting documentation studies, namely observing documents related to theories, concepts, and problems research, (c) collecting data related to the focus of the study, and (d) conducting data analysis.

The data collection used was the reading method with note-taking technique, which was to record the data obtained in the data card. As for the series of data analysis activities: 1) data reduction which included identification, classification, and coding of lingual units of indecent language, especially on social media; 2) analysis of speech data containing language impoliteness by taking into account aspects of context, power, and formulation of language impoliteness; 3) verification of data interpretation. Next was the stage of developing the analysis model. The findings obtained at the preliminary stage were used as a basis for developing an analysis model of impolite language use (Mills, 2009; Haugh & Bousfield, 2012).

Results

Discussing politeness means discussing impoliteness. Politeness and impoliteness are like two sides of a coin that cannot be separated. This means that politeness cannot be separated from the aspect of language impoliteness because a form of language can only be identified as polite if it does not contain a lingual unit that signifies language impoliteness. This paper presents a design model for the analysis of impoliteness in the Indonesian language (Gunawan et al., 2018). This analysis model is composed of several components: (1) text reading, (2) text transcription, (3) context involvement, (4) aspects of power or hegemony involvement, (5) the use of dictions and language styles that contain a marker of impolite language, (6) speaking ethics, and (6) language manipulation. Each of these components is patterned in the following model (Figure 1).

TEXTS (ORAL, WRITTEN, VISUAL)

TEXT TRANSCRIPTION

IMPOLITE LANGUAGE INTERPRETATION

Context involvement | Power analysis | Diction & language style analysis | Ethical speech acts

Discourse field
Participants
Medium

Politeness markers | Impoliteness markers

Norms
Social ethics

- Using proper language rules
- Speaking on the basis of facts
- Using figurative / metaphors for connotations
- Using a uniform letter, without a mix of capital / non-capital
- Using happy meaningful icons
- Using "tolong [please]" to ask for help
- Using the phrase "terima kasih [thank you]" as a tribute
- Using the word "maaf [sorry]" when it is potentially offensive
- Using respectful greetings

- Threatening the face of the speech partner directly
- Ignoring speech partners
- Self-separation
- Unsympathetic
- Using inappropriate designations
- Using secret language that is not understood by the other person
- Using taboo, abusive, or profane language
- Using derogatory nicknames in greeting
- Scaring (instilling confidence that his actions will be harmful)
- Degrading / harassing
- Scorning or ridiculing, insulting

- Taking not the interlocutor seriously
- Underestimating the interlocutor
- Attacking others (seizing opportunities)
- Using negative personal pronouns
- Placing other people who have dependents
- Pretending to be polite is only superficial
- Thanking not partner givers
- Giving not congratulations
- Illogical speeches

- Making up a false status
- Dictions are identical to the animal world
- Dictions are Identical to goods
- Mixing various languages
- Bringing bad news
- Showing disapproval
- Ordering the other person directly
- Showing expressions of jealousy
- Showing lusts
- Criticizing
- Making interruptions
- Showing expressions of disgust

HABITUATION

POTENTIAL IN TRIBE, RELIGION, RACE, AND INTERGROUPS ISSUES
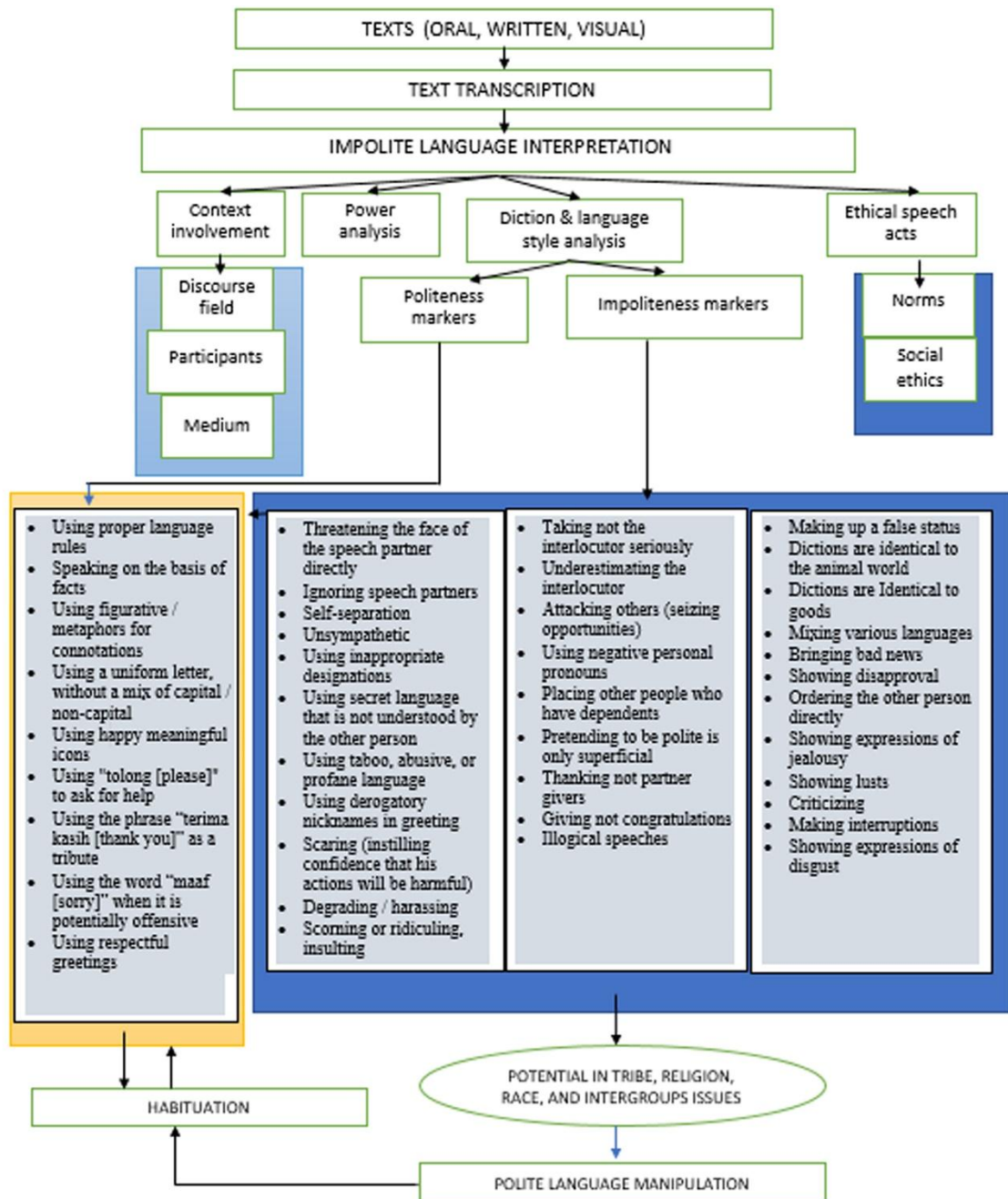
POLITE LANGUAGE MANIPULATION

Figure 1. Analysis model of impolite Indonesian language use

The chart above shows that whether a speech is polite or not depends on the following aspects: context, power, diction and language style, speech ethics, and manipulating efforts. Therefore, analyzing language impoliteness is carried out in several stages. First, reading the text in depth. The text can be in the form of spoken, written, or visual texts. Second, transcribing the text. Third, interpreting

polite language (Booth, 1985; Stavins et al., 2003). The interpretation of language impoliteness involves several aspects, namely: (1) analyzing the context, (2) analyzing the power or hegemony that has the potential to be present in the text, (3) analyzing diction and language style that contains impoliteness, (4) analyzing speech ethics, and (5) and reconstructing efforts to manipulating the language politeness. Next is the habituation effort that must be carried out by the whole community to create a polite language community (Yeung, 1997; García & Otheguy, 1983).

The context of this study refers to a functional linguistic framework. For Halliday as the originator of Systemic Functional Linguistics, context is the determining factor of text. According to Halliday (2004), the meaning is created by the social system and exchanged by members of society in the form of text. Meanings are not created in isolation from their environment. Halliday explicitly stated that "meaning is a social system". Changes in the social system will be reflected in the text. The situation will determine the form and meaning of the text. The situation is the environment in which the text is held. Situation context is the whole environment, both the speech environment (verbal) and the environment in which the text is produced (spoken or written). A complete description needs to be given about the overall cultural background behind the actors and the activities that occur. To understand the text as best as possible, it is necessary to understand the context of the situation and its cultural context (Putrayasa, 2021).

In the view of Halliday (2004), the context of the situation consists of three elements, namely (a) discourse field, (b) discourse participant, and (c) medium or mode of discourse. Discourse field is the context of the situation that refers to the social activities that are happening and the institutional setting in which the language units appear. To analyze the discourse field we can ask the question of *what is going on?* Discourse participant (tenor of discourse) is a situation context that refers to the nature of the relationship between participants, including understanding their role and status in social and lingual contexts. To analyze discourse actors, we can ask the question of *who is taking part?* In the aspect of discourse involvement, there are at least three things that need to be disclosed: the role of the agent or society, social status, and social distance. Roles, status and social distancing can be temporary or permanent. Roles are related to the functions performed by individuals or communities. Status relates to an individual's stratification in society concerning other people, equal or not. Social distance is related to the participant's level of recognition of other participants, familiar or distant. Mode of discourse is a situation context which refers to the part of the language being played in the situation, including the chosen channel, whether spoken or written. Thus, the context of the situation is all the circumstances surrounding the occurrence of communication, whether it is in the form of time, place, the speaker's psychological condition, response, etc. In addition to paying attention to the context of the situation, when analyzing polite speeches, it is also necessary to involve the cultural contexts (Gabriel, 2018; Netra, 2016).

Concerning power, tracing data shows that power and hegemony have an influence on politeness or impoliteness for language. The problem of politeness and language immodesty is closely related to ideological aspects. This view is

based on several critical schools of thought. Language is not a neutral intermediary between ideas and matter. Language is a battlefield of ideological conflict. Wherever signs are present, ideology is present and that 'without a sign, there is no ideology'. The involvement of ideology which then creates hegemony is one of the factors that have the potential to give birth to an explanation of the *power* possessed by each participant involved in the text is a very influential factor (Suryasa, 2019).

Regarding the influence of power in language impoliteness, Anwar (2019), shows that impoliteness can be triggered by the egoism of each group. Each group feels the truest and most powerful so that they feel entitled to exercise hegemony over other groups. This hegemony takes the form of verbal violence that is degrading, insulting or mocking other groups. For example, the statuses on the Twitter account namely "DasarJanda!" written by a male citizen. The emergence of the use of the word "janda [widow]" associated with a woman is caused by the "power" possessed by men. Feeling that he has power, he dares to vent his emotions and anger by choosing impolite words.

The next component is ethics. Politeness in language cannot be separated from language ethics. Language politeness is obtained from language learning, while language ethics comes from character. Language ethics approves of language behaviour in speaking. The language behaviour system according to cultural norms is called language ethics or language procedures. This is confirmed by Chaer (2010), that language ethics is closely related to social norms and cultural systems that apply in a society. Language ethics will regulate: (a) what to say to an interlocutor at certain times and in certain circumstances regarding social and cultural status in that society; (b) the variety of languages most commonly used in a particular time and culture; (c) when and how we use our turn to speak, interrupt another person's conversation; (d) when we have to be silent, listen to other people's speeches: (e) how the quality of our voice is loud, slow, rising, and what is the physical attitude in speaking. The language procedure must be following the cultural norms of the spoken community (Brown, 2015; Pranowo, 2012).

The fourth factor is the diction and language style. This diction is related to the choice of words used when speaking. The choice of words is what indicates whether speech on social media status is categorized as polite or impolite. Choice of words means the accuracy of the use of words to express meaning and purpose in a particular context. Each word, apart from having meaning, also has a certain power. This power can have a negative or positive charge for the interlocutor. If word choice creates a positive potential for interlocutors, the speaker is perceived as a polite person. Conversely, if the choice of words creates a negative potential for the interlocutor, the speaker is perceived as impolite. In the context of language politeness, diction which has negative connotations and power as much as possible is avoided and its equivalent is sought with diction which has positive power and connotation.

In general, a language is said to be polite if it does not contain diction, which leads to impoliteness. Based on tracing data, normatively, language politeness is indicated by: (1) using of language rules appropriately, (2) using of language

based on facts and data, (3) using figurative or metaphors for connotations, (4) using letters uniform, without the mix of capital or non-capital letters, (5) using icons that means happy, (6) using the word "tolong [please]" or "mohon [please]" to ask for help, (7) using the phrase "terima kasih [thank you]" as a tribute, (8) using of the word "maaf [sorry]" if the remark is potentially offensive; (9) use of respectful greetings, (10) use figurative words (subtle language style) to express harsh speech.

The markers of impoliteness that have been found in a research conducted by Anwar (2018, 2019), are marked by diction: (1) ignoring speech partners, (2) separating, (3) unsympathetic, (4) using no appropriate markers, (5) Using secret language that is not understood by the interlocutor, (6) Using taboo, abusive, or profane language, (7) Using derogatory nicknames in greeting, (8) Scaring (instilling the belief that his actions will harm), (9) Despising or harassing, (10) Mocking, (11) insulting, (12) treating not the interlocutor seriously, (13) belittling the interlocutor (underestimating), (14) attacking other people (taking opportunity), (15) using negative personal pronouns, (16) placing other people who have dependents, (17) pretending to be polite or courteous is only superficial, (18) thanking not speech partners, (19) giving not congratulations, (20) unreasonable speech, (21) making fake status, (22) dictions are identical to the animals world, (23) dictions are identical to goods, (24) mixing various languages, (25) bringing bad news, (26) showing disapproval, (27) ordering the other person directly, (28) showing expressions of jealousy, (29) showing lusts, (30) criticizing, (31) making interruptions, (32) showing expressions of disgust. These markers of impoliteness are obtained from research by Anwar (2018), Anwar (2019), (Anwar, 2020) and have been relevant to the theory of impoliteness by Culpeper (2011), Culpeper et al. (2017), Pranowo (2012), and Chaer (2010).

The forms of language impoliteness found on social media mostly lead to issues of ethnicity, religion, race and inter-group (SARA). Therefore, language engineering efforts are needed to prevent the widespread use of impolite language that leads to ethnicity, religion, race, and inter-group (SARA) conflicts.

Language manipulation is the application of design in language construction which is developed following certain objectives. Language manipulation requires: (1) a guideline approach to deal with the problem of choosing a variety of national languages, grammar, and layering of languages, (2) a coaching approach to overcome problems of accuracy and efficiency in language use, language style questions, and problems in communication. Language manipulation as an effort to manifest civility can only be carried out if there is a simultaneous synergy between government agencies, educational institutions, language institutions, press agencies, print media, online media, and the public. Anwar (2014), has described several efforts that can be made so that language politeness can be optimally implemented. This language manipulation includes: optimizing the role of the government as a policymaker, reviewing the legal umbrella of press policies, revitalizing the positive attitude of speaking the Indonesian language that is good and correct for press professionals, optimizing the role of educational institutions, and raising public awareness about the importance of being positive towards the Indonesian language.

Language manipulation efforts related to policy, there needs to be a periodic review of all policies, including a review of Law No. 24 of 2009 concerning the Flag, Language, and State Emblem, and the National Anthem. Article 3 states "the arrangement of the flag, language, and state symbols, as well as the national anthem, aims to: (a) strengthen the unity and integrity of the nation and the Unitary State of the Republic of Indonesia, (b) maintain honour that shows the sovereignty of the nation and the Unitary State of the Republic of Indonesia, (c)) create order, certainty, and standardize the use of the flag, language and symbols of the state, as well as the national anthem ". This shows that the flag, language, state symbol, and national anthem have the same position in the 1945 Constitution. However, there are criminal provisions for violations of the flag, state symbol, and the national anthem (Articles 66-71), but no criminal provisions for language offences. Whereas in Articles 26-39 there is an obligation to use Indonesian, including in the media. As something obligatory, of course, some consequences must be given if the obligation is not fulfilled. Therefore, there needs to be a review of Law no. 24 of 2009, particularly concerning sanctions for language violations. If there are no binding sanctions, the goal of Article 3 is difficult to achieve.

For language manipulation efforts to run optimally, it needs to be supported by the good, clean, and authoritative government. A government that is clean, authoritative, democratic, just, and is based on the interests of civil society, will always receive the support and trust of the people, including the mass media. On the other hand, if the government does not apply this way, all policy programs will tend to be responded negatively by the public and presented by the media in the form of negative information. Nowadays people are very easily provoked by emotions. The hatred and anger of the people towards the government are presented almost daily by the media in the form of provocative and emotional language.

Besides, there is a need for a control mechanism and a team to correct the language of public officials. Speeches of public officials are often quoted directly, they are even used as headlines. Many of them do not use Indonesian properly and correctly. The media seldom highlight the use of the Indonesian language by officials.

Article 41 of Law No. 24 of 2009 concerning the Flag, Language, and State Symbol, as well as the National Anthem, reads "the government is obliged to develop, foster and protect Indonesian language and literature so that it continues to fulfil its function in the life of the community, nation and state, following the times". This is done under the coordination of the Language and Book Development Agency. To carry out the mandate of this Law, the Language Agency must act quickly and decisively in responding to the current language situation. Do not give the impression of "neglecting". The various policies that have been established relating to efforts to develop and foster language in Indonesia must be immediately reviewed and adjusted to the demands of the post-reform socio-political situation. To improve the quality of Indonesian language, for example, the Language Agency must carry out an in-depth study of the use of social media language, especially in terms of politeness and language logic. The draft on politeness and logical language in the media must be

formulated clearly so that it is not just an abstract statement such as "use the good and correct Indonesian language" or an abstract statement such as "use the polite and logical Indonesian language". There needs to be a clear standard regarding the form of politeness and logic in Indonesian language use.

Regarding efforts to realize language politeness, educational institutions are the right media. Educational institutions are required to pay attention to the habit of using the Indonesian language that is good, correct, and polite so that language discipline is created. The habit of language discipline during education will certainly continue when they enter the world of work. Polite language in various contexts should be used as study material in Indonesian subjects at all levels of education.

Discussion

Many pragmatic experts think that it is difficult to formulate rules of politeness because of the different cultural backgrounds of the speakers. Polite to certain cultures is not necessarily polite for other cultures. Even so, politeness is still needed because basically, politeness is related to one's self-esteem and dignity. The use of polite language is not only related to the interlocutor, but also the speaker. Speakers and interlocutors who speak politely mean that they have maintained their respective dignity. Polite language means maintaining one's dignity and respecting the dignity of others.

The model developed in this article can be applied in general to the Indonesian context in a pluralistic society. Even though the Indonesian cultural context varies, there are cultural values that can be accepted by all or most of Indonesian people to develop politeness in language. Pranowo (2012), states that these cultural values are a culture of shame, a culture of respect, being careful in acting, maintaining harmony, being humble, maintaining feelings, being willing to sacrifice, and introspection. As an integral part of society and culture, language can determine the way members of that language community think. Language is an important part of the culture that is owned by members of that society.

The study of the culture of several ethnic groups shows that in the culture of the language-speaking community, some norms or customs are in line with language politeness, as illustrated in the Javanese, Buginese, or other ethnic communities which have ethics related to speaking ethics.

The Javanese are synonymous with various polite, reluctant, and hiding feelings. In Javanese values and norms, there is an ethic that governs the behaviour of the people. This code of conduct or ethics is commonly known as Javanese ethics. In Javanese ethics, there are two basic principles or principles in people's life. The two basic principles are the principle of harmony and the principle of honour (Guntoro, 2015).

Not much different from the Javanese who adhere to politeness, the Buginese community also has a culture of politeness in the form of words and movements. The characteristics of Buginese manners can be seen through the prohibition called '*pemali*' that is a term in the Buginese society which is used to express a

prohibition against someone who does and says something that is not following the prevailing norms in society.

Pemali in Buginese society is a cultural value that is required with educational content (Syathir, 2013). *Pemali* generally has a meaning that contains suggestions to do good. Whether it is an act committed against others or an act for one's good. *Pemali* is very rich in noble values in an association, ethics, personality, and manners. Seeing its lofty goals, *Pemali* is an absolute Buginese cultural value that must be maintained. Therefore, in essence, there is a universal culture that can be enforced to measure whether someone obeys politeness or not. Cultural literacy must be oriented towards awareness of the diversity of Indonesian society. Indonesian society is a plural society. This plurality gives birth to language variations from various contexts and situations. Indonesian people who have an awareness of diversity will certainly not be easily ignited and provoked into speaking harshly and provocatively.

Currently, building public awareness to always be polite in a language is an important thing to do. One of the things that can be done towards polite language acquisition is language manipulation efforts. In terms of language politeness on social media, for example, the public needs to be accustomed to how intelligent information literacy are. Information literacy must lead and be oriented towards language politeness efforts. The community must be accustomed to being able to sort, select, use and disseminate information in a polite and acceptable form. People must get used to using language that has positive power and avoid language that has negative power. Digital literacy development efforts must be balanced with knowledge and awareness to always use language politely. Information literacy and media literacy must work together with language politeness efforts.

In presenting online news, online media should be oriented towards professionalism, not pragmatic orientation, which merely presents high-selling information. Usually, to sell well in the market, the media often take advantage of the use of hyperbolic, destructive, and vulgar language. Based on professionalism, the use of good and correct language can be realized. The online media paradigm must be built based on peaceful journalism, not journalism that sparks conflict and violence. Online media activists must have adequate insight into nationalism, a sense of nationalism, and a spirit of patriotism to present news in a balanced manner with the good and correct language.

Conclusion

Context and power possessed by a person influence the choice of diction and language style. Measuring the politeness of a speech, especially in social media, needs to pay attention to the factors of context, power, diction and language style, as well as the ethics of speaking in a society. To train social media citizens to speak well and politely, language manipulation efforts are needed. This effort can be done through optimizing the role of the government as a policymaker, optimizing educational institutions, periodically reviewing press and media policies, and raising public awareness about the importance of being positive about the Indonesian language. If everyone is motivated to use polite language,

over time people will get used to using polite language. Politeness in a language is not only related to the interlocutor, but also the speaker. Polite language means maintaining one's dignity and respecting the dignity of others. This model can be used as a basis for analyzing the use of language towards a polite Indonesian language community.

Acknowledgements

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