



Politeness on Facebook Group of SNMPTN 2022: An Anthropological study

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ABSTRACT

This study aims to see whether the social network Facebook contains language politeness and how the value of politeness as part of Indonesian culture is reflected in the written status updates of Facebook users. This descriptive qualitative research uses a semantic approach, which is then studied in anthropology. The research data was obtained from the written status updates of Facebook users who fulfill the principles. The research data is text in the form of status updates for Facebook users in the 2022 SNMPTN Facebook group, which are considered to fulfill the politeness principle, obtained from the 2022 SNMPTN Facebook group. Data were obtained by observing and recording each data on a data card. The study results show that the use of language in the 2022 SNMPTN group on the Facebook social network consists of polite language. Language politeness contains questions, thanks, gratitude, hopes, requests, awards, invitations, offers, and information. This politeness value then shows that the Facebook members in the 2022 SNMPTN group, who incidentally are prospective students and the younger generation, still maintain cultural values reflected in the language speech shown in the status they upload in the 2022 SNMPTN group. So that we still see cultural values which are still inherent in the younger generation and reflect the nation's personality.

KEYWORDS

Anthropology;
Politeness;
Facebook.

INTRODUCTION

As technology develops, it is now more accessible for people to access the latest and most up-to-date information with only one electronic device, namely a gadget. Almost all people, from children to the elderly, have gadgets. Gadgets are tools that can make it easier for us to communicate remotely. Gadgets are the most needed communication tool for people worldwide and various groups. With advances in information and communication technology today, gadgets have a positive impact and a negative impact. The delivery of information is so fast that everyone can quickly produce information through several social media such as Facebook and Twitter or mobile phone messages such as WhatsApp, which cannot be adequately filtered.

Since ancient times, the Indonesian nation has been known by other nations as a nation that has an upbeat personality. In addition, the Indonesian nation is also known as a country that has significantly diverse customs. As an eastern nation, Indonesia is also known as a nation with a polite personality, is friendly, likes to work together, cares, empathizes, and so on.

Polite language shows what a person's temperament or behavior is like. Politeness or politeness is a human attitude of respecting or respecting other people, whether they are peers or peers or with older people. Appreciating is giving, determining, respecting, and glorifying parents or other people (Saputra et

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al., 2021). Humans are social creatures. Therefore humans cannot live without associating with other humans. Fellow social beings must meet each other's needs, and some norms must be obeyed, respected, and valued. Politeness has rules that govern the communication process. In both spoken and written language, we must comply with specific rules so as not to offend anyone or even make their faces drop (Wibowo & Lubis, 2022). In politeness, it must be related to how polite, manners or behavior, manners, and ethics of a person is. In the case of using written language, one can express how the mental state is shown not through what we write, but how we write and how we use language can reflect our mental state at that time.

The politeness principle has several maxims, namely tact maxim, generosity maxim, approval maxim, modesty maxim, and sympathy maxim' (Leech, 2014).

1. The maxim of wisdom (Tact Maxim)

Tact Maxim is that speech participants should adhere to the principle of consistently reducing their gains and maximizing the benefits of other parties in speaking activities.

2. Generosity Maxim

Generosity maxim or generosity maxim, participants in the speech are expected to respect others. Respect for others will occur if people can reduce the benefits for themselves and maximize the benefits of other parties.

3. Approbation Maxim

By heeding this maxim, speakers must be polite not only when ordering and offering something but when expressing feelings, and expressing opinions must be done this way. In the respect maxim, it is explained that people will be considered polite if, in speaking, they always try to give appreciation to other parties. With this maxim, it is hoped that the speech participants do not ridicule, berate, or belittle each other.

4. Modesty Maxim

In the maxim of moderation or the maxim of humility. The speech participant is expected to be humble by reducing self-praise. People will be said to be arrogant when in speaking activities. They always praise and excel themselves.

5. Agreement Maxim

The maxim of agreement is often referred to as the maxim of conformity. This maxim emphasizes that the speech participants can foster compatibility or agreement or compatibility in speaking activities. If there is agreement or compatibility between the speaker and the speech partner in speaking activities, they can be said to be polite.

6. Sympathy Maxim (Sympathy Maxim)

In the sympathy maxim, it is expected that the speech participants can maximize the attitude of sympathy between one party and another. Antipathy towards one of the speech participants will be considered an act of impoliteness.



METHOD

The semantic approach is then studied in the realm of anthrop linguistics, meaning that the researcher, as a discourse analyzer, considers the emerging linguistic meanings and then describes the cultural values of politeness. Therefore, this research is classified as qualitative by applying the descriptive method. Qualitative research relates to procedures that produce descriptive data in the form of written or spoken words from people and observable behavior. The data in this study are text in the form of status updates for Facebook users in the SNMPTN 2022 Facebook group, which are considered to fulfill the principle of politeness. The data source is the 2022 SNMPTN Facebook group.

The data collection method used in this study is the method of listening (reading). According to (Mahsun, 2005), the listening method is used to obtain data which is carried out by listening to the use of language. The data collection technique in this study was a note-taking technique, namely recording the data obtained on a data card. The recording is done to capture data. The recording is necessary to obtain accurate and adequate data for analysis. Thus, recording is part of data collection that complements each other to find valid data (Shaumiwaty et al., 2020).

In analyzing the data, the author uses normative methods. The normative method is a data-matching method guided by the politeness principle criteria. The steps in analyzing the data were carried out in four stages, namely (1) data collection, (2) data reduction, (3) data presentation, and (4) verification and conclusion.

RESULTS AND DISCUSSION

The forms of politeness found in Facebook media can be seen from the speech data as follows:

- (1) GN: *Puji Tuhan masuk.... DI POLBEN*
(GN: Praise God for entering.... IN POLBEN)

The utterance above has politeness in the form of gratitude. The context relates to the pleasure experienced by the speaker because he was accepted at the Bengkalis State Polytechnic during the National Selection for State University Entrance (SNMPTN), so he expressed his gratitude to God. The word very lucky is a critical marker explaining that the speech above is in the form of politeness and gratitude.

- (2) YNK: *Kak izin nanya kalau kita gk bwa surat keterangan kelas 12 itu gimana??*
(YNK: Sis, permission to ask, what if we do not bring a class 12 certificate?)

The word permit above contains the meaning of speech in polite language as a sense of appreciation. By heeding this, speakers must be polite not only when ordering and offering something but in expressing feelings, and expressing opinions must be done in this way. The maxim of appreciation explains that people will be considered polite if, in speaking, they always try to give appreciation to other parties (Rahardi, 2005).

- (3) DD: *Permisi kak, info grup whatsapp SNMPTN UNIVERSITAS NEGERI GORONTALO 🙏*
(DD: Excuse me, sis, info on the WhatsApp group for SNMPTN GORONTALO STATE UNIVERSITY 🙏)

The speech above has the politeness characteristic of a sense of consensus. Wijana (in Nadar, 2009:65) says that the maxim of agreement is often called the maxim of conformity. This maxim emphasizes that the speech participants can foster compatibility or agreement or compatibility in speaking activities. If there is agreement or compatibility between the speaker and the speech partner in speaking activities, they can be said to be polite.

- (4) AMA: *Mau ngumpulin teman yang lolos SNMPTN di politeknik negeri malang 🙏🙏*
(AMA: I want to gather friends who have passed SNMPTN at the Malang State Polytechnic 🙏🙏)

Using characters 🙏🙏 up to 2 times shows that the speech above has high politeness, namely in the form of a sense of appreciation (Approbation Maxim). By heeding this maxim, speakers must be polite not only when ordering and offering something but when expressing feelings, and expressing opinions must be done this way. In the respect maxim, it is explained that people will be considered polite if, in speaking, they always try to give appreciation to other parties.

- (5) KI: *Mau ngumpulin teman yang lolos SNMPTN di universitas riau 🙏*
(KI: I want to gather friends who have passed SNMPTN at universitas riau 🙏)

The speech above has the politeness characteristic of appreciation (Approbation Maxim). By heeding this maxim, speakers must be polite when ordering and offering something and when expressing feelings, and expressing opinions must be done accordingly. In the respect maxim, it is explained that people will be considered polite if, in speaking, they always try to give appreciation to other parties (Rahardi, 2005; Lubis & Syahril, 2015).

- (6) L: *Yang Punya Materi Soshum & Saintek Minta Dong 🙏*
(L: Those with social and scientific materials ask for dong 🙏)

The utterance above is an utterance with the politeness form of a request/request. The context of the speech is in the form of a request to Facebook group members to send Soshum and Saintek material. The emoticon symbol "hands begging" is the core marker that explains that the speech above is a polite request/request.

- (7) EM: *Izin tanya. Batas akhir pembayaran UKT utk jalur SNMPTN di Undana kapan??*
(EM: Ask permission. When is the deadline for paying UKT for the SNMPTN route at Undana?)

The following utterances are utterances with politeness questions. Speakers in the group create statuses whose contents ask about something. This can be seen in the use of the word asking permission. In addition, the presence of a question mark emphasizes that the politeness in the speech above is in the form of a question.

- (8) DRD: *Assalamualaikum. Cari temen yang lulus SNMPTN 2022 jurusan kimia di universitas Sriwijaya. Kalau ada, buat group WA*
(DRD: Assalamualaikum. Find a friend who graduated SNMPTN 2022, majoring in chemistry at Sriwijaya University. If there is, make a WA group)



The speech above is a status text/speech in the politeness of invitation. The context of the speech is an invitation to Facebook group members who have passed SNMPTN in the chemistry department at Sriwijaya University to form a particular group. In addition, the greeting word Assalamualaikum is also a form of politeness spoken by speakers.

- (9) SA: *Shalom. Mau cari teman yang lolos SNMPTN UNDANA jurusan Pendidikan FISIKA yang sudah masuk grup fisika DI WA 🙏😊*
 (SA: Shalom. Want to find a friend who passed the UNDANA SNMPTN majoring in Physics Education who has joined the physics group in WA 🙏😊)

The utterance above is an utterance with the politeness form of a request/request. The context of the speech is in the form of a speaker's request to find friends who have passed the Undana SNMPTN majoring in physics education and who have entered the physics group on WhatsApp so that speakers can join the same group. The emoticon symbol "hands begging" is the core marker that explains that the speech above is a polite request/request. Besides that, the greeting word shalom is also a form of politeness spoken by speakers.

- (10) FM: *Kk numpang tanya itu yang ikut utbk harus pake surat keterangan kls 12 kk??? Atau boleh hanya pake surat keterangan lulus kls 12 kk??? 🙏🙏*
 (FM: Sis, I am asking if you are participating, you have to use a class 12 certificate, kk??? Or can I use a certificate of passing class 12 kk??? 🙏🙏)

The following utterances are utterances with politeness questions. Speakers in the group create statuses whose contents ask about something. This can be seen in the use of the word hitchhiking. In addition, the presence of a question mark emphasizes that the politeness in the speech above is in the form of a question. The emoticon symbol "begging hand" also shows the form of politeness spoken by the speaker (Rahmawati et al., 2022).

The research results found that Facebook users often use the media to express their hearts, thoughts, or views about something in the form of a status. The status of Facebook users in the 2022 SNMPTN group who fulfill the principles of politeness can be seen from the statuses in the form of questions, thanks, gratitude, hopes, requests, awards, invitations, offers, and information. Every existing form of politeness has linguistic markers that differ from one form to another. Linguistic markers used with various word choices can reflect politeness. Regarding the choice of words used, Tannen (1994:22) states that using words relates to authority (power) and solidarity. For example, the choice of words in linguistic markers that express expectations cannot be separated from considerations about the role of the speech participant, namely, who is the speaker and who is the speech partner.

These factors also influence the speaker's interaction situation. Interaction situations will give birth to a firm concept in the form of ideas that can be accepted as polite social ethics when using language.

Koentjaraningrat (1993) explains the elements of culture in language, knowledge, social organization, tools of life and technology, economy, religion, and art. Language is a cultural element as a tool for humans to meet their social needs and interact with each other. The human ability to build cultural traditions creates an understanding of social phenomena that are expressed symbolically. This makes

cultural elements, according to Koentjaraningrat, such as language, then be passed on to the next generation using language. Thus, language occupies an important position in the analysis of human culture.

Language and culture have a very close relationship, influence, complement, and go hand in hand. What most underlies the relationship between language and culture is that language must be learned in a cultural context, and culture can be learned through language.

Lubis et al. (2022) also say that language must be considered in the cultural studies of human life. The core of the problem in anthropological studies is the system of beliefs, values, morals, behavior, and views or elements that characterize the culture of a group of people.

Culture is a set of rules or norms that members of society share. When implemented by its members, it generates behavior deemed appropriate and acceptable by all community members (Hasrul et al., 2022; Tarigan & Lubis, 2022). Thus, culture consists of values, beliefs, and abstract perceptions about the universe behind and reflected in human behavior (Mahsun, 2005; Ramlan & Lubis, 2022).

Cultural value is an abstract phenomenon, ideal and not sensory or visible. Cultural values can only be known through understanding and interpreting human actions, actions, and utterances (Lubis, 2019).

Sibarani (2004) classifies cultural values, including (1) welfare; (2) hard work; (3) discipline; (4) education; (5) health; (6) gotong-royong; (7) gender management; (8) cultural preservation and creativity; (9) care for the environment; (10) peace; (11) politeness; (12) honesty; (13) social solidarity; (14) harmony and conflict resolution; (15) commitment; (16) positive thoughts; (17) gratitude.

Thus, based on the results of the data analysis, the statuses spoken by Facebook users in the SNMPTN 2022 Facebook group show the value of language politeness, which can be seen from the choice of words used.

This politeness value then shows that Facebook members in the SNMPTN 2022 group, who are prospective students and the younger generation, still maintain cultural values reflected in the language speech shown in the status they upload in the 2022 SNMPTN group. So we still see cultural values. Still inherent in the younger generation and reflects the personality of the nation.

CONCLUSION

Based on the research results, it was found that on Facebook media, especially the SNMPTN 2022 group, user statuses containing politeness were found. The form of politeness in the SNMPTN 2022 Facebook group media is manifested in speech data containing questions, thanks, gratitude, hopes, requests, awards, invitations, offers, and information. Forms of politeness found in the status of group members are conveyed in various forms and types of speech. The spoken statuses show the value of language politeness, which can be seen in the choice of words.

This politeness value then shows that the Facebook members in the 2022 SNMPTN group, who incidentally are prospective students and the younger generation, still maintain cultural values reflected in the language speech shown in the status they upload in the 2022 SNMPTN group. So that we still see cultural values still inherent in the younger generation and reflect the nation's personality.



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