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The Linguistic Politeness of Indonesian Female Politicians in Political Communication on Social Media

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Abstract This research is motivated by the widespread use of social media as a communication tool to inform the public about various issues. This applies to all levels of society, and certainly not least to public figures, in this case, female members of the Indonesian House of Representatives (DPR RI). This paper discusses the linguistic politeness of female DPR RI members used in communicating through various social media. The results show that, in general, female DPR RI members are polite in performing speech acts when communicating using social media. The strategic employment of politeness maxims is evident in an analysis of their public discourse. These maxims are used to construct a favorable image, shape public opinion, and foster social connections. Maxims like tact, friendliness, modesty, and politeness are commonly deployed to mitigate negative stereotypes of women in politics. Nevertheless, in the competitive realm of politics, maxims such as tact and agreement are often given precedence to bolster credibility.

Keywords: *Social media, Communication skills, Speech acts, Language politeness, Female politicians*

1. Introduction

The discourse on language use in social media is a crucial area of research. This is predicated on the unpredictable nature of language phenomena, which often defy conventional linguistic rules. One particular focus within this domain is linguistic politeness (Bozdağ et al., 2024). The significance of politeness in social media has become increasingly pressing as digital platforms permeate our daily lives. Virtual social interactions necessitate a profound understanding of social norms and etiquette (Ermanto et al., 2024; JR & Ermanto, 2023; Núñez-Román et al., 2023). By allowing courteous language, not only does one build individual ethics, but one also contributes to creating an enabling and inclusive digital environment. Users of social media can establish good relations and avoid any misunderstanding that may lead to conflict by choosing words effectively, setting virtual intonation, and using appropriate emoticons (Ahn & Yap, 2022; Bozdağ et al., 2024; Fang & Maglio, 2024; Wei, 2024).

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The appeal of linguistic politeness is also evident in previous research. Relevant research will include works such as Alshraah et al. (2023), Fallianda (2018), Masruddin et al. (2023), Palupi and Endahati (2019), and Yanti et al. (2021). Fallianda (2018) has commented on politeness in the use of language among Instagram users. Palupi and Endahati (2019) and Yanti et al. (2021) have investigated politeness strategies adopted in news posts and comments on Facebook. Alshraah et al. (2023) conducted research on speech politeness among Saudi Arabian ELLs. Masruddin et al. (2023), in turn, conducted a study based on times or periods of time. In addition to these studies, several previous studies have examined politicians in Indonesia. For instance, Maiyola et al. (2018) investigated the linguistic politeness of mayors in West Sumatra Province. Nurani and Ermanto (2019) discussed the oral politeness of legislative political figures. Herman and Manaf (2022) explored the speech strategies of criticism and rejection employed by politicians, and Niswasani and Juita (2024) examined the politeness of utterances by district-level political figures in West Sumatra.

Based on the aforementioned explanation, it can be understood that politeness holds an allure that entices researchers to delve into this phenomenon. However, previous studies have not specifically focused on female politicians in Indonesia. Practically, gender roles significantly influence the way female politicians use language on social media. Societal expectations of women, often associated with gentleness and politeness, compel them to pay closer attention to their choice of words and intonation. This research examines the linguistic characteristics employed by female politicians in Indonesia, aiming to uncover the stylistic elements that contribute to their public image and speaking style. It highlights linguistic politeness, which occurs on some social media platforms: Facebook, Instagram, and Twitter/X. These three social media platforms were selected based on the high level of activity of social media users in Indonesia, especially among politicians. The sites allow users to tell their stories through images and videos, respond to topics, and discuss particular issues. It is, therefore, urgent to conduct research into the linguistic politeness of Indonesian women politicians.

2. Theoretical Framework

2.1. Politeness

The case of politeness is very cultural. Naturally, standards for politeness differ across cultures, but also in sub-cultures (Brown & Levinson, 1987). Therefore, the study of politeness cannot be separated from its wider cultural context (Orlova, 2021; Sholikhatin et al., 2021). Pragmatics enables us to demonstrate how cultural values are represented in language use and how language is used in maintaining cultural identity. Such work has been developed by Bereziartua and Muguruza (2024), Finkbeiner (2023), and Skogmyr Marian et al. (2023). From a pragmatic point of view, politeness is the investigation of how language is used to reach a particular social aim while preserving interpersonal relationships. This concept exceeds the mere use of polite words and involves a deep understanding of social, cultural, and interpersonal contexts. Pragmatics, therefore, allows us to investigate how word choice, intonation, and sentence structure can affect the implied meaning of an utterance and how that utterance is received by the interlocutor (Alshraah et al., 2023; Estaji & Jahanshiri, 2022; Kurmanova et al., 2023; Marjaya, 2023; Nys et al., 2024).

Politeness also has a close relation to speech acts. Every sentence is said not only to convey information but also to issue an act. In speech acts, politeness plays an important role in saving the face of both the speaker and the hearer (Choe, 2024; Varvaruk et al., 2023). By choosing words carefully and using proper strategies, speakers aim at maintaining or uplifting both their positive and negative faces, as well as that of their interlocutors. Context is an important aspect of the study of politeness both in Gusnawaty et al. (2022) and Oliver (2022). Factors such as the social relationship between the speaker and hearer, social status, power, and social situation greatly influence the choice of polite utterances. Pragmatic analysis allows us to understand how these factors interact to create and interpret polite utterances (Masruddin et al., 2023; Muthi'Ah et al., 2022; Van Olmen et al., 2023).

The primary theories employed in this study are politeness theories as proposed by Chaer (2010), Eelen (2001), I Dewa Putu Wijana (2009), and Leech (1993). Politeness is closely linked to interpersonal

rhetoric and is understood in relation to something or a condition that is pleasant. Conversely, impoliteness is formulated in terms of certain things that are unpleasant. In other words, the concept of politeness here is directly proportional to the avoidance of conflict (Eelen, 2001; Leech, 1993). I Dewa Putu Wijana (2009) further elaborates on Leech's (1993) view that interpersonal rhetoric, as proposed by Leech, not only focuses on the speaker/hearer (other) but also considers the self in several maxims.

To measure the level of politeness, a politeness scale is used, ranging from the most impolite to the most polite. Chaer (2010) and Leech (1993) propose five politeness scales: the cost-benefit scale, the optionality scale, the indirectness scale, the authority scale, and the social distance scale. From these, a number of rules (maxims) are elaborated that contain politeness principles. The principles in question are as follows.

- **Maxim of Wisdom**

  The tact maxim, also known as the wisdom maxim, emphasizes maximizing benefits for others while minimizing costs to others. In other words, the orientation of this maxim is toward the interlocutor or audience. It involves (1) minimizing harm to others and (2) maximizing benefits for others. When linked to speech acts, this politeness maxim is typically employed in making promises and offering assistance (Chaer, 2010; I Dewa Putu Wijana, 2009; Leech, 1993).

- **Maxim of Generosity**

  This maxim of generosity, also known as the maxim of benevolence, expects participants in a conversation to mutually respect each other. This can be achieved if the participants can minimize their own benefits and maximize their own losses. This maxim is often also called the Generosity Maxim. (1) Make one's own benefits as small as possible, and (2) make one's own losses as large as possible. This means that in an effort to influence others, one should speak for the sake of others. As a generous person, the conversation should be oriented toward the listener. The topic of conversation should not be for one's own benefit but should be chosen for the benefit of the listener. So, in the activity of communicating with others, a polite speaker is one who tries to minimize their own benefits and tries to maximize the benefits of the listener (Chaer, 2010; I Dewa Putu Wijana, 2009; Leech, 1993).

- **Maxim of Appreciation**

  The approbation maxim, also known as the praise maxim, suggests that speakers should adhere to this maxim when communicating. Consequently, polite speakers must pay attention to the praise maxim, which states: (1) minimize criticism of others and (2) maximize praise of others. In other words, when communicating with others, speakers should strive to avoid criticizing others. Even if criticism is necessary, it should be minimized. Ideally, speakers should make every effort to praise others, acknowledging their achievements and efforts. Therefore, polite and courteous speakers are those who minimize or avoid criticizing others while maximizing praise (Chaer, 2010; I Dewa Putu Wijana, 2009; Leech, 1993).

- **Maxim of Humility**

  The fourth maxim in the principle of politeness is known as the modesty maxim. In communication, speakers should pay attention to the modesty maxim. The modesty maxim states: "minimize self-praise and maximize self-blame". This maxim is essentially related to the third maxim. Therefore, in communication, speakers should avoid utterances that praise themselves. Thus, according to this maxim, a polite speaker is one who tries to minimize or avoid self-praise and tries to maximize praise for others (Chaer, 2010; I Dewa Putu Wijana, 2009; Leech, 1993).

- **Maxim of Agreement**

  The fifth maxim in the principle of politeness is known as the agreement maxim. This means that in communication, speakers must adhere to this agreement maxim. The agreement maxim states: (1) strive to minimize disagreement between oneself and others and (2) strive to maximize

agreement between oneself and others. In communication, speakers should endeavor to express or generate as much agreement with the listener as possible. Speakers attempt to ensure that the listener can agree or concur with the speaker's opinion. In other words, speakers must strive to avoid disagreement with the listener. Therefore, in accordance with this maxim, a polite speaker in communication with others is one who attempts to minimize or avoid disagreement with (Chaer, 2010; I Dewa Putu Wijana, 2009; Leech, 1993).

- **Maxim of Sympathy**

  The maxim of sympathy is a maxim that expects speakers to maximize sympathy towards others and minimize antipathy towards others. In communication, speakers must adhere to this maxim of sympathy. This maxim states: (1) minimize antipathy between oneself and others as much as possible, and (2) maximize sympathy between oneself and others as much as possible. Therefore, in accordance with this maxim, in communication with others, a polite speaker is one who endeavors to minimize or avoid creating antipathy towards others and strives to maximize sympathy towards others (Chaer, 2010; I Dewa Putu Wijana, 2009; Leech, 1993).

2.2. Politeness and Politics

Politeness and politics form a combination that shapes a political image performance in society. The intended image performance is in the form of utterances that evoke the perceptions of listeners toward a speaker. A speaker or politician who speaks in public is indirectly showing their characteristics. A politician who utters something that is demeaning to others gossips about certain parties, and attacks individuals is a political figure who will be viewed negatively by the public. Conversely, utterances in the form of support for others and upholding unity will be seen as a positive politician by the public.

The phenomenon of language use, especially the politeness of politicians, is universal. This can be seen in research that discusses the use of language that orbits politicians, including Yasmeen et al. (2014), who studied the politeness of language used by politicians in Pakistan, Alavidze (2018), who discussed the politeness of the speech of the US president (Donald Trump), Kádár and Zhang (2019) who studied the politeness of language in speeches by politicians in China, Dianitami (2024) who analyzed politeness in the speeches of the Russian President (Vladimir Putin) in the Russia-Ukraine conflict speech, and Abregana et al. (2024) who studied politeness in the rhetoric of Filipino politicians. Politicians will continue to be the object of various perspectives, both as people who are considered important, people who are idolized, and people who are considered public figures in society.

Politeness and politics are also closely related because they are often linked to public ethics (Rebrina et al., 2022). This is based on the position of political figures who often become public consumption (Barking et al., 2022). A politician who uses language positively will create impressions in the form of polite and intelligent politics because it prioritizes the progress and interests of a region. Conversely, politicians who use language negatively will appear individualistic and self-centered (Gammon & Phan, 2024; Mawaddah et al., 2021; Wei, 2024).

3. Methodology

This research is a linguistic study employing the principles of content analysis. While generally descriptive-qualitative, it employs distinctive methods and techniques. Linguistic research does not quite fit into general qualitative research completely. These divergences appear at successive steps in the provision of data, its analysis, and the presentation or formulation of the analytic results Keese et al., 2024; Nilsson, 2024; Paciente et al., 2024).

3.1. Participants

This study aims to describe the politeness practices employed by some Indonesian female political figures in social media interactions. Participants' identities in this research have been anonymized by the use of initials. This approach is an important ingredient in the process of data collection and is intended to safeguard the identity of research subjects. In using initials, researchers ensure anonymity

in data collection because it cannot be traced to a particular person. This is necessary for maintaining the integrity of the research data and limiting biases that may arise due to social factors. To be specific, the following is a list of selected respondents: female political figures selected as subjects in this research.

Table 1
Biodata of Research Subjects or Participants

No.	Initial	Age	Political Party
1	AYP	63	Partai Amanat Nasional (PAN) Sulawesi Selatan 2
2	AER	49	Partai Kebangkitan Bangsa (PKB) Jawa Timur
3	AB	50	Partai Kebangkitan Bangsa (PKB) Jawa Timur 1
4	AGA	32	Partai Amanat Nasional (PAN)
5	DA	63	Golongan Karya (Golkar) Jawa Barat IV
6	DR	50	Partai Amanat Nasional (PAN) Jawa Barat 4
7	DC	60	Bengkulu
8	FPN	28	Jawa Barat IX
9	FH	40	Jawa TImur 9/ Partai Kebangkitan Bangsa (PKB)/
10	HA	54	Gerakan Indonesia Raya (Gerindra)/Daerah Khusus Ibukota/
11	KAO	63	Kalimantarn Barat (KALBAR)/Gerakan Indonesia Raya
12	K	49	Partai Demokrasi Indonesia Perjuangan (PDIP)/Jawa Timur VI
13	RM	44	Jawa Barat (JABAR) 2 Gerakan Indonesia Raya
14	LM	56	Jawa Tengah (JATENG) 2/Nasional Demokrat
15	MLS	73	Demokrat –Daerah Khusus Ibukota (DKI) Jakarta II
16	NA	58	Golongan Karya (GOLKAR)-Jawa Barat 1
17	PS	40	Jawa Barat (Jabar) 7/Gerakan Indonesia Raya
18	PAK	30	Jawa Barat (JABAR) 7/Golongan Karya
19	RD	50	Partai Demokrasi Indonesia Perjuangan (PDIP)
20	SM	63	Gerakan Indonesia Raya (Gerindra)/Sumatera Selatan
21	W	55	Partai Persatuan Pembangunan (PPP)-Nusa Tenggara Barat

3.2. Materials

Data used in this research were collected from online social media sites. To have a balanced dataset, the study has opted to choose Twitter, Instagram, and Facebook for the collection of data. Since the level of activity on social media is diverse amongst research subjects, there would be a better position to yield results with a multi-platform strategy. Even if the subject was active on one platform rather than others, taking the data from all three will guarantee comprehensive data gathering.

Social media platforms like Twitter, Facebook, and Instagram are a rich source of data on social research. The user-made content that comes in the form of posts, comments, and interactions involves a massive and intricate dataset that reveals public opinion, social fashions, and real-time social dynamics. Nevertheless, using social media as a source for research is riddled with many different obstacles. The fact that the data are publicly available and often unstructured requires specialized techniques for data collection and analysis. What is more, the design of social media-based research has to address the problems represented by sample bias, account authentication, and privacy. Nonetheless, if approached in the right way, social media data provides a rich source for new insights into modern social phenomena.

3.3. Procedure

Data from this study were gathered from three main social media platforms: Facebook, Twitter, and Instagram. These were chosen because they rank among the most popular; hence, they can generate large volumes of textual data. Posts, comments, and retweets that are relevant to the subject under

research have been collected. Data was gathered through direct access to the social media accounts of the selected female Indonesian political figures. Figure 1 shows an example of an illustration of one such social media account from among Indonesian women politicians.

Figure 1

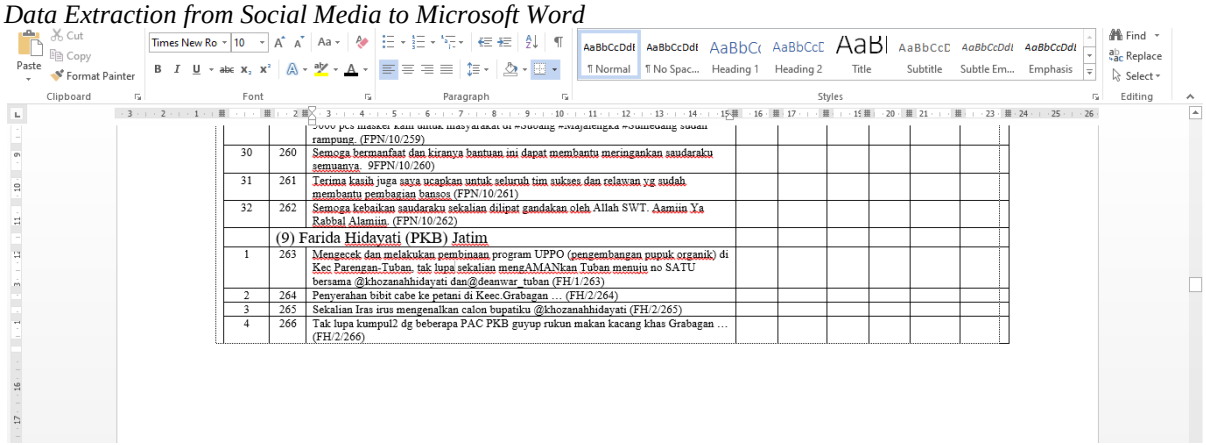
Instagram User Post Display



Target sentences were selected after the accounts had been accessed. The sentences were manually copied from the posts and then pasted into a Microsoft Word document for further analysis, as shown in Figure 2. This approach would ensure the accuracy of the data and also allow for qualitative analysis. Manual selection of sentences would provide an avenue for the researcher to curate a data set carefully.

Figure 2

Data Extraction from Social Media to Microsoft Word



		rampung. (FPN/10/259)
30	260	Semoga bermanfaat dan kiranya bantuan ini dapat membantu meringankan saudaraku semuanya. 9FPN/10/260)
31	261	Terima kasih juga saya ucapkan untuk seluruh tim sukses dan relawan yg sudah membantu pembagian bansos (FPN/10/261)
32	262	Semoga kebaikan saudaraku sekalian dilipat gandakan oleh Allah SWT. Aamiin Ya Rabbal Alamiin. (FPN/10/262)
		(9) Farida Hidayati (PKB) Jatim
1	263	Mengecek dan melakukan pembinaan program UPPO (pengembangan pupuk organik) di Kec Parengan-Tuban. tak lupa sekalian mengAMANkan Tuban menuju no SATU bersama @khozanahhidayati dan@deanwar_tuban (FH/1/263)
2	264	Penyerahan bibit cabe ke petani di Kecc.Grabagan … (FH/2/264)
3	265	Sekalian Iras irus mengenalkan calon bupatiku @khozanahhidayati (FH/2/265)
4	266	Tak lupa kumpul2 dg beberapa PAC PKB guyup rukun makan kacang khas Grabagan … (FH/2/266)

The manual approach was adopted to ensure the accuracy of the data and also to make qualitative analysis possible. This method enabled the researchers to meticulously retrieve only information that would be entirely relevant to the objectives at hand. Challenges in extracting data from social media platforms into Microsoft Word include multi-type data and the possibility of visual elements in the data. To minimize these issues, researchers manually copied the text that was relevant and cleaned the data by removing irrelevant components. Such a process of manual cleaning was necessary to ensure the quality of the collected data. Among the collected data, those fitting certain criteria, which pertained to the scope of the research objectives, were sampled and became the objects of the research for further content analysis based on the pragmatic theory (Damber, 2024; Hardt & Glückstad, 2024).

The subsequent stages of data analysis involved identification, classification, interpretation, and conclusion. Identification in this research was done by labeling data collected based on speech act types and maxims. The classification in this research was made by categorizing the identified data based on the speech act types and maxims. Data interpretation was made through direct analysis of data obtained from the research with a direct link to politeness theory. Conclusions were drawn in the identification, classification, and interpretation stages by summarizing the results of research and analysis that had been conducted.

4. Results

As explained in Section 2, the theory used in this study is the politeness theory proposed by Chaer (2010), Eelen (2001), I Dewa Putu Wijana (2009), and Leech (1993). Within this theory, the concept of the politeness principle is introduced, consisting of six maxims: tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim. An utterance is considered polite if it conforms to the criteria of the maxims. In other words, such an utterance is a polite utterance. However, if an utterance violates the maxims, it is considered an impolite utterance. The obtained results can be seen in Tables 2 and 3.

Table 2
Politeness and Impoliteness of Speech Acts by Female Members of the Indonesian House of Representatives in Social Media Communication

Classification of Speech Acts	Total	%
Polite/meets the criteria for politeness maxims	660	92.44
Not polite/violating the maxims of politeness	54	7.56
Total	714	100.00

Table 3
Politeness of Speech Acts of Women DPR RI Members in Communicating on Social Media

Classification of Speech Acts based on Politeness Maxims	Total	%
Maksim Kebijaksanaan/Kearifan (*Tact Maxim*)	122	18.48
Maksim Kedermawanan/kemurahan Hati (*Generosity Maxim)*	85	12.88
Maksim Penghargaan/Pujian (*Approbation Maxim*)	103	15.61
Maksim Kerendahan Hati (*Modesty Maxim*)	97	14.70
Maksim Kesepakatan/Kecocokan (*Agreement Maxim*)	146	22.12
Maksim Kesimpatian (*Symphaty Maxim*)	107	16.21
Total	660	100.00

Table 2 reveals that the speech acts employed by the speakers, namely female members of the Indonesian House of Representatives, were predominantly polite (660 data/ 92.44%). However, a small portion (54 data/ 7.56%) was categorized as impolite. Subsequently, Table 3 presents speech acts that align with the six maxims of politeness, indicating that these speech acts are categorized as polite. The explanation for each maxim is as follows.

4.1. Tact Maxim

The tact maxim is a principle that requires speakers to maximize the benefit to others and minimize the cost to others. This maxim is also known as the wisdom maxim. The following data presents five examples of principles in the form of tact maxims. The sentences are sorted based on the politician's initials, data serial number, and posting serial number, for example (KD/13/539).

(1) *Disamping itu, kita terus upayakan agar ada kebijakan yang berpihak terhadap UMKM dan kita juga harus saling bantu untuk kemajuan UMKM kita.* (AGA/1/115)

Moreover, we continue to strive for policies that favor MSMEs, and we must also help each other for the advancement of our UMKM's. (AGA/1/115)

(2) *Insyallah kita akan terus lakukan pengawasan dan pastikan, anggaran yang ada, dapat dinikmati dengan baik oleh masyarakat melalui program yang tepat guna.* (AGA/10/168)

Insha Allah, we will continue to oversee and ensure that the available budget can be enjoyed well by the people through appropriate programs. (AGA/10/168)

(3) *Semoga bermanfaat dan kiranya bantuan ini dapat membantu meringankan saudaraku semuanya.* (FPN/10/347)

Hopefully, this will be beneficial and this assistance can help alleviate the burden of all of my brothers and sisters. (FPN/10/347)

(4) *Semoga kebaikan saudaraku sekalian dilipat gandakan oleh Allah SWT. Aamiin Ya Rabbal Alamiin.* (FPN/10/349)

May the goodness of all my brothers and sisters be multiplied by Allah SWT. Ameen. (FPN/10/349)

(5) *Bismillahirahmanirahi @dpr_ri tetap bekerja, mengawal penyusunan RAPBN 2021 agar Indonesia tahun depan memiliki fondasi yg kokoh dalam menggerakan ekonomi, sekaligus membantu rakyat dalam mengatasi dampak dr pandemi covid-19.* (KD/13/539)

In the name of Allah, the Most Gracious, the Most Merciful. @dpr_ri continues to work, overseeing the preparation of the 2021 State Budget to ensure that Indonesia next year has a solid foundation in driving the economy, while also helping the people in overcoming the impacts of the Covid-19 pandemic. (KD/13/539)

4.2. Generosity Maxim

An utterance is considered polite when the speaker attempts to maximize respect for others and minimize disrespect. This maxim of generosity is also known as the maxim of benevolence. The following five data are examples of utterances that contain the maxim of generosity.

(6) *Terima Kasih Mas Wishnutama beserta jajaran atas kerjasama selama bermitra di komisi X.* (HA/2/293)

Thank you, Mr. Wishnutama and your team, for the cooperation during our partnership in Commission X. (HA/2/293)

(7) *Terima kasih semua guru yang selama ini memberikan ilmu ke anak-anak* (RD/8/635)

Thank you to all teachers who have been imparting knowledge to our children. (RD/8/635)

(8) *Hormat Kami untuk para syuhada KRI Nanggala 402 dan seluruh pelaut di seluruh samudera.* (SM/5/689)

Hormat Kami untuk para syuhada KRI Nanggala 402 dan seluruh pelaut di seluruh samudera. (SM/5/689)

(9) *Selamat tuk pengusaha2 Jawa Timur utk acara yg sangat baik.*. (AB/16/80)

Congratulations to the entrepreneurs of East Java for a very successful event. (AB/16/80)

(10) *Selamat Hari Kartini untuk perempuan-perempuan hebat di seluruh Indonesia.* (DA/12/154)

Happy Kartini Day to all the amazing women in Indonesia. (DA/12/154)

4.3. Approbation Maxim

This maxim of appreciation is also known as the maxim of praise. This maxim can be interpreted as a speaker should avoid things that are unpleasant to the hearer. If a speaker does this, the speech act is

considered polite. The following five data are examples of polite speech acts from the aspect of the maxim of appreciation or praise.

(11) *Menyenangkan ketika mendengarkan arahan dari anak-anak muda ini agar hasilnya maksimal.* (LM/8/514)

It is gratifying to receive guidance from these young people in order to achieve optimal results. (LM/8/514)

(12) *Walaupun dengan semua jabatannya, beliau tetaplah Om Ijeck yang rendah hati dan tenang dalam keadaan apapun.* (PA/2/589)

Despite holding numerous positions, he remains the humble and composed Uncle Ijeck under any circumstances. (PA/2/589)

(13) *Apresiasi untuk tim yang telah telaten dan kreatif menyiapkan videonya* (LM/7/469)

I would like to express my appreciation to the team for their meticulous and creative work in preparing the video. (LM/7/469)

(14) *Seneng banget hari ini ditengokin sahabat2 kesayangan. Alhamdulillah Ya Allah.* (RM/21/454)

I am so happy to have been visited by my dearest friends today. All praise is due to Allah. (RM/21/454)

(15) *Bangga melihat pemuda yang inovatif seperti Mas Minan, sudah cukup lama saya mengenal dia sebagai pemuda tani yang aktif menggeluti dunia pertanian, membuat pupuk organik sendiri menjadi alternatif lain yang cukup efektif* (FH/5/269)

I am proud to see an innovative young man like Mas Minan. I have known him for quite some time as an active young farmer who is deeply involved in agriculture, and his creation of organic fertilizer is a quite effective alternative. (FH/5/269)

4.4. Modesty Maxim

In the maxim of modesty, speakers strive to maximize respect for others (interlocutors) and, conversely, minimize disrespect towards others. If an utterance adheres to this maxim (fulfills the politeness principle), it is categorized as polite. Data (16) to (20) are examples of polite utterances that fulfill the maxim of modesty.

(16) *Mohon maaf jika masih ada kekurangan saya dalam menjalankan tugas sebagai wakil rakyat.* (IF/2/325)

I apologize if there have been any shortcomings in my performance as your elected representative. (IF/2/325)

(17) *Kepada Seluruh Saudaraku di Tanah Air, Saya Mengucapkan Mohon Maaf Lahir dan Batin,* (AY/4/10)

To all my compatriots throughout the nation, I offer my sincerest apologies for any wrongdoing. (AY/4/10)

(18) *Saya memohon maaf apabila periode lalu jika ada kekurangan dan hal hal yang belum sanggup saya perjuangkan sebagai wakil rakyat.* RD/1/904)

I apologize for any shortcomings or issues that I was unable to address as your elected representative during the previous term. (RD/1/904)

(19) *Terima Kasih Mas Wishnutama beserta jajaran atas kerjasama selama bermitra di komisi X.* (HA/2/292)

Thank you to Mr. Wishnutama and his team for their cooperation during our partnership in Commission X. (HA/2/292)

(20) *Terima kasih antusiasme warga Kota Bekasi atas Vaksinasi Gratis untuk usia mulai 12 tahun yang dilaksanakan di Revo Town Mall, Kota Bekasi.* (IF/6/340)

Thank you for the enthusiastic response from the citizens of Bekasi to the free vaccination program for individuals aged 12 and above, held at Revo Town Mall, Bekasi City. (IF/6/340)

4.5. Agreement Maxim

The maxim of agreement is also known as the maxim of compatibility. In this maxim of agreement, the speaker and his speaking partner both build agreement (compatibility) and the speaker tries to minimize incompatibility. The maxim of suitability in question can be observed in the following five data examples.

(21) *Mari kita bersinergi untuk bisa mengawasi asupan makanan mereka sehari-hari agar terhindar dari makanan yang tidak sehat di sekitar mereka.* (AB/12/74)

Let's work together to monitor their daily food intake to avoid unhealthy food around them. (AB/12/74)

(22) *Mari bersama-sama saling menjaga solidaritas di masa-masa yang sulit seperti ini.* (AE/5/37)

Let us synergize our efforts to monitor their daily food intake and prevent them from consuming unhealthy foods in their environment. (AE/5/37)

(23) *Mari tingkatkan kesadaran akan bahaya kanker dengan menjaga kesehatan, pola makan dan lakukan deteksi dini sebagai langkah awal untuk pencegahan.* (AB/13/79)

Let us stand together and maintain our solidarity during these challenging times. (AB/13/79)

(24) *Semoga Bapak selalu diberi kesehatan, umur yang panjang dan selalu dilimpahkan keberkahan oleh Allah SWT* (AGA/9/126)

Let us raise awareness of the dangers of cancer by maintaining a healthy lifestyle, adopting a balanced diet, and conducting early detection as an initial step in prevention. (AGA/9/126)

(25) *Semoga alat ini bermanfaat dan bisa membantu pasien Covid-19 yang mengalami masalah pernapasan tingkat menengah dengan cara mengalirkan oksigen ke paru-paru.* (DA/3/140)

May Allah SWT grant you good health, a long life, and abundant blessings. (DA/3/140)

4.6. Sympathy Maxim

In the maxim of tact, there is an underlying principle that participants in a discourse (speaker and addressee) should maximize sympathy between both parties. Utterances that adhere to this principle are categorized as polite, as exemplified in the following five data.

(26) *Turut prihatin dan berduka cita atas musibah bencana banjir bandang akibat cuaca ekstrim dan tanah longsong yg menimpa saudara-saudara kita di Nusa Tenggara Timur.* (PS/12/573)

We express our deep sorrow and condolences to the victims of the recent flash floods and landslides caused by extreme weather conditions in East Nusa Tenggara. (PS/12/573)

(27) *Selamat jalan sahabat, terima kasih untuk kebahagiaan yang selalu kau berikan* (RD/22/660)

Farewell, my friend. Thank you for all the happiness you brought into my life. (RD/22/660)

(28) *Innalillahiwainnailaihirojiun telah wafat sahabatku masa kecilku (keluargaku) Rismanida Rohana Muhsin dari Cakranegara.* (WH/2/701)

Inna lillahi wa inna ilaihi rajiun. My childhood friend (family member), Rismanida Rohana Muhsin from Cakranegara, has passed away. (WH/2/701)

(29) *Hati saya begitu teriris mendengar cerita masyarakat yang sedang berjuang di tengah pandemi ini.* (AGA/3/99)

My heart aches upon hearing the stories of people struggling during this pandemic. (AGA/3/99)

(30) *Sedih baca berita belakangan ini, masih ditemukan oknum warga yang ramai-ramai menolak, kabur/ngumpet, bahkan unjuk rasa demi menghindari rapid test ataupun swab test.* (FPN/7/253)

It is disheartening to read recent news about individuals who are collectively refusing, evading, or protesting against rapid tests and swab tests. (FPN/7/253)

5. Discussion

The primary objective of this research is to examine the linguistic politeness employed by female members of the Indonesian House of Representatives (DPR RI) in their social media communications. Linguistic politeness can be defined as the appropriateness of one's linguistic behavior in accordance with societal norms. In essence, linguistic politeness is a universal phenomenon in language use within social contexts and forms a fundamental aspect of pragmatics (Brown & Levinson, 1987; Chaer, 2010; I Dewa Putu Wijana, 2009; Leech, 1993).

Further analysis of the research findings reveals that polite utterances are those that meet the criteria of maxims as previously presented. Through the use of social media, female politicians are able to explain their work programs to the public, engage the public in active participation, and carry out various activities, all communicated through polite utterances. Furthermore, the findings can be interpreted as indicating that the polite speech acts used have specific characteristics or markers. These characteristics or markers are exemplified by the use of special expressions (phatic utterances) in initiating an utterance. Examples of phatic utterances include "thank you", "alhamdulillah", "insya-Allah", and "Inna lillahi wa inna ilaihi rojiun". Additionally, mitigating expressions such as "please", "let's", "come on", "hopefully", "respectfully", "congratulations", "I apologize", "I express my condolences" are also employed (Pranowo, 2009).

The words "thank you", "alhamdulillah", "insya-Allah", and "Inna lillahi wa inna ilaihi rojiun" illustrate that the speech acts employed are polite, as evidenced by the expression of respect, selflessness, and consideration for the interlocutor within the utterances. The findings indicate that the female members of the Indonesian House of Representatives predominantly communicate using polite speech acts. The speech acts of these political figures demonstrate a careful selection of diction. The use of polite, neutral, and inclusive language fosters a constructive dialogue. All such politicians avoid provocative or belittling expressions concerning their interlocutors, and instead, they try to employ inclusive pronouns effectively as a means of bridging. (Alshraah et al., 2023; Estaji & Jahanshiri, 2022; Kurmanova et al., 2023; Marjaya, 2023; Nys et al., 2024). This, of course, shows that they do realize the importance of polite communication in building consensus amidst diverse opinions. On the other side, these politicians also dominantly used utterances that meant wisdom and agreement. The utterances of political figures often reflect the level of democratic maturity of a nation. (Gusnawaty et al., 2022; Hirata, 2023; Muthi'Ah et al., 2022). In this context, wise utterances and consensual discourse are crucial ingredients in establishing consensus and lessening tension. An effective leader can always string together words that not only reflect deep thinking but can also bridge differences in opinions. The use of inclusive language and avoiding provocative words is the hallmark of healthy political communication (Choe, 2024; Varvaruk et al., 2023). An effective leader can always string together words that not only reflect deep thinking but can also bridge differences in opinions. The use of inclusive language and avoiding provocative words is the hallmark of healthy political communication (Fallianda, 2018; Palupi & Endahati, 2019; Yanti et al., 2021). Such utterances by political figures can breed a shared positive narrative necessary for inspiring a spirit of collaboration

and mutual cooperation through which national challenges can be understood and overcome (Alshraah et al., 2023; Masruddin et al., 2023; Yanti et al., 2021).

This study shows that the maxim of wisdom or prudence is the most dominant among the maxims employed by Indonesian female politicians, followed by the maxims of agreement, modesty, praise, humility, and generosity. In general, the findings of the dominant wisdom maxim are something that should stick to politicians. This goes in line with the nature of the wisdom maxim, which is caring for another human being. For example, in one of the data findings for the wisdom maxim, "saudaraku" (my brother/sister) is used, which means there is no discrimination against others. The next maxim is the maxim of agreement, which upholds togetherness. For example, in one of the data findings for the agreement maxim, the reduplicated word "*bersama-sama*" (together) appears, indicating a similarity between the speaker and others. Following this is the maxim of modesty, which emphasizes a sense of care. For example, in one of the data, the word "*prihatin*" (concerned) appears, expressing sympathy for those who have suffered misfortune. The next maxim is the maxim of praise, which involves the flattery of others. For example, in one of the data, the word "*apresiasi*" (appreciation) appears, expressing gratitude to others. Next is the maxim of humility, which places greater emphasis on respect for others rather than oneself. For example, there is the expression "*mohon maaf*" (apology), signifying an acknowledgment of one's own mistakes and justifying others. The subsequent maxim is the maxim of generosity, which benefits others. For example, the expression "*hormat kami*" (our respects) indicates respect for others.

The politeness maxims outlined reflect the attitudes of politicians who already prioritize ethics in language use. Moreover, politicians are very easily scrutinized by the public when using social media. Posts uploaded by politicians can invite comments from the general public. If a posted message does not exhibit polite ethics, then the public will give a negative response. Conversely, posts that display polite ethics will predominantly receive positive responses. However, in some situations, there are instances where a politician is considered to be engaging in self-promotion by the public, even though the post is positive in nature. In this regard, Indonesian politicians need to be more aware and cautious when using language on social media. Ideally, politicians should prioritize politeness in language use, such as the politeness maxims described earlier.

The findings of this research significantly contribute to the evolving landscape of linguistics, particularly within the subfield of sociopragmatics. By examining language use on social media, this study enriches the existing corpus of knowledge on sociolinguistic variation, offering novel insights into the dynamic interplay between language, society, and technology. The study brings to light those important aspects of linguistic politeness in the digital world, a domain that, despite the overwhelming presence of social media in contemporary life, has still not been studied. These findings do not only expand understanding theoretically but also carry practical implications. For instance, such research provides useful insights for users of language, such as politicians, who may use such findings to refine their communicative strategy and enlist more effective engagement with their constituents.

This study represents an initial incursion into the complex relationship between language, social context, and politeness within the digital sphere. As such, it forms only a small part of what could have been done and what is still left for further studies in the future. The results obtained here form the basis upon which more focused research on the multifaceted nature of linguistic politeness might be conducted across a wider range of speech acts, social contexts, and cultural varieties. The dynamic nature of social media is constantly changing the direction of new trends, and what this really means in terms of communication has to be researched constantly. The researcher can further flesh out their understanding of the sociopragmatic dimensions of online interaction by expanding the scope of their investigations to diverse platforms, demographics, and time periods.

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