

VIOLATION OF LANGUAGE POLITENESS ON INSTAGRAM AS A SOURCE OF PRAGMATIC DIGITAL TEACHING MATERIALS FOR STRENGTHENING CRITICAL LITERACY

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Abstrak

Penelitian ini bertujuan mendeskripsikan bentuk-bentuk pelanggaran kesantunan berbahasa dalam komentar warganet di Instagram serta menelaah pemanfaatannya sebagai sumber materi ajar digital pragmatik untuk penguatan literasi kritis mahasiswa. Penelitian menggunakan pendekatan deskriptif kualitatif dengan data berupa 20 komentar yang dipilih secara purposive dari unggahan akun Instagram bertema politik, dilengkapi wawancara dengan dua dosen dan lima mahasiswa Program Studi Pendidikan Bahasa dan Sastra Indonesia Universitas Muhammadiyah Surakarta. Data dikumpulkan melalui dokumentasi dan wawancara, dianalisis melalui tahapan reduksi, coding, kategorisasi, dan penafsiran konteks, serta divalidasi dengan triangulasi sumber, member check, dan diskusi sejawat. Hasil penelitian menunjukkan pelanggaran paling dominan terdapat pada maksim kesetujuan, kebijaksanaan, dan pujian (masing-masing 20%), diikuti maksim kerendahan hati dan simpati (15%), serta kedermawanan (10%), dengan karakteristik komentar berupa kritik tajam, sarkasme, ekspresi frontal, dan nada emosional yang bersifat konfrontatif. Implikasi praktis penelitian ini terletak pada pemanfaatan komentar Instagram sebagai materi ajar digital pragmatik yang kontekstual untuk mengasah literasi kritis mahasiswa, sedangkan implikasi teoretisnya memperkaya kajian pragmatik digital dengan kerangka analisis pelanggaran kesantunan berbasis teori Leech yang relevan bagi pengembangan pembelajaran bahasa Indonesia yang kritis, santun, dan partisipatif.

Kata Kunci: pelanggaran kesantunan, Instagram, materi ajar, digital pragmatik, literasi kritis

Abstract

This study aims to describe the forms of violations of language politeness in netizens' comments on Instagram and examine their use as a source of pragmatic digital teaching materials to strengthen students' critical literacy. The research used a qualitative descriptive approach with data in the form of 20 purposively selected comments from political-themed Instagram account uploads, complemented by interviews with two lecturers and five students of the Indonesian Language and Literature Education Study Program, University of Muhammadiyah Surakarta. Data was collected through documentation and interviews, analyzed through stages of reduction, coding, categorization, and context interpretation, and validated by source triangulation, member check, and peer discussion. The results showed that the most dominant violations were found in the maxims of approval, wisdom, and praise (20% each), followed by the maxims of humility and sympathy (15%), and generosity (10%), with commentary characteristics in the form of sharp criticism, sarcasm, frontal expressions, and confrontational emotional tones. The practical implications of this study lie in the use of Instagram comments as contextual pragmatic digital teaching materials to hone students' critical literacy, while the theoretical implications enrich the study of digital pragmatics with a framework for the analysis of politeness violations based on Leech theory that are relevant for the development of critical, polite, and participatory Indonesian learning.

Keywords: violation of politeness, Instagram, teaching materials, digital pragmatics, critical literacy

1. INTRODUCTION

In the digital era, social media is the main space for global community interaction as well as a mirror of the identity, attitude, and literacy of its users (Kuss & Griffiths, 2017; Al-Qarni & Al-Sharqi, 2022; Anderson & Jiang, 2018); Moor & Van Schie, 2021; Wang & Li, 2023). This confirms that language politeness and digital literacy are crucial 21st century competencies to be studied and taught (Sloan & Cooper, 2020). However, digital interactions that are not accompanied by ethical and linguistic awareness can lead to misunderstandings, interpersonal conflicts, and even the breakdown of social relationships (Aharony, 2015); (Ferreira & Pinho, 2021). The principle of politeness, as emphasized by Brown and Levinson (1987), plays an important role in maintaining the harmony of communication. Studies on politeness on social media have also grown rapidly in the last decade, for example related to Facebook, WhatsApp, Instagram, and TikTok.

Wulandari (2016) found a tendency for sarcastic speech and violations of the principle of civility in Facebook comments related to political issues. Andayani & Suwandi (2018) explained that students in WhatsApp groups apply the maxim of agreement and sympathy. Suryani & Wibowo (2020) identify the tendency of praise and sympathy in Instagram users' comments on the artist's uploads, even though there are still other maxim violations. Zainuddin & Nurhadi (2021) proving that Instagram can be used as a medium for learning descriptive writing, while Hartati (2022) using TikTok comments for learning response text that emphasizes the politeness aspect.

In contrast to previous research, studies that specifically highlighted Instagram comments using Leech's politeness theory are still limited. In fact, Instagram is very popular in Indonesia, providing a comment-based interaction space rich in opinions, criticisms, and solutions (Khosla et

al., 2020); (Ferreira & Pinho, 2021), as well as the potential to be used as a source of authentic data and contextual teaching materials (Buckingham, 2015). This characteristic provides opportunities for language learning that is not only grammatical, but also pragmatic and oriented towards the formation of polite character and digital skills.

The main purpose of this study is to describe the forms of language politeness violations that appear in netizens' comments on Instagram using the theoretical framework of Leech's maximal politeness. This research focuses on identifying the types of maxims that are violated, the frequency of their occurrence, and the language patterns used by netizens, especially in comments that offend political issues. Thus, this study is expected to show how digital interaction often ignores the principle of communication harmony through sarcastic, frontal, and emotional speeches.

In addition, this study also aims to examine the practical implications of these findings for digital pragmatic learning. Authentic comments on Instagram are seen as potential to be used as contextual teaching materials because they reflect real linguistic phenomena that are close to student lives. Through the use of these comments, students can be trained to recognize forms of politeness violations, understand the context of their use, and hone critical thinking skills in assessing language practices in digital public spaces. In this way, the research contributes not only to the theoretical realm of digital pragmatic studies, but also to Indonesian language learning innovations that are oriented towards strengthening critical literacy and the formation of polite character.

2. METHOD

This study uses a qualitative descriptive approach with the main data source in the form of 20 comments taken purposively from political-themed Instagram account uploads in August

2025. The selection of comments was made based on relevance to the political context and the potential for violations of language politeness. Supporting data was obtained through semi-structured interviews with two lecturers and five students of the Indonesian Language and Literature Education Study Program, University of Muhammadiyah Surakarta. A limited number of participants were chosen because of their expertise in the field of language so that they were expected to be able to provide in-depth information.

Data analysis was carried out using content analysis techniques through data reduction stages to select relevant comments, coding process, categorization based on the type of violation of Leech's maximal politeness, interpretation of the political context of the comments, and drawing conclusions. This stage of analysis refers to the interactive model of Miles and Huberman (1994) which includes data reduction, data presentation, and verification. The researcher acts as the main instrument with the help of analysis guidelines and interview guidelines. To control the potential for subjectivity, member checks were carried out with participants, peer discussions, and triangulation of sources, while the validity of the research was strengthened through checks by linguists.

3. RESULTS AND DISCUSSION

Forms of Violation of Language Politeness

Below will be explained the forms of violations of the principle of linguistic politeness that appear in netizens' comments on the @undercover.id Instagram account post which is the object of research. This violation is seen in comments that violate the maxims of politeness in language as stated Leech (1983), namely the maxims of praise, sympathy, approval, wisdom, generosity, and humility.

Instagram account post @undercover.id

Members of the House of Representatives receive a house allowance of IDR 50 million per month, making their official income more than IDR 100 million per month. Observers considered this "unfeasible in the midst of the economic difficulties of the community" and "not commensurate with the unsatisfactory performance of the DPR". Moreover, the government is also in the midst of budget efficiency. Residents get difficulties in terms of basic things, such as daily basic needs and there are taxes increased, this decision about housing is not a proper decision," said Indonesia Corruption Watch (ICW) researcher Egi Primayogha to BBC News Indonesia, Monday (18/08/2025).

Forms of violation of linguistic politeness on comments:

Violation of the Maxim of Wisdom

- (1) Oooh, so dancing in the House of Representatives building yesterday is what it means, celebrating *privileges* financed from the sweat of the people (@habibsyadzily)
- (2) In that little wealth of yours, there are the rights of state officials! Let's get more people to pay their taxes! 🤔😏😏 (@erlangga.muhammad)
- (3) The people are taxed here and there, anything confiscated, corrupt officials are safe to get remission because 🤔 of the funny thing about this country... (@lukysuharyono)
- (4) If you want a salary as big as a salary, corruption will never disappear in this country. Because of what? Reflect on law enforcement in Indonesia. (@f_azria)

Comment (1) from @habibsyadzily account reads "Oooh so dancing in the House of Representatives building yesterday, this means, celebrating *privileges* financed from the people's sweat". This speech violates the maxim of wisdom because it directly offends the House

of Representatives with the word "joget-joget" which has condescending nuances and the phrase "privilege financed from the sweat of the people" which implies waste and injustice. There is no effort to dampen the sharpness of criticism, instead emphasizing the people's losses.

Comment (2) from @erlangga.muhammad's account reads *"In your little wealth, there are the rights of state officials! Let's get more people to pay their taxes! 🤔😭😏"*. This sentence uses sharp irony. The phrases "your little wealth" and "the rights of state officials" clearly show innuendo that weakens the positive face of officials. The invitation to "pay more taxes" is not a real invitation, but a form of sarcasm that emphasizes the unfairness of the people's relationship with officials.

Comment (3) from the @lukysuharyono account wrote *"The people are taxed here and there, anything is confiscated, corrupt officials are safe to get remission because 🤔 of the funny thing about this country..."*. The violation is seen in the use of the phrase "corrupt officials are safe" and the irony of "this country is funny". The choice of words cornered officials and emphasized that the law does not apply fairly. This form of speech does not protect the interests of other parties, but increases public distrust.

Comment (4) from the @f_azria account states *"If you want a salary as big as a salary, corruption will never disappear in this country. Because of what? Reflect on law enforcement in Indonesia."* The word "as big as gaban" is hyperbole that emphasizes a condescending tone, while the phrase "corruption will never go away" is a generalization that corners all officials. This comment violates the maxim of discretion because it presents harsh criticism without considering the positive face of the attacker.

Overall, the four comments above violate the maxim of wisdom because they use concrete words with negative nuances such as "joget-joget", "*privilege* from the sweat of the people", "corrupt officials are safe", and "segede gaban". All of these speeches emphasize more on expressions of anger, innuendo, and frontal attacks that harm the House of Representatives without paying attention to the ethics of language politeness.

Violation of the Praise Maxim

- (1) It's delicious, no wonder so many people are scrambling until everything is done to become a council member.... (@icha_lovekahfi)
- (2) The word "Allowance" is a rotten term to cover up the amount of basic salary. (@tonyexcelx)
- (3) It is appropriate to be willing to spend billions of money for this sake (@dikiwe_)
- (4) There is already an honorary allowance, which means that it no longer needs to be respected (@hepiput)

Comment (1) from @icha_lovekahfi account stated *"It's delicious, it's appropriate that many people fight for it until everything is done to become a council member"*. The word "delicious, yes" seems like a compliment, but it actually serves as a sarcasm. The phrase "all means are done" alleges fraud in the fight for council seats. This speech violates the maxim of praise because it reinforces reproach and negates respect for the intended party.

Comment (2) from @tonyexcelx account reads *"The word 'Allowance' is a rotten term to cover up the amount of basic salary."* The diction of "rotten terms" is a very crude form of negative judgment. The violation of the praise maxim is obvious because instead of giving an award, this comment is demeaning by labeling the benefits policy badly.

Comment (3) from @dikiwe_ account reads *"It's worth it to be willing to spend billions of dollars for the sake of this."* The phrase "for this sake" is condescending, as if the office of the council is nothing more than a means of material pursuit. This speech violates the maxim of praise because it implies accusations of greed without the slightest appreciation.

Comment (4) from @hepiput account states *"There is already an honorary allowance which means that it no longer needs to be respected."* The phrase "no longer needs to be respected" is a form of irony that twists the positive meaning into ridicule. In this way, the speaker not only ignores praise, but also turns "honor" into an excuse for harassment.

Overall, the four comments violate the maxim of praise because they magnify the criticism with concrete words such as "delicious", "rotten terms", "for the sake of this", and "no longer needs to be respected". All of these word choices emphasize the tone of sarcasm, insult, and irony that negates respect for the intended party.

Violation of the Approval Maxim

- a. What is their work for us that they represent???? I can't afford to pay the state debt, the state money just goes here 🙄🙄🙄🙄 why am I so upset (@julie_esther46)
- b. The more you come here, the more you don't side with the people. If the name is a people's representative, it is you who have to be difficult, not the people. (@iconh_p)
- c. It must be that this demo is true. It's ridiculous that this is getting worse and worse... I don't want to pay taxes if that's the way it is. (@anirohani08)
- d. It's getting more and more likely... There is no work... those who are troubled by the people are not supporting and defending the people... (@boesoer21)

Comment (1) from @julie_esther46 account reads *"What do they do for us they represent???? I have never been able to pay the state debt, the state money is just coming here 🙄🙄🙄🙄, why am I so upset."* The violation of the maxim of approval can be seen from the use of the rhetorical question "what do they do for us" that denies any positive contribution. The phrase "deserve never to be able to pay the state debt" also shows strong rejection, indicating complete disapproval of the performance of the people's representatives.

Comment (2) from @iconh_p account wrote, *"The more you come here, the more you don't side with the people. If the name is a people's representative, it is you who have to be difficult, not the people."* This speech shows a form of disapproval through the phrase "increasingly not on the side of the people". The affirmation with the sentence "it is you who have to be difficult, not the people" reinforces the criticism that the people's representatives have deviated from their main duties. This clearly violates the maxim of approval because the speaker refuses to give approval to the people's representatives.

Comment (3) from @anirohani08 account reads *"This demo must be correct. It's ridiculous that this is getting worse and worse... It's not a good idea to pay taxes if that's the way it is."* The form of disapproval is shown through the sentences "absurd" and "increasingly chaotic" which are negative judgments. The phrase "not sincere in paying taxes" marks a form of protest against the policy, emphasizing rejection that violates the maxim of approval.

Comment (4) from @boesoer21 account asserts *"Increasingly... There is no work... who are in trouble for the people are not supporting and defending the people..."*. The use of the phrases "no work" and "trouble the people" directly rejects the recognition of the work of the DPR. This speech violates the maxim of agreement because there is no effort to find

common ground, but instead it is entirely aimed at magnifying disagreement.

Overall, the four comments above show a violation of the maximum of agreement by using concrete words in a tone of rejection, such as "what do they do", "increasingly not on the side of the people", "unreasonable", "increasingly chaotic", "not sincere in paying taxes", and "no work". All of these word choices show that netizens prefer to highlight rejection and criticism rather than give approval or compromise.

Violation of the Sympathy Maxim

- a. This is the so-called real burden of the state (@atobushimaruuu_)
- a. @dpr_ri the burden of the country, starving the people's money (@globeskeptic_)
- b. Beggars for the people's voice once every five years. After being inaugurated as king. Do they still deserve to stand? 😏 (@bassis_kamar)

Comment (1) from @atobushimaruuu_ account reads *"This is what is called the real state burden."* This speech violates the maxim of sympathy because it does not show empathy for the House of Representatives as a representative of the people. The phrase "burden of the state" is a concrete word that indicates a condescending attitude, even refusing to give sympathy. This expression shows that the existence of the House of Representatives is not considered as a helper or partner of the people, but rather as a burden.

Comment (2) from @globeskeptic_ account states *"@dpr_ri the burden of the state, hungry for people's money."* Here, the violation of the maxim of sympathy is evident in the expressions "burden of the state" and "hungry for people's money". These words show a strong sense of antipathy. Instead of giving support or sympathy, the speaker instead emphasized that the House of Representatives only sucked up people's money without providing benefits, which emphasized the violation of the principle of sympathy.

Comment (3) from @bassis_kamar account reads *"Beggars for people's voice once every five years. After being inaugurated as king. Do they still deserve to stand?"* 😏 The form of sympathy violation can be seen through the phrases "beggar for the people's voice" and "become king" which have condescending nuances. In addition, the rhetorical question "do they still deserve to stand?" also shows a loss of respect and sympathy. This comment shows that the people's representatives are considered no longer worthy of an honorable position.

Overall, the three comments above show a violation of the maxim of sympathy because it emphasizes expressions of antipathy, contempt, and rejection rather than empathy. Words such as "burden of the state", "hungry for people's money", "beggars for the people's vote", and "become king" are concrete markers that the speakers do not show sympathy for the DPR at all.

Violation of the Generosity Maxim

- a. So the people are told to pay taxes to pay the taxes of the people's representatives? 😞😞😞 (@blsport17)
- b. Everything is included in the allowance, where is the tax deduction??? It is the turn of the people whose wages are not so much that they have already received deductions from the company, but they are not deducted from their salary taxes. I don't think so..." (@wahyuadtr)

Comment (1) from @blsport17 account reads *"So the people are told to pay taxes to pay taxes for the people's representatives?"* 😞😞😞 This speech clearly violates the maxim of generosity because it refuses to give willingly or sacrificing for the benefit of the people's representatives. The form of violation can be seen from the use of the concrete phrase *"told to pay taxes to pay taxes for people's representatives"* which indicates insincerity and objection to

making financial contributions. Instead of showing generosity, this comment reinforces the reluctance to share the burden and refuse spending for the benefit of officials.

Comment (2) from @wahyuadtr account reads *"Everything is included in the allowance, where is the tax deduction??? It is the turn of the people whose wages are not so much that they have already received deductions from the company, but they are not deducted from their salary taxes. I don't think so...."* This speech also violates the maxim of generosity because it rejects the willingness to accept an unbalanced tax burden between the people and officials. The use of the rhetorical phrase *"which is the tax deduction???"* and the phrase *"the salary is not much"* confirms the objections of the small people who feel burdened. The criticism shows a reluctance to share or sacrifice for the sake of officials who are considered to have benefited from various benefits.

Overall, the two comments above show a violation of the maxim of generosity because they both reject the willingness or generous attitude towards the officials. The choice of concrete words such as *"pay taxes for the people's representatives"*, *"the salary is not much"*, and *"which is the tax deduction???"* signifies an emphasis on injustice, rejection, and a sense of objectivity to sacrifice the interests of the people for the sake of office.

Violation of the Humility Maxim

- It's useless bgt we representatives of the koar2 netizens here will not be in gubris ... Truly this country is very sad 😞 (@pepy.manalu)
- Everything is included in allowances, where is the tax deduction??? ... I think this is a monopoly state that can be advanced on its own!! (@wahyuadtr)
- The people are told not to depend on government job vacancies, the government

can not depend on people's taxes on their salaries??? (@ai_ssahh)

Comment (1) from the @pepy.manalu account reads *"It's useless bgt we representatives of netizens koar2 here won't be gubris ... really this country is very sad 😞"*. This speech violates the maxim of humility because it highlights the claim of self as a *"representative of netizens"* who are speaking out. The mention shows an attitude of self-exaltation as a representation of the people's voice, even though in the principle of politeness, the speaker should be humble. The claim is actually used to pressure other parties, so that it is not in accordance with the maxim of humility.

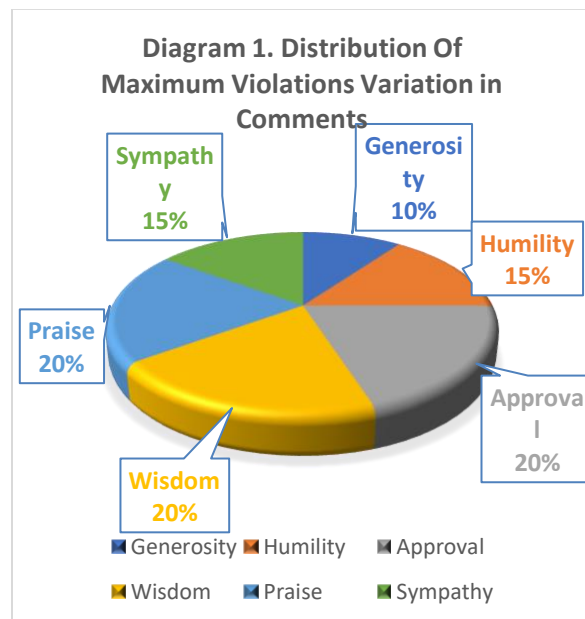
Comment (2) from @wahyuadtr account reads *"Everything is included in allowances, which is the tax deduction??? ... I think this is a monopoly state that can be advanced by itself!!"*. This speech also violates the maxim of humility because it shows an arrogant tone in the form of a sarcasm *"I think this is a monopoly state"*. The phrase contains superior claims, as if the speaker understands the condition of the state better than the government. Instead of being humble, this speech actually elevates the speaker's position by mocking the other party.

Comment (3) from @ai_ssahh account reads *"The people are told not to depend on government job vacancies, the government can not depend on people's taxes on their salaries???"*. The violation of the maxim of humility can be seen in the rhetorical questions that corner the government. By comparing the people and the government, the speaker highlights the humility of the people while expressing the superiority of his critic's position. The contemptuous tone in the phrase *"can not be dependent"* shows that the speaker does not display a humble attitude, but exalts himself through counterattacks.

Overall, the three comments above violate the maxim of humility because the speaker does not display a condescending attitude, but rather

highlights self-claim as a representative of the people, satirizes with an arrogant tone, and elevates the position of criticism of the government. The choice of words such as *"netizen's representative"*, *"a monopoly state"*, and *"can not be dependent"* is a concrete marker that the speakers do not hold back, but rather show arrogance in criticizing.

Distribution of Maximum Violations Variation in Comments



Based on Diagram 1. above, it can be seen that the most dominant forms of offense are found in the maximum of approval, the maximum of praise, and the maximum of wisdom, each with a percentage of 20%. The high number in the three maxims shows that netizens tend to use language that rejects understanding, conveys criticism by ignoring the aspect of appreciation, and does not consider wisdom in expressing opinions. This reflects a pattern of communication that is confrontational and does not pay attention to the principle of linguistic politeness.

Furthermore, violations of the maxim of humility and the maxim of sympathy occupy the middle position with a percentage of 15% each. This percentage indicates that there is still a tendency for netizens to display comments that

contain elements that demean other parties, show superiority, or lack of empathy for the situation that is the topic of discussion.

The violation with the lowest frequency is found at the maximum generosity, which is 10%. This low violation of the maxim shows that issues about putting the interests of others first or altruistic attitudes relatively rarely appear in the realm of netizens' comments. In contrast, digital discourse more often highlights criticism, rejection, and disapproval that tend to be emotional.

In general, this data shows that maximum violations in netizens' interactions on social media are more dominant in terms of agreement, reward, and discretion. These findings are in line with the characteristics of digital communication that is free, spontaneous, and often less bound to the norms of linguistic politeness. Thus, this study corroborates that social media is a communication space that is prone to violations of the principle of civility, especially when the topics discussed concern sensitive public issues.

Utilization of Research Results as Pragmatic Digital Teaching Materials

The use of the results of this research as a pragmatic digital teaching material focuses on strengthening students' critical literacy through a real-context based approach. Data in the form of Instagram comments that are loaded with politeness violations can be integrated into interactive e-modules, learning videos, and digital infographics. The presentation of this kind of teaching material allows students to not only understand the theory of language politeness according to Leech conceptually, but also relate it to the actual linguistic phenomena they encounter in their daily lives in the digital space.

Furthermore, the use of authentic data from social media provides space for students to develop critical thinking skills. They can be trained to analyze speech, identify forms of politeness violations, examine the pragmatic

impact of such speech, and devise alternative language strategies. This process not only

increases pragmatic awareness, but also fosters ethical sensitivity to the use of language in digital public spaces that tend to be free and have minimal control.

In addition, this strategy is able to create pragmatic learning that is more participatory and contextual. Through online discussions, digital quizzes, and commentary analysis assignments, students are encouraged to actively interact while testing their understanding of the theory they are learning. These activities have the potential to build a collaborative, critical, and relevant learning atmosphere to 21st century communication challenges that require digital literacy skills as well as polite language etiquette.

Thus, the results of this study have a significant contribution to the development of a pragmatic learning model based on digital literacy. The integration of linguistic politeness analysis in social media commentary into teaching materials not only enriches the pedagogical dimension in pragmatic studies, but also provides a solid foundation for the formation of a generation of learners who are critical, literate, and responsible in communicating. In the end, this digital context-based learning is expected to strengthen the quality of Indonesian education while facilitating the mastery of 21st century competencies.

Table 1. The Utilization of Instagram Data as a Pragmatic Digital Teaching Material

| Form of Utilization | Explanation and Examples of Activities |
|--------------------------|--|
| 1. Interactive e-Modules | ✓ Compile an interactive module with an explanation of Leech's maxim theory and an example of an Instagram comment |

| | |
|-------------------------------------|--|
| | that has been analyzed |
| | ✓ Students are asked to classify comments into certain maxim violations |
| 2. Learning Videos | ✓ This material can be developed into a short video (<5 minutes) about <i>Digital Politeness Violations</i> with real narratives and visuals |
| | ✓ An example of an Instagram comment can be shown as an illustration |
| 3. Digital Quiz or Google Form | ✓ Multiple-choice question: "What is this comment guilty of?" |
| | ✓ Essay question: "Why is this comment called rude? Explain based on the Leech maxim!" |
| 4. Digital Literacy Tasks | ✓ Students looking for rude Instagram comments |
| | ✓ Sisswa analyzes with the category of violation of the maxim of politeness |
| 5. Online Discussions in LMS/Forums | ✓ The lecturer posted some comment data, the student responded whether he agreed that the comment included a certain maxim |

| | |
|------------------------|---|
| | ✓ Students also took part in giving polite responses in the digital forum |
| 6. Digital Infographic | ✓ Students create infographics with 6 Leech maxims + real comment examples from Instagram |

DISCUSSION

The results of this study show that violations of the principle of politeness in language politeness in netizens' comments on Instagram are quite dominant, especially at the maxim of approval, wisdom, and praise. This phenomenon shows the tendency of netizens to use negative evaluative words such as sharp

the use of formal greetings, expressions of request, and indirect speech to convey criticism. This shows that the level of politeness is influenced by the context of the interaction and the identity of the speaking partner. Thus, the results of Usman & Chaidar's research reinforce the understanding that although violations of decency often dominate, mitigation strategies can still emerge in certain contexts, especially when netizens interact with high-authority public figures.

Other studies have also confirmed a similar pattern. Shafari et al. (2024) revealed that netizens' comments on Prabowo Subianto's Twitter account were filled with maximum violations, especially in the aspects of approval and praise. Similarly, April et al. (2024) a tendency for impolite speech was found on celebrity Nikita Mirzani's Instagram account, while a similar pattern Zain et al. (2025) was found on Prabowo's Instagram account. In fact, Zulfikar & Amalia (2025) it revealed a similar phenomenon of rudeness on @gibran_rakabuming accounts, where netizens' comments tended to be frontal and emotional.

criticism, sarcasm, and sarcasm which often ignore the principle of maintaining harmonious communication. These findings are in line with a study Karmila et al. (2023) that found the dominance of violations of the praise and approval maxim in the comments of @kemenkominfo Instagram accounts. Netizens magnify insults and downplay praise, as well as maximize disapproval. This shows that the digital space is often a place for expression that tends to be free, even without considering linguistic ethics.

However, the results of other studies show a more complex variation in politeness strategies. Usman & Chaidir (2025) for example, found that netizens in the comment column of President Joko Widodo's Instagram account still use positive and negative forms of politeness, such as

These findings reinforce the results of this study that social media, especially Instagram, is a communication space that is prone to violations of civility because of its open and free nature.

From a pedagogical perspective, the similarity of these findings opens up great opportunities for the use of authentic data from netizens' comments as digital pragmatic teaching materials. Yusuf & Resha (2025) emphasizing that *the analysis of cyberpragmatics* on netizens' comments can help students understand the relationship between language, digital context, and communication ethics. Yusuf & Resha's research supports this idea by showing that netizens' comments that are full of violations of politeness can be used as a means for students to practice critical thinking, assess speech, and reconstruct more polite forms of speech. Thus, the results of this research not only contribute to the realm of digital pragmatic studies, but also offer innovations in Indonesian learning that are relevant to critical literacy in the 21st century.

4. CONCLUSION

This study shows that violations of politeness in netizens' comments on Instagram with political themes occur with quite diverse distributions. The most dominant violations were found in the maxims of approval, wisdom, and praise (20% each), followed by the maxims of humility and sympathy (15%), and generosity (10%). The characteristics of the comments analyzed are generally nuanced of sharp criticism, sarcasm, frontal sarcasm, and emotional expression, so as to create a confrontational impression and ignore the principle of maintaining harmony of communication. These findings confirm that social media as a free digital space is often an arena for decency violations, especially on sensitive public issues such as politics.

The weakness of this study lies in the limited amount of data and focus on political issues on Instagram, so the results cannot be generalized to other platforms or different issues. Nevertheless, this research makes a theoretical contribution by enriching the study of digital pragmatics through the analysis of politeness violations based on Leech's theory, as well as a practical contribution in the form of the use of authentic Instagram comments as a source of pragmatic digital teaching materials. With this strategy, students can practice identifying forms of politeness violations while honing critical literacy, so that this research also presents Indonesian learning innovations that are contextual, participatory, and in accordance with the needs of 21st century literacy.

5. REFERENCES

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