

VIOLETION OF THE AGREEMENT MAXIM REGARDING THE EXISTENCE OF POLICE IN THE COMMENT SECTION OF BANGSAMAHARDIKA'S INSTAGRAM POST

Sasa Maharani
Airlangga University
Corresponding Author: sasamaharani39@gmail.com

Received: 15th January 2025
Revised: 21th January 2024
Accepted: 25th July 2025
DOI: <https://doi/10.55981/salls.2024.9176>

ABSTRACT

This study aims to analyze the forms of impoliteness in the comment section of posts by the Instagram account *Bangsamahardika*, specifically focusing on violations of the agreement maxim based on Leech's politeness theory. The research adopts a descriptive qualitative approach, with data collected through digital observation of comments on five Instagram posts by *Bangsamahardika* during the period of December 1–10, 2024. The collected data were recorded and analyzed using pragmatic theory to understand the context and meaning of impolite comments. The findings reveal three main types of violations of the agreement maxim: identity, function, and actions of the police. First, the identity of the police, characterized by their brown uniforms, often becomes the target of criticism and satire, such as the term "brown party," reflecting public skepticism about the institution's neutrality. Second, the police's function as protectors, guardians, and enforcers of the law is questioned through comments indicating abuse of power

and ethical violations. Third, police actions perceived as repressive or excessively violent lead to negative comments that damage the institution's image. These violations reflect a gap between the ideal role of the police and public expectations, exacerbated by ineffective communication, workplace cultures that fail to uphold integrity, and public distrust of the police institution. This study highlights the importance of understanding the agreement maxim to maintain polite communication on social media. As a recommendation, police institutions should enhance ethical education and professionalism, while the public is encouraged to provide more constructive criticism. Social media can also be utilized to build transparency and a positive image through active engagement between the police and the community. With these measures, it is expected that public trust in the police can be restored, and the quality of discussions on social media can improve.

Keywords: impoliteness; agreement maxim; social media

Introduction

The use of social media, particularly Instagram, has become a significant phenomenon in public interactions. This platform allows users to share engaging visual content, thereby facilitating the rapid dissemination of information. (Purwitasari 2022). There are numerous Instagram accounts that frequently post content related to news, culture, social issues, and politics, successfully capturing the attention of users, SALLS Vol. 1 No. 2 December | ISSN 3064-2019 © (2024) Sasa Maharani. Published by Research Centre for Language, Literature, and Community. This is an open access article CC BY-SA license (<https://creativecommons.org/licenses/by-sa/4.0>). |

such as the account *Bangsamahardika*. The popularity of such accounts is closely tied to their ability to present information quickly and concisely. This has positive impacts, such as raising public awareness of specific issues. However, it also often triggers diverse opinions and reactions, including impolite or emotionally charged comments. The popularity of accounts like *Bangsamahardika* reflects how social media can function as a public arena for debate and discussion. However, the anonymity and distance provided by these platforms often make users feel free to express their opinions without considering diction and communication ethics. This leads to impolite interactions and even conflicts among users. As a result, the quality of online discussions often deteriorates, as the main focus of conversations shifts from constructive idea exchange to unhealthy arguments. Therefore, although Instagram as a platform has the potential to broaden horizons and build communities, the challenge of maintaining politeness and mutual respect in public discussions remains a critical issue.

The phenomenon of impoliteness in online communication is increasing alongside the growing use of social media, reflecting significant changes in how individuals interact in the digital world. Norms of politeness that apply in face-to-face interactions are often neglected when users communicate through screens. Impolite comments, such as verbal attacks, sarcasm, or ridicule, have become common across various digital platforms. The impact of such impoliteness is profound, as it can undermine the quality of discussions and hinder the healthy exchange of ideas. When users feel attacked by disrespectful language, they tend to become defensive or even withdraw from the conversation, reducing opportunities to understand differing perspectives. Moreover, an environment filled with negative comments can create a culture of fear, discouraging people from sharing their opinions and inhibiting active and productive participation in public dialogue. Hence, it is crucial for online communities to recognize and address these behaviors to ensure that communication remains effective and respectful. (Aditiawarman & Mac, 2019).

Leech's politeness maxim theory emphasizes the importance of maintaining harmonious social relationships through polite communication. Leech identifies a set of maxims, known as the Politeness Principle, which include: the Tact Maxim, which requires speakers to minimize harm to others; the Generosity Maxim, which encourages speakers to reduce benefits for themselves; the Approbation Maxim, which focuses on minimizing criticism of others; the Modesty Maxim, which demands that speakers downplay self-praise; the Agreement Maxim, which urges speakers to minimize disagreements; and the Sympathy Maxim, which aims to enhance sympathy between the speaker and the interlocutor (Puspita, 2022).

In the context of online communication, such as on social media, violations of these politeness maxims frequently occur, resulting in impolite comments and aggressive behavior (Agustina, 2023). When users disregard these maxims, they are more likely to engage in interactions characterized by verbal attacks, sarcasm, or ridicule, which can undermine the quality of discussions and create a negative atmosphere. Thus, understanding Leech's politeness maxims can help explain the increasing impoliteness in digital communication and highlight the importance of adhering to politeness norms to foster more constructive dialogue (Kurniawan, 2020).

Several studies have examined the phenomenon of impoliteness in communication, including research by Giri Indra (2013) and Sarnia La Koke & Ridwan (2019). Giri Indra's study, titled "Impoliteness in Indonesian Language during the Corruption Court Trial of the Wisma Atlet Case," highlights the application of Leech's politeness maxims and identifies various factors causing impoliteness, such as direct criticism, the speaker's emotions, and differences in status during the trial. The findings reveal that impoliteness often arises from situational contexts that trigger tension and conflict, as well as the speaker's intention to threaten the face of the interlocutor.

The research by Sarnia La Koke & Ridwan, titled "Ketidaksantunan Berbahasa Remaja di Desa Gandasuli" observes the communication behavior of teenagers in the village. The results indicate that teenagers frequently violate the principles of politeness, particularly in their interactions with parents. This study emphasizes that impoliteness can be attributed to a lack of understanding of politeness norms and the prevailing social context. Using a qualitative method, the study successfully illustrates the forms of impoliteness present among teenagers.

This study differs from the aforementioned research as it focuses on analyzing impoliteness in the context of social media, particularly the Instagram platform. While Giri Indra and Sarnia La Koke & Ridwan emphasize formal and face-to-face interactions, our research explores how impoliteness emerges in digital communication and its impact on the quality of public discourse. Additionally, our study considers cultural and social factors influencing social media users' communication behavior.

The primary objective of this study is to analyze the forms of linguistic impoliteness found in

comments on the Instagram platform. Additionally, this study aims to examine the context behind these impolite comments.

Methods

This research employs a descriptive qualitative approach to data collection, aimed at exploring the phenomenon of linguistic impoliteness in greater depth. The data collected include comment tags reflecting language use within the context of interactions on Instagram, along with an analysis of the words utilized. The study on the Bangsamahardika Instagram account was conducted over the last week (December 1–10, 2024) using digital observation techniques consisting of two main steps: observation and recording.



The observation technique was applied to examine and analyze the language used in comments on Bangsamahardika's Instagram posts, while the recording technique was employed to document data obtained during the observation process. The data were analyzed using pragmatic theory, which examines language use in specific contexts and focuses on the meanings derived from the language employed.



Result

Findings on Agreement Maxim Violations

The study results indicate that violations of the agreement maxim were the most prevalent, with 20 instances recorded during the period of December 1–10, 2024. These violations are as follows:

No	Date	Screenshot of Post	Comment
1	29/11/24		<ol style="list-style-type: none"> 1. @sptmrhdk : Partai coklat ngeri2 sedap 2. @siamyang99 : Lawan HANCURKAN PARTAI COKLAT

2	30/11/24		<ol style="list-style-type: none"> 1. @azzmiii_ : tugas isilop (menyiksa, membunuh, merekayasa) 2. @rfnprayoga : PEMBUNUH 3. @diddin26 : Polisi ancen sejangcok iku. 4. @bagasjulistiwa : Polisi asu 5. @syashi.21 : Sekali lagi (Pembunuh)
3	28/11/24		<ol style="list-style-type: none"> 1. @mackfishh : hati-hati polisi gendut membunuhmu! 2. @rsastradikaria : Polisi sdh pongah....!!! 3. @scsesgreed_ : Polisi=bisnis, apa itu cinta negara, apa itu mengabdikan pada negara, apa itu menciptakan rasa aman pada rakyat, yang seharusnya dilindungi malah dihabisi.

4	28/11/24		<ol style="list-style-type: none"> 1. @baybayboyy24 : preman berseragam 2. @_w1w1d82_ : Polisi PKI 3. @rafkamirza : Makin amburadul polisi... makin arogan... TNI bravo 4. @nurdinrrr : katanya polisi mengayomi kok membvnh? 5. @fanifani_dm : Coklat meresahkan
5	28/11/24		<ol style="list-style-type: none"> 1. @szallsaaa_ : Polisi P nya plonga plongo 2. @tallestipt0es : coklat coklat kaya tai 3. @mhazmyamr_ : persetan kata 'oknum', sekali jancok ya jancok! 4. @abelinks_ : Bukan rokok yang membunuhmu tapi polisi 5. @theend_png : awas nanti di dorr

Post Data 1

From this post, a violation of the agreement maxim related to the identity of the police emerges. Data (1) shows the identity of the police who frequently wear brown uniforms. The brown uniform worn by the police is not just a piece of clothing or an identity symbol, but also serves as a tool to create an image of professionalism and credibility, as the police play a vital role in ensuring public trust in law enforcement and the authority of the institution. Impoliteness occurs when the brown uniform, which is the police's identity, becomes the target of satire or ridicule with the term "partai coklat."

The term "partai coklat" is an expression of criticism or sarcasm from the public towards the police, who are perceived to have crossed the line of neutrality. The use of brown uniforms by the police often gives the impression that they are affiliated with certain political parties. This creates confusion and the potential for violations of the agreement maxim or the norms that apply within the Indonesian National Police (Polri).

Post Data 2

From this post, a violation of the agreement maxim related to the function of the police arises. The police function as protectors, nurturers, and servants of the community. This function is outlined in various legal documents, including Law Number 2 of 2002 on the Indonesian National Police. Impoliteness occurs in data (2), which shows unethical comments about the police, who are perceived to have roles in torture, killing, and fabricating cases. These assumptions arise due to real evidence that some police officers do not carry out their duties in accordance with the written regulations. On the contrary, they have been involved in serious violations such as torture, killings, and fabricating cases, which clearly contradict the main duties and functions of the police.

These violations clearly constitute breaches of the agreement maxim that has been agreed upon within the Polri institution and reflect an abuse of power that severely damages the police's image. Violations of the agreement maxim by police officers have wide-ranging impacts on society, such as a drastic decline in public trust in the police, which affects the overall effectiveness of law enforcement.

Post Data 3

From this post, a violation of the agreement maxim related to police actions arises. Data (3) shows police actions that are often perceived as arrogant, creating an attitude of pride due to their position. Additionally, the police are also thought to have certain motives, or what is referred to as business, because in carrying out their duties, they are considered to act contrary to their main functions. Police officers who should be protecting and nurturing the public instead resort to violence and even murder. Impoliteness arises when commentators leave mocking comments that should not be written, such as "hati-hati polisi gendut membunuhmu!"

The violent actions and even murders committed by the police damage the relationship between the police and the public, tarnish the image of the Indonesian National Police (Polri), and threaten the fair justice system. If the actions taken by the police are without clear legal basis and do not follow the procedures set out, they can be considered serious violations of the agreement maxim, which should emphasize professionalism, respect for human rights, and the enforcement of fair laws.

Post Data 4

From this post, a violation of the agreement maxim related to both the identity and function of the police emerges. Data (4) shows the identity of the police who wear brown uniforms and the police function as protectors of society. Impoliteness arises when the brown uniform, which is the police's identity, becomes the target of satire with terms like "preman berseragam" or "cokelat meresahkan." Additionally, impoliteness also emerges when the police are referred to as the PKI and murderers.

Based on data (4), the violation of the agreement maxim occurs due to the mismatch between the identity and function of the police and the comments left. The police's identity with their brown uniform should project a positive image of the police, but in reality, it is the opposite. Similarly, the police's function as protectors of society is often seen as contrary to their actual behavior, as they are frequently perceived as being unsympathetic to the public and even considered murderers.

Post Data 5

From this post, a violation of the agreement maxim related to the identity, function, and actions of the police arises. The brown uniform, which is one form of the police's identity, becomes a form of satire or mockery in data (5) referred to as "coklat coklat kaya tai." Additionally, the police's function, which should be as protectors, nurturers, and public servants, is called a murderer in the comment "Bukan rokok yang membunuhmu tapi polisi." The arbitrary actions of the police are also highlighted by the public, in data (5) where it is stated "awas nanti di dorr," which implies that the police could shoot at any time. Impoliteness arises when the identity, function, and actions of the police are criticized with satirical or mocking words.

The violation of the agreement maxim in data (5) is seen in the comments from commentators who believe that the identity, function, and actions of the police do not reflect the principles upheld by Polri. This certainly impacts the police's self-image and the relationship between the police and the public. Public trust in the police will decrease, which in turn affects the effectiveness of law enforcement.

Discussion

From the data, in general, it shows a violation of the agreement maxim in several aspects, namely:

1. Disagreement regarding the identity of the police
2. Disagreement regarding the function of the police
3. Disagreement regarding the actions of the police

Among the disagreements shown in the five posts, the most dominant violation of the agreement maxim is related to the identity and function of the police. The police's identity, represented by the brown uniform, and their function as protectors, nurturers, and public servants are often not reflected in practice. This is what causes the violation of the agreement maxim. This maxim refers to the principles of communication and behavior that should uphold trust and alignment between the role of the police and public expectations. This inconsistency can manifest in various forms, such as abuse of power, lack of transparency, or failure to enforce the law fairly.

A violation of the agreement maxim that is not as dominant but still requires attention is related to the actions of the police, which are often seen as repressive and arbitrary. Police actions that involve the excessive or disproportionate use of physical force often create negative perceptions in society. Although the police have the function of being protectors, nurturers, public servants, and law enforcers, inappropriate violence is considered an abuse of power that clearly violates the agreement principle between the police and the public.

This violation of the agreement maxim occurs due to several interrelated factors that exacerbate the situation. First, there is a gap in understanding between the public and the police regarding the ideal role of the police. The public often has high expectations of the police as protectors, nurturers, and public servants who are just. However, the ideal understanding of the police's role is often not aligned with the reality that occurs on the ground. Police officers who act repressively or arbitrarily neglect the fundamental principles of their role, which should prioritize justice and protection. This gap is further worsened by the lack of effective communication between the police and the public. The police often fail to explain the reasons and objectives of their actions clearly to the public, leading to misunderstandings and mistrust. Without open communication, the public's expectations of the police cannot be clearly understood, making violations of the agreement maxim more likely to occur.

Second, the work culture or internal system within the police force also plays a role in the violation of the agreement maxim. In some police institutions, there is still a culture that excessively supports internal loyalty, which can lead to neglecting the principles of transparency and accountability. In some cases, this results in a lack of professionalism and integrity within the police force, where law enforcement prioritizes the interests of the institution or specific groups over the fair enforcement of the law. An internal system that does not support strict oversight and continuous development of police officers can create space for abuse of power and unethical behavior.

Third, external influences, such as political or social pressure, can affect the independence of police officers carrying out their duties. Police, who are supposed to act objectively and according to legal procedures, may be forced to act based on political interests or social pressures that should not be part of their duties.

Fourth, another important factor is the presence of impunity within the police force. Unethical actions or legal violations committed by police officers often go unpunished or are simply ignored. This immunity creates an environment where rule violations become commonplace, and there is no sufficiently strong mechanism to address bad behavior within the police. When violations are not followed up on fairly, this worsens the image of the police in the eyes of the public and further distances them from the public's expectations of justice. This, of course, adds to the public's distrust in the police's ability and integrity in carrying out their duties.

These factors contribute to the erosion of public trust in the police and exacerbate violations of the agreement maxim, which should be the foundation of the relationship between the police and the public. When the police fail to act in accordance with the public's expectations for protection, justice, and service, the relationship between the police and the public will continue to deteriorate. Therefore, to improve the situation, profound reforms are needed in communication, the work culture within the police, internal oversight, and the eradication of impunity within the police force. These steps must be taken to restore the integrity of the police and rebuild public trust in law enforcement institutions.

Conclusion

From 5 Instagram posts by Bangsamahardika, 20 data points were collected and analyzed. These 20 data points revealed 3 main findings regarding violations of the agreement maxim: the identity of the police, the function of the police, and the actions of the police. First, the police identity, often associated with brown uniforms, is frequently referred to as “partai coklat” (brown party) as a form of satire or mockery, suggesting that the police have political party affiliations. Second, the police function as protectors, nurturers, service providers, and law enforcers appears distorted, either through the abuse of authority or unethical behavior. Third, the actions of the police in certain situations show a discrepancy with public expectations, such as behavior that is often repressive and the excessive use of force, creating doubts about the credibility and integrity of the police institution.

These violations of the agreement maxim lead to impoliteness in language, necessitating efforts to address the issue. The police institution should strengthen education and training on ethics, professionalism, and public communication. Additionally, it is crucial for society to continue to monitor and provide constructive feedback to ensure that the police’s role aligns with public expectations. Social media can also be utilized as a platform to build a positive image of the police through transparency and active engagement with the public. Through good collaboration, violations of the agreement maxim can be minimized, allowing public trust in the police to be restored.

References

- Aditiawarman, dan Mac. 2019. Lemabaga Kajian Aset Budaya Indonesia Tonggak Tuo *Hoax dan Hate Speech di Dunia Maya*.
- Agustina, Anggun. 2023. “Pengaruh Literasi Digital Terhadap Etika Bermedia Sosial Peserta Didik Di Man 1 Lampung Utara (The Influence of Digital Literacy on Students’ Social Media Ethics in Man 1 North Lampung).” *NBER Working Papers*: 89.
- Aini, Qurratul. 2018. “Fungsi Pelanggaran Maksim Prinsip Kesantunan pada Komentar Berita Online di Fanspage Facebook Merdeka.Com.” *PRASASTI: Journal of Linguistics* 3(2): 200.
- Arum, Imam Mas, Riyadi Santosa, Sumarlam, dan Marwanto. 2020. “Pelanggaran Kesantunan Berbahasa Politisi dalam Kontroversi Ancaman People Power Pascapilpres.” *Madah: Jurnal Bahasa dan Sastra* 11(2): 141–52.
- Fadliah, Ragilia Nurul, dan Cahyo Hasanudin. 2023. “Analisis Pelanggaran Kesantunan Berbahasa dalam Berkomunikasi di Aplikasi Instagram.” *Jubah Raja (Jurnal Bahasa, Sastra, dan Pengajaran)* 2(1): 74–90. <https://ejournal.ikipgribojonegoro.ac.id/index.php/IR/article/view/3308>.
- Fadlilah, Afi, Emah Khuzaemah, Ikhwan Zuhdi, dan Rahmawati. 2023. “Ketidaksantunan Berbahasa di Indonesia: Kajian Sosiolinguistik.” *Indonesian Language Education and Literature* 8(2): 290–304.
- Khotimah, Yuni Nurul, Dian Nuzulia Armariena, dan Liza Murniviyanti. 2024. “Krisis Kesantunan Masyarakat Indonesia dalam Sosial Media Tiktok pada Postingan Kolom Komentar Fujianti Utami: Studi Kasus Pelanggaran Maksim Kesantunan.” *Indonesian Research Journal on Education Web*: 4(2): 550–58. <https://irje.org/index.php/irje/article/view/545>.
- Kurniawan. 2020. “Jurnal Bahasa Indonesia kurniawan.” 01(02): 56–62.
- Minaliawati, Ely, dan Tri Pujiati. 2022. “Pelanggaran Prinsip Kesopanan pada Siniar Sruput Nendang Marlo dan Marco di Kanal Youtube.” *Diskursus: Jurnal Pendidikan Bahasa Indonesia* 5(2): 200–211.
- Patrisia, Yohana Ratna, dan Fahrudin Eko Hardiyanto. 2022. “Pelanggaran Prinsip Sopan Santun dalam Acara Mata Najwa Episode Menteri Terjaring Lobster.” In *National Seminar of Pendidikan Bahasa Inggris (NSPBI 2022)*, , 117–23. <https://proceeding.unikal.ac.id/index.php/nspbi/article/view/943>.
- Purwitasari, Endah, Ramita Hapsari, Reni Fitriani, dan Fery Harianto. 2022. “Pengaruh Tayangan Konten Instagram @ daffaspeaks Terhadap Minat Belajar Public Speaking Bagi Mahasiswa.” : 95–106.
- Puspita, Tiara Nur. 2022. “Analisis Nilai-Nilai Kesantunan Berbahasa Anak dalam Film Jamal Laeli Series.” UIN Syarif Hidayatullah Jakarta. <https://repository.uinjkt.ac.id/dspace/handle/123456789/64397>.
- Rahmawati, Nur. 2021. “Pelanggaran Prinsip Kerja Sama dan Prinsip Kesantunan Berbahasa Percakapan dalam Acara ‘Mata Najwa.’” *Diskursus: Jurnal Pendidikan Bahasa Indonesia* 4(1): 46.
- Ramadhany, M. Alief, Widyatmike Gede Mulawarman, dan Syamsul Rijal. 2022. “Analisis Pelanggaran SALLS Vol. 1 No. 2 December | ISSN 3064-2019 © (2024) Sasa Maharani. Published by Research Centre for Language, Literature, and Community. This is an open access article CC BY-SA license (<https://creativecommons.org/licenses/by-sa/4.0>). |

- Kesantunan Berbahasa pada Tuturan Transaksi Jual Beli di Pasar Tradisional Kehewan Samarinda." *Diglosia: Jurnal Kajian Bahasa, Sastra, dan Pengajarannya* 5(1s): 293–300.
- Suhadak, Sania Rostama, Salam, dan Herman Didipu. 2023. "Bentuk Ketidaksantunan Berbahasa Creator TikTok Denise Charista dalam Media Sosial TikTok." *Jurnal Sinestesia* 13(1): 139–54. <https://sinestesia.pustaka.my.id/journal/article/view/280>.
- Suhangga. 2024. "Peran Media Sosial Instagram dalam Diplomasi Publik Indonesia terhadap Negara." *Diplomacy and Global Security Journal* 1(1): 99–109.
- Vani, Mariliana Ariesta, dan Atiqa Sabardila. 2020. "Ketidaksantunan Berbahasa Generasi Milenial dalam Media Sosial Twitter." *Pena Literasi: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 3(2): 90–101. <https://jurnal.umj.ac.id/index.php/penaliterasi/article/view/6725>.