

NETIZEN'S LANGUAGE POLICY IN COMMENTING NADIEM MAKARIM INSTAGRAM ACCOUNT ABOUT ONLINE LEARNING

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Abstract: *The purpose of this study is to see how polite netizens are in commenting on Nadiem Makarim's Instagram account, Minister of Education and Culture. This type of research is a qualitative research with descriptive method. The data is sourced from the Instagram account (@nadiemmakarim), speech or writing in the comments of Nadiem Makarim's first post on August 17, 2020, the focus of the data is comments about online learning. The results showed that comments about online learning on Nadiem Makarim's posts were dominated by netizens who used polite speech or obeyed the principles of politeness. Comments that are found a lot are comments from school children and students for schools to be reactivated or they want schools to be opened and face to face. This is certainly a spirit that appears from the students and a positive thing. Complying with the netizen's politeness principle in commenting on Nadiem Makarim's Instagram account, there are 85 utterances or comments. Meanwhile, there are 54 violations of the netizen's politeness principles.*

Keywords: language politeness, netizen, instagram, online learning

The COVID-19 pandemic period made education in Indonesia have a new face and system at the same time which gave rise to pros and cons in Indonesian society (Fadli, 2020; Shah, 2020). The learning process has changed from face-to-face to distance learning, but in this situation the teacher still has to carry out his obligations as a teacher, where the teacher must ensure that students can obtain information/knowledge to be given to students (Andriani, R., & Rasto). , 2019; Ashari, 2020; Aulia, 2020;

Contesa, 2020; Dewi, 2020). In Indonesia, distance or online learning begins on March 16, 2020, where children start learning from their own homes without the need to go to school. Talking about distance learning or online, the importance of mastering technology for a teacher so that distance learning continues to run effectively during a pandemic like this.

Referring to the Circular Letter of the Ministry of Education and Culture Number 40 of 2020 concerning "Implementation of

Education Policies in the Emergency Period for the Spread of *Corona Virus Disease* (COVID-19)". The Minister of Education and Culture (Mendikbud), Nadiem Makariem, took a number of policies to deal with the pandemic. The policy on the abolition is the abolition of the National Examination; changes to the School Examination system; regulatory changes; acceptance of New Students (PPDB); and the right to learn from home (brave learning), (Danang, 2020).

The consequence of physically closing educational institutions and replacing them with learning at/from home as per government policy is a change in the teaching and learning system. School managers, students, parents, and of course teachers must migrate to a digital or *online* learning system, which is better known as *e-learning* or known as online learning or "online learning" in Indonesia. The country of Indonesia is also relatively no different from other countries. Despite realizing that there are disparities in access to learning technology and the diverse backgrounds of parents, the Ministry of Education and Culture of the Republic of Indonesia firmly enforces online learning policies (Wahyono, P., & Husamah, 2020). Online learning certainly has many challenges and obstacles in the process. In terms of infrastructure, tools, networks, connection needs and much more. The pros and cons of online learning are not uncommon.

On August 17, 2020, Nadiem Makarim, Minister of Education and Culture of the Republic of Indonesia in 2019-2024, decided to be active again on social media. On August 17, Nadiem started his first post regarding independence day greetings for the Republic of Indonesia. His first post contained the *caption* "Independence is an opportunity. An opportunity to dream without anxiety. Opportunity to ask questions without fear. The opportunity to work is limitless. Happy Republic of Indonesia." Previously, Nadiem had fasted and stopped playing social media; This has been going on for 2 years, he added. He had stated this on the *podcast of the* well-known Indonesian YouTuber Deddy Corbuzier. At that time Nadiem was a guest star on the Deddy Corbuzier *podcast* on his *channel*. The theme of their conversation at that time was the *statement* from Deddy Corbuzier which stated that the lecture was not important; then proceed to the explanation of the policies proclaimed by Nadiem in his leadership; then about bullying;

and social media. That's when Nadiem explained why he didn't play social media (Deddy Corbuzier *Channel*, 2020). On August 26, 2020, through Deddy Corbuzier also Nadiem did a live on Instagram with Deddy Corbuzier, and stated the reason why he had to be active on Instagram again (@mastercorbuzier).

Right in this situation, with Nadiem's activeness or decision to create an Instagram account and use Instagram to post activities and as a tool to channel and provide information about the policies he is doing in accordance with the goals he has prepared or facing unexpected circumstances like at this time that is during this pandemic. Of course, Nadiem will be in the spotlight and a target for social media users; especially based on what they experienced closely related to Nadiem. Because Nadiem is a leader for educational institutions in Indonesia today. Nadiem's comment pool is always flooded with netizens who convey criticism, suggestions, enthusiasm, support, greetings, complaints, heart complaints and even rebellion and anger.

This virtual communication is for example on social media networks which can be said to be very close to people's lives, such as *Facebook, Instagram, Twitter, Youtube, and Whatsapp* (Habibullah, 2013; Maulidi, 2015; Kusmanto et al., 2019; Sariah, 2020; Sembada, 2020). This makes speech participants unable to meet face-to-face directly so that it has an impact on how speech is produced or interpreted which will affect the speaker's language behavior, such as politeness in the language of speech participants.

The presence of social media makes it easy for people to communicate anytime and anywhere and freely express what they want to convey. Not infrequently conversations on social media create a lot of debate. For example, the loss of the effective value of language, in other words, the literacy skills of social media users who are usually ignored by social media users generally lead to misunderstandings and conflicts (Yus, 2017; Harnani, 2020; Sobron, A., Bayu, Rani, 2019; Shah, 2020; Syarifudin, 2020; Yanti, MT, Kuntarto, E., & Kurniawan, 2020). Social media users do not consider the comments submitted to the self-image of other speakers, speakers do not place themselves well with the interlocutor.

Based on previous research, there are quite a number of studies on language politeness on social media. Violations of language

politeness have become commonplace among netizens. Inderasari, Achسانی and Lestari (2019) argue that the use of social media now seems limitless, patterns of high dependence have positive and negative impacts, for example, we can find on social networking sites, one of which is Instagram. Through the Instagram social network, netizens can easily disseminate information and obtain information quickly and precisely. However, it is undeniable that the various impacts that can be caused due to the response patterns of each netizen as social media users are different, for example the emergence of impolite language use which causes violations of language politeness. The use of Instagram in supporting current communication activities on the one hand can have a positive impact but on the other hand it will also have a negative impact.

The positive impact that appears can be seen with the presence of Instagram, which can facilitate communication, add insight, do online business, photography, and make account users more familiar with the world. But on the other hand the negative impact is also felt. The most notable thing is the use of language that is hurled at Instagram comments that are not polite and courteous.

To maintain good communication, the speaker must be able to choose the right strategy in having a polite conversation. Politeness is a very important aspect of language because it can facilitate interaction between speakers and interlocutors and things that are considered important by people who still adhere to culture and norms. The language used pays attention to etiquette, order, courtesy and contains high values of respect. The *politeness principle* relates to rules regarding social, aesthetic, and moral matters in speech acts (Rustono, 1999; Syahrul, 2008).

The most influential theory of politeness is the theory formulated by Brown and Levinson (1987) explaining that the problem of politeness is a fundamental thing in pragmatics because politeness is a universal phenomenon in the use of language in social contexts. Leech (1993, p. 206) explains that the principle of politeness can be translated into six maxims, namely (a) the maxim of wisdom (*tact maxim*), (b) the maxim of generosity (*generosity maxim*), (c) the maxim of praise (*aprobation maxim*), (d) the maxim of humility (*modesty maxim*), (e) the maxim of agreement (*agreement maxim*), (f) the maxim of sympathy (*sympathy maxim*).

Many studies on language politeness have been carried out, such as in Indonesia (Syahrul, 2008b), in the USA (Perez, S, 2003), in Turkey (Sulu, 2015), in Ghana (Agbaglo, 2017), in Malaysia (Ismail, MLH), and Hassan, 2016) and (Istiqamah, 2017) which state that politeness is very important in everyone's life because they believe that the implementation of politeness can reflect the culture of a society. Language politeness is a form of politeness and subtlety in using language when someone communicates both verbally and in writing, direct communication (*face to face*) and long distance (virtual) communication.

Ironically, this was done on the accounts of public figures such as Joko Widodo or Prabowo Subianto, as evidenced by research from (Siregar, 2020); (Sariah, 2020) also proves the same thing for the same character, namely Joko Widodo, the results of his research show that the meaning obtained in the Facebook comments column is that which contains elements of irony, insults, reproaches which ultimately demean and overthrow presidential and vice presidential candidates. Furthermore, (Dianastiti, 2018) describes ketidaksantunan language expressed in the comments field on @ganjar_pranowo Instagram account, that there is a violation of the principle of politeness committed by followers (*followers*) @ganjar_pranowo account. But not all of these comments are classified as language impoliteness, as research conducted by (Kustono, 2019) the results of his research show that Jokowi's Instagram followers have an optimistic attitude towards Jokowi's leadership and the level of politeness used by Jokowi's Instagram account *followers* in speaking is classified as good. However, from the many studies conducted on government officials, it can be concluded that government officials are indeed the food of the community. The point here as a public official, of course, whatever the action he takes will always get the attention of the public. There will be many demands that will come to government officials as leaders.

As previously stated regarding the state of the COVID-19 pandemic; particularly regarding the education sector; which has undergone many changes and systems; the most obvious is about online learning. Based on this, Nadiem Makarim as the current Minister of Education and Culture and the condition that Nadiem Makarim has only recently been active on social media, especially Instagram last

August; received a lot of welcome and the target of social media users, namely netizens on Nadiem Makarim's Instagram account. It should also be known that most of the users of Instagram are students or teenagers and adults who are still in educational institutions.

The researcher's interest in studying the politeness of netizens in commenting on this Instagram account is based on several reasons. First, Nadiem Makarim as Minister of Education and Culture of the Republic of Indonesia has just returned to being active after 2 years of fasting or not playing social media; At the time of more than 100 days of his tenure and also coincided with the state of the COVID-19 pandemic, Nadiem decided to be active again on social media, namely Instagram. Second, with the state of the COVID-19 pandemic; which has a clear impact or change for the education sector; Of course, Nadiem has become a target for Instagram social media users to convey various comments about the situation they are facing. Therefore, this research becomes even more important because this study was written to analyze how the principles of language politeness apply to comments on Instagram social media of certain groups of people. This study focuses on the politeness of netizens in the Instagram account of Nadiem Makarim, Minister of Education and Culture, seen from the politeness principles used by netizens in commenting.

METHOD

This type of research is a qualitative research with descriptive method. Descriptive method is done by analyzing the text and describing the findings in the text in the form of words or spoken from people and observable behavior. The data of this research is the speech of netizens in commenting on the Instagram account of Nadiem Makarim of the Minister of Education and Culture (@nadiemmakarim) which was obtained based on the original writings of netizens. The source of the data for this research is Nadiem Makarim's account of speech or writing in the comments of Nadiem Makarim's first post on August 17, 2020, regarding the remarks of the Independence Day of the Republic of Indonesia. However, the focus of the data that will be taken is comments about online learning.

Data collection techniques in this study were carried out with documentation, identification and note-taking techniques (Sudaryanto, 1993). Engineering documentation done is data to be studied have been documented before, that is by recording the screen or *screenrecording* using a *mobile phone*, of 1,448 comments; produces 163 screenshots of *mobile phones*. After the documentation technique is carried out, the next step is to identify data that is in accordance with the theory used, namely the principle of politeness. This note-taking technique is used when data has been identified.

The data analysis techniques used in this study were grouped into three stages, namely (1) The first stage was carried out to analyze the data that had been identified, from 1,448 comments, comments about learning half of the existing comments, the duration of time to identify the data was 20 hours; (2) The second stage is carried out when all data has been analyzed using the principle of politeness, from the analysis that has been carried out based on the theory used there are 148 comments, with a duration of 2 days; and (3) The final stage is to conclude the results of the discussion and write a report on the politeness of netizens in commenting on Nadiem Makarim's Instagram account.

RESULTS AND DISCUSSION

Based on the data collection process that has been carried out, in the comment pool of Nadiem Makarim's Instagram account, namely on Nadiem's first post on August 17, 2020 regarding the Independence Day of the Republic of Indonesia. The comments in Nadiem Makarim's first post totaled 1,448 comments. To find out if an utterance/writing complies or violates the principle of politeness, an indicator is needed that forms it. The indicator is taken from the definition of the maxim of the principle of politeness due to certain factors. (Leech, 1993, p. 206) explains that the principle of politeness can be translated into six maxims, namely (a) the maxim of wisdom (*tact maxim*), namely speech should adhere to the principle of always reducing its own benefits and maximizing the benefits of others in speaking activities. . (b) generosity *maxim*, namely the speech is expected to respect other people. Respect for others will occur when people can reduce profits for themselves and maximize

profits for others. (c) maxim praise (*approbation maxim*), the speech is expected to always try to give the award to the other party. (d) the maxim of humility (*modesty maxim*), namely the utterance is expected to be humble by reducing the praise of himself. (e) *agreement maxim*, namely if there is agreement or compatibility between the speaker and the speech partner in speaking activities; and (f) the *sympathy maxim*, which is an attempt to reduce antipathy between oneself and others and increase sympathy between oneself and others. Meanwhile, for indicators that violate the politeness principle, things are contrary to complying with the politeness principle.

In this study, the principles of politeness for netizen comments regarding online learning will be discussed. There are 148 comments regarding online learning. The results showed that comments about online learning from Nadiem Makarim's first post were dominated by netizens who used polite speech. Complying with the netizen's politeness principle in commenting on Nadiem Makarim's Instagram account in his first post there were 85 utterances or comments. Meanwhile, netizens violated the politeness principle in commenting on Nadiem Makarim's first post, there were 54 utterances or comments. In compliance with the principle of politeness and violation of the principle of politeness, there are only 4 maxims out of 6 maxims.

DISCUSSION

Use of Netizen Politeness Principles in Commenting on Joko Widodo and Prabowo Subianto's Instagram Accounts

Compliance with the Principle of Unity

Obedience to the Maxim of Wisdom

- (1) "Siang Pa @nadiemmakarim, saya dr kota Bandung,, anak saya sekolah di SD Swasta,,Alhamdulillah sekolahnya nurut sampai sekarang masih sekolah Online,tapi melihat beberapa sekolah apalagi sekolah negeri sudah yg melaksanakan tatap muka di tempat selain sekolah,,itu bagaimana yah pa? emg ada izin dr Pemerintah? (@usaniskala)"
- (2) "Sejujurnya saya juga pengen ngeluh soal sistem kuliah online ini, tapi ngeliat berapa banyak yang ngeluh ke

pak Nadiem saya gak mau nambah keluhan yang dateng. Saya cuma bisa berharap menteri dapat mendengar keluhan kami dan segera memperbaiki sistem pendidikan online ini, saya percaya pak Nadiem orang hebat yang amanah. insyaAllah pak Nadiem dan team kemendikbud pasti lagi mengusahakan perubahan perubahan yang terbaik bagi para pelajar dan mahasiswa, sehat selalu pak saya tunggu perubahan yang lebih baik dalam sistem online ini.(@gita.aryanii)"

- (1) "Afternoon Pa @nadiemmakarim, I'm from Bandung, my child is studying in a private elementary school, Alhamdulillah, according to the school, until now it's still an online school, but seeing some schools, especially public schools, have held face-to-face meetings in places other than schools, how's that? dad? Is there a permit from the government? (@usaniskala)"
- (2) "Honestly, I also want to complain about this online lecture system, but seeing how many complain to Mr. Nadiem, I don't want to add to the complaints that come. I can only hope that the minister can hear our complaints and immediately improve this online education system, I believe Mr. Nadiem is a great person who is trustworthy. God willing, Mr. Nadiem and the Ministry of Education and Culture team will definitely strive for the best changes for students and students, always healthy, sir, I am waiting for better changes in this online system.(@gita.aryanii)"

Speeches (1) and (2) are utterances that obey the maxim of wisdom because the utterances maximize the benefits of others. The context of the speech occurred when netizens (1) commented about their child's school still complying with the ministerial regulations for online learning; and netizens (2) commented on the online education system in universities. Netizens (1) and (2) provided support and input to Nadiem Makarim for the best changes to be made for students. In speech (1) "*my child is studying in a private elementary school, Alhamdulillah, according to the school, until now it is still an online school*". The speaker gives a statement or provides information that the place where his child goes to school is still obedient and obedient to the Minister's

regulations to conduct online learning. This opinion is certainly an advantage for Nadiem, who has the support of the policies he implemented during the pandemic. In accordance with the principle of obeying the maxim of wisdom (Dianastiti, 2018) speakers maximize the benefits of others.

Likewise, the speech (2) conveyed by netizens. Opinions on speech (1) and speech (2) are different, but still lead to benefits for Nadiem Makarim who gets support and approval from the policies he enforces. And also get supportive advice for the good that goes beyond policies and system changes for online education or online learning.

Obedience to the Maxim of Generosity

- (3) “Sekolah dibuka salah, ditutup juga disalahin....Semangat ya, jgn bingung, patokan nyawa lebih penting, kuatkan mental (@elizabethundip)”
- (4) “PAK NADIEM SEMANGAT MELAYANI BACOTAN MAHASISWAMU PAK (emot love), (@floceana_).”
- (3) “Schools were opened wrongly, they were also wrongly closed.... Be enthusiastic, don't be confused, the standard of life is more important, be mentally strong (@elizabethundip)”
- (4) “PAK NADIEM SPIRIT OF SERVING YOUR STUDENT BACOTAN, Sir (emot love), (@floceana_).”

Data (3) and (4) are utterances that comply with the maxim of generosity because the utterances maximize losses for themselves and maximize the benefits of others. This context can be seen from the comments of netizens who support Nadiem for what he does or the policies he takes in dealing with the pandemic for education in Indonesia. In speech (3) “*School was opened incorrectly, it was also wrong to close it....Enjoy yes, don't be confused*”. Speakers encourage Nadiem, and support Nadiem to stay focused and not confused. Because according to the speaker of any policy taken by Nadiem, there will still be pros and cons; for that the speaker gives advice and encouragement.

Not unlike netizens (3), netizens (4) also did the same thing, which was to encourage Nadiem. The speech in data (3) in this case provides a statement that gives freedom to other people. Giving something that produces an

effect in the form of one's own actions and desires, such as encouragement and support and prayer. In accordance with the principle of complying with the maxim of generosity (Dianastiti, 2018) speakers try to think of benefits for others and put aside interests. Likewise with speech (4), the speaker seems to obey the maxim of generosity because his speech maximizes harm for himself. This can be seen from the statements in the comments and giving freedom to others. In this case, the speaker seems to put aside his personal interests. From the speech conveyed, the speaker's form of generosity harms himself by continuing to support and encourage Nadiem Makarim.

Compliance with the Maxim of Praise

- (5) “Pak semangat terus ya pak memperbaiki pendidikan Indonesia dikala seperti ini, insyaallah pasti ada jalan terbaik, sehat selalu yaa pak (@mejikuhibinico)”
- (6) “SERAHKAN TUGAS KEPADA PAK NADIEM AJA BAPAK MENTERI TAU KOK KALIAN NGELUH KALIAN SUSAH ☹️ TAPI ITU SEMUA BUAT KEBAIKAN BERSAMA NTUK KESEHATAN KEPADA SELURUH SISWA DAN MAHASISWA DI SELURUH INDONESIA/MEMBANTU MENYEHATKAN SECARA MENTAL DAN PSIKOLOGIS TEMEN TEMEN MAKANYA DITIADAKAN NYA SISTEM BALAJAR DARING DARING ☺️ (@gabutsprojectswear.id).”
- (7) “Yang coment anak sekolahan semua yang minta sekolah kembali aktif (emot api membara) saluuuutt (@biji.pveler).”
- (5) "Sir, keep up the enthusiasm, sir, to improve Indonesian education at a time like this, God willing, there must be the best way, always be healthy, sir (@mejikuhibinico)"
- (6) "TURN TASK TO PAK NADIEM AJA FATHER OF THE MINISTER OF TAU KOK YOU complaining YOU HARD ☹️BUT IT ALL FOR GOOD TOGETHER ntuk HEALTH TO ALL STUDENTS AND STUDENTS THROUGHOUT INDONESIA / HELP HEALTHY IN MENTAL AND PSYCHOLOGICAL temen temen So dispensed HIS SYSTEM Study abroad ONLINE ONLINE ☺️(@gabutsprojectswear.id).”

- (7) "The comments are all school children who ask for school to be active again (smoldering fire emoticon) saluuuutt (@biji.pveler)."

Data (5), (6) and (7) are speeches that obey the maxim of praise because the speaker obeys the maxim of praise by maximizing praise to the party in question. That is, giving sincere praise to others that can be in the form of admiring, respecting, and not condescending. In data (5), the speaker conveys expressions of enthusiasm and prayers for Nadiem. The sound of speech (5) "*Sir, keep on being enthusiastic, sir, to improve Indonesian education at a time like this, God willing, there must be a best way, always be healthy, sir .*" The speaker gives encouragement and praise to Nadiem who can definitely do his best and prays for Nadiem to always be healthy. This is a sincere support from students for Nadiem Makarim.

Likewise, the statements (6) and (7) conveyed by netizens. Opinions on speech (6) with speech (7) are different, but still lead to providing support and praise. The difference is in speech (6) netizens give support and trust to Nadiem, while in speech (7) netizens give praise to students; schoolchildren or students. That is, the speaker directly admires and gives praise to students or schoolchildren who are in Nadiem's comment pool; who left comments for schools to be active again or reopen. Compliance with the maxim of praise is evidenced by the word "*saluuuutt*" in the sentence he wrote. While in speech (6), netizens provide support for online learning policies that are applied to pandemic conditions or circumstances. This is the right thing to do, for the common good. From the analysis carried out, this data is categorized as complying with the maxim of praise.

The Obedience of the Maxim of Sympathy

- (8) "Pak, kami para maba pengen ke kampus pak. Gunakan protokol kesehatan, kemarin pas kami utbk saja kami benar2 menurut dengan protokol kesehatan, tolonglah pak, banyak yang mengeluh dengan keadaan tidak punya kuota dsb, kan kasihan pak (@april_24400)."
- (9) "Sekolah segera dibukak saja Pak (@Iqmn.an)."
- (10) " Pak tolonglah kami sekolah seperti biasa sekolah tatap muka (@iqbalumarsyah)."

- (11) "Kapan sekolah di bukak pak di rumah teros bosen (@renanda34)."
- (12) "#KAMIINGINSEKOLAH (@puguhsu_)."
- (13) "Pak saya udah capek sekolah online pak (@ramafairaz)."
- (14) "Pak sayaa capekkk belajarr onlineeeee (emot menangis 4 buah), (@viral.dandyyy)."
- (15) "Sekolah kapan masuk pa? Pusing daring teruss (@abp2345)."
- (16) "Pak, kapan sekolah dibukak pak? (emot menangis) Tolong bukak sekolah pak (emot memohon), (@tinkerrbbel)."
- (17) "tolong dibantu sekolah anak anak yg kurang mampu, dengan adanya sekolah online mungkin mudah buat yang punya hp tapi susah buat rakyat miskin, hp dan kuota perlu dana juga pak, tolong permudah mereka . terima kasih (emot memohon), (@ptr_ve)."

- (8) "Sir, we freshmen want to go to campus, sir. Use the health protocol, yesterday when we were just for it we really obeyed the health protocol, please sir, many complain about the state of not having a quota, etc., sorry sir (@april_24400)."
- (9) "School will be opened soon, sir (@Iqmn.an)."
- (10) "Sir, please help us go to school as usual face-to-face school (@iqbalumarsyah)."
- (11) When will the school open, sir at the home of teros bosen (@renanda34)."
- (12) "#WE INTENDED SCHOOL (@puguhsu_)."
- (13) "Sir, I'm tired of online school, sir (@ramafairaz)".
- (14) "Sir, I'm tired of studying, olineeeeeee (crying emoticons 4 pieces), (@viral.dandyyy)."
- (15) "When do you start school? Keep dizzy online (@abp2345)."
- (16) "Sir, when does school open, sir? (crying expression) Please open the school sir (begging emotion), (@tinkerrbbel)."
- (17) "Please help schools for underprivileged children, with online schools it might be easy for those who have cellphones but difficult for the poor, cellphones and quotas need funds too, sir, please make it easy for them. thank you (begging emoticon), (@ptr_ve)."

The data (8), (9), (10), (11), (12), (13), (14), (15), (16) and (17) are compliance with the maxim of sympathy by maximizing sympathy

for himself and for others. This context can be seen from the comments of netizens who asked me to sympathize with him and also to feel sympathy for others. On data (8) "*Sir, we freshmen want to go to campus, sir . Use the health protocol, yesterday when we were just for fun we really followed the health protocol, please sir*" The speaker asked for Nadiem's sympathy for himself or others who felt the same situation as him, namely being a new student.

Likewise with speech (9), (10), (11), (12), (13), (14), (15), and (16), netizens ask for sympathy and ask for help for what they want. ; In this context, it is students or schoolchildren who comment on this matter. Like the following speech, (16) "*Sir, when does school open, sir? (crying expression) Please open the school, sir (begging emotion)*", the speaker pleaded and wanted the school to be opened. Some of the comments in Nadiem's post, the most dominant statement is that schools are open; face-to-face school; and expect sympathy from Nadiem's side; if in fact they are bored, stressed and don't like online school. So the dominant findings in Nadiem's pond are compliance with the maxim of sympathy, namely maximizing sympathy for themselves; In this situation, they are students or schoolchildren who are the party undergoing education and expect sympathy and respect from those who manage their education or their adults.

In data (17) there is compliance with the maxim of sympathy by maximizing sympathy for others. In speech (17) in this case the speaker shows sympathy and care for the world of education or people who are not worthy and are not lucky in getting an education. This shows that there is sympathy for other people or in this case for underprivileged children. So it can be concluded that data (17) is categorized as obeying the maxim of sympathy.

Violation of the Maxim of Politeness

Violating the Maxim of Generosity

(18) "Assalammualikum warrahmatullahi wabarrakatuh Pak Nadiem. Saya salah satu pelajar di Indonesia, di sini saya mau nyampein unek2 saya Pak, saya dan saudara2 saya kesulitan mengikuti pembelajaran online Pak, hpnya ndak kuat, karna kentang, guru2 saya juga menggunakan aplikasi2 yg tidak

seragam, ada yg pakek google classroom, m.team, schoology, jadi harus install semua Pak, kuota juga boros, gak efektif, buat beli nasi mending Pak, boros2 tapi ilmu ndak masuk, Cuma dapet pusing ngga bisa ngerjain tugas. Sekian dari saya Pak, makasih waktunya. Wassalammualikum warrahmatullahi wabarrakatuh (@dhamaruet)."

(19) "pak menteri jangan bolehin sekolah tatap muka nanti klo para siswa terpapar virus corona mas menteri nggak mau nggantiin kan yaudah jangan langsung ambil tindakan kbm tatap muka nanti yang malah awlanya daerah nya zona hijau malah jadi zona merah. Mending biar pjj nya lancar kasih bantuan bagi siswa yang nggak punya hp dikasih hp terus beliin kouta terus bilang sama guru klo suruh ngumpulin tugas kesekolah negosiasi dulu sama guru lainnya biar nggak seminggu 4 kali bolak balik kesekolah (@ff.amquens)."

(18) "Assalammualikum warrahmatullahi wabarrakatuh Mr. Nadiem. I'm a student in Indonesia, here I want to share my findings, Sir, my brothers and I have difficulty participating in online learning, Sir, the cellphone is not strong, because of potatoes, my teachers also use applications that are not uniform, some use Google Classroom, m. team, schoology, so you have to install everything, sir, quota is also wasteful, not effective, it's better to buy rice sir, it's wasteful but knowledge doesn't come in, I just get dizzy and can't do assignments. That's all from me sir, thank you for your time. Wassalammualikum warrahmatullahi wabarrakatuh (@dhamaruet)."

(19) "Mr. Minister, don't allow face-to-face schooling later if students are exposed to the corona virus, Mas, the minister doesn't want to change it, okay, don't take direct action on face-to-face kbm later, when initially the green zone turned into a red zone. It's better to let the PPJ run smoothly, give assistance to students who don't have cellphones, they are given cellphones and then buy them and then tell the teacher if they ask them to collect school assignments, negotiate with other teachers so that they don't go back and forth to school 4 times a week (@ff.amquens)."

Data (18) and (19) are speeches that violate the maxims of generosity and disrespect because disrespectful speech to others will occur if people maximize profits for themselves and minimize benefits for other parties. This context can be seen from the comments of netizens who maximize profits for themselves and their circumstances in undergoing online learning. They convey the difficulties and advantages that they must have but by cornering the teacher or other parties.

In utterances (18) and (19) both show the minimization of profits for the other party, namely they both corner the teacher. In accordance with the principle of violating the maxim of wisdom in research (Dianastiti, 2018) speakers only maximize their own benefits and minimize the benefits of others. So it can be concluded that data (18) and (19) are categorized as violating the maxim of generosity.

Violating the Maxim of Praise

- (20) "Nasib orang gunung ga ada sinyal apalagi listrik masih giliran, inpo kuota gratisan dan selama bisnis kuota internet terbang (emot ketawa) apalagi bumn cuan banyak. Semoga netizen bisa mengeluh resah diakun pak menteri saya yakin 100% keluh resah +62 tak bisa didengar karna konglomerat lebih mendengar para yang punya uang daripada orang bawahan. Gartiskan SPP atau masuk sekolah? (@bima4i)."
- (21) "Saya benar-benar merasakan kemerdekaan belajar di masa pandemi ini MERDEKA. (@prayogo_kukuh22).
- (22) "Pak.....bapak pikir lagi coba pa, bapak bisa mikir enggak kita sebagai para murid tuh susah banget belajar online Coba pikir lagi kayak gini gimana pendidikan mau maju, Mikir lagi napa....kesel batt..klo mau pake sistem ganjil genap dah... nanti saya bantu susun..masa bapak gak punya ide..kalo saya jadi bapak saya tuangkan aspirasi saya... benar..saya sudah punya ide bagaimana agar kapasitas sekolah tidak sampai 50%.... (@kakaafaf_)."
- (20) "The fate of the mountain people is that there is no signal, let alone electricity, it's still their turn, the input of quota is free and while the internet quota business is flying (laughs), let alone a lot of BUMN. Hopefully netizens can complain about being anxious on the minister's account. I'm 100% sure that

the complaints +62 can't be heard because conglomerates listen more to those who have money than subordinates. Take tuition or go to school? (@bima4i)."

- (21) "I really feel the freedom to learn during this pandemic. MERDEKA. (@prayogo_kukuh22).
- (22) "Sir... you are thinking again, sir, can you think about whether we as students are really difficult to learn online. Think again like this, how will education progress, what are you thinking about.... I'm annoyed, if you want to use the odd-even system... I'll help arrange it later.. if you don't have an idea.. if I were a father, I would pour out my aspirations... that's right.. I already have an idea how to make the school's capacity not reach 50%.... (@kakaafaf_)."

In the speech data (20), (21), and (22) are utterances that violate the maxim of praise, namely the maxim that intends to threaten the face of the interlocutor; say unpleasant things to others, berate, demean, criticize and slander others. In data (21) the speaker threatens the face of the party in question by criticizing and insinuating Nadiem; with Nadiem's leadership policy which is #MerdekaBelajar; netizens (21) quipped outright, mocking that online learning is true freedom of learning; means getting nothing. In this case, netizens in their comments are very threatening the face of the party in question and do not give awards.

Meanwhile, netizens (20) and (22) said that they were more reproachful and condescending. The data is certainly a comment or tour that violates the maxim of praise. This is certainly a violation of the maxim of praise because the speaker threatens the face of the party in question by directly criticizing, criticizing, insinuating and using language that hurts feelings.

Violating the Maxim of Agreement

- (23) "masuk sekolah aja dihalangin koq mardeka... (@c3_feb)."
- (24) "Pak jaga jarak pak, apakah foto ini editan pak?, sekolah sampai daring. Tapi foto bareng bisa (emot api membara), (@_terbaikhariini)."
- (23) "Why don't you stop going to school? Mardeka... (@c3_feb)."

- (24) "Sir, keep your distance, sir, is this photo edited, sir? The school has gone online. But you can take a photo together (smoldering fire emoticon), (@_besthariini)."

In data (23) and (24) it is an utterance that violates the maxim of agreement. It can be seen from the data (23), that the speaker expresses his opinion that "*you just don't want to go to school, why don't you stop ...*" the speaker does not understand the context and judges unilaterally. Likewise, data (24), which provides comments regarding the post from Nadiem; namely regarding the pose of Nadiem hugging the children in the photo he posted; and reveal why online schools? But taking photos together or as drawn with hugging can or with the intention of not keeping a distance; it is an utterance that violates the maxim of agreement.

It can be concluded that the speaker is too excessive in expressing his opinion and concludes unilaterally without thinking about whether or not the opinion is approved by the other party. The speaker does not think that the photo could have been taken not at this time or in a healthy manner and logically the photo or the activities in the photo are for the purpose of celebrating independence day; which have been carried out following the health protocol and have not been carried out for a long time. This is certainly too eccentric and does not think in expressing his opinion and concludes unilaterally without thinking about whether the opinion is reasonable, approved or not against the other party so that it violates the maxim of agreement.

Violating the Maxim of Sympathy

- (25) "Pak saya harap sekolah dipercepat untuk tatap muka karena guru hanya memberi tugas tanpa memberi penjelasan dan kami para murid mengerjakan tugas dengan bantuan google (@alextrng)."
- (26) "#PEMBELAJARANDARINGTIDAK MENGHASILKANAPAAPA
- (25) "Sir, I hope the school can be accelerated for face-to-face meetings because teachers only give assignments without giving explanations and we students do assignments with the help of google (@alextrng)."
- (26) "#PEBELAJARANDARINGTIDARIN GTASINO WHAT

Data (25) and (26) are utterances that violate the maxim of sympathy. It can be seen from the data (25), that the speaker expresses his opinion about the state of learning carried out by the teacher. This of course violates the maxim of sympathy. The utterances conveyed by netizens do not show sympathy for other parties; in this case, the teacher does not care about the effect or impact of his words, the school is accelerated; speakers do not consider the health impact. Likewise, netizens (26) who do not care about the party in question or do not have sympathy for the party in question.

CLOSING

After conducting a scientific review of netizens' speech in commenting on Nadiem Makarim's Instagram account, the Minister of Education and Culture regarding online learning, it can be concluded that it is clear that netizens' comments in commenting on Nadiem Makarim's Instagram account can be categorized as polite and adhere to the principles of politeness. Because netizens who comment on Nadiem Makarim's Instagram account are mostly students or schoolchildren. It's also because Nadiem Makarim has just been active again on Instagram social media; in the first post, many welcome greetings; support and blue tick. But also because Nadiem's figure as a Minister of Education and Culture is certainly a spotlight and a target for Instagram users from various circles; especially with the current pandemic situation, Nadiem's relationship is very important after the Minister of Health, namely in the education sector. It is not impossible that netizens directly voice their opinions, support, input, complaints, feelings and dislikes, as well as something related to online learning.

The results of the study show that comments about online learning from Nadiem Makarim's first post on August 17, 2020, regarding the remarks of the Republic of Indonesia's Independence Day are dominated by netizens who use polite speech or obey the principles of politeness. The comments that were found a lot were comments from school children and students for schools to be reactivated or they wanted schools to be opened and face to face. This is certainly a spirit that appears from the students and a positive thing. Complying with the netizen's politeness

principle in commenting on Nadiem Makarim's Instagram account in his first post there were 85 utterances or comments. Meanwhile, netizens violated the politeness principle in commenting on Nadiem Makarim's first post, there were 54

utterances or comments. In compliance with the principle of politeness and violation of the principle of politeness, there are only 4 maxims out of 6 maxims.

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