Verbal Violence During Jakarta Election (Pragmatics Study)

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Abstract – Throughout the history of regional elections in Indonesia, Jakarta Election is one of the most excited, phenomenal, and controversial. It is not only fully loaded with political contents, but also has implications for the use of language as its political means. Apparently, the use of language in political discourse in the mass media is not longer bringing the clarity of meaning because it has been manipulated for the interests of political elites and certain groups, resulting in language manipulation and deviation of language functions as a tool of cooperation. This situation is growing rapidly due to the freedom of the press and social media in Indonesia which has become more liberal since the era of reformation and globalization. This is what encourages people to be more open to express their voices, from brilliant arguments, suggestions, and solutions until mockery on the emerging political issues, whether found in newspaper or electronic media until comments or complaints in social media. Thus, this article is a part of the result of the study entitled: “Verbal Violence in Political Discourse During Jakarta Election: A Study of Socio-Pragmatic Discourses”.

Keywords – Verbal Violence, Political Discourse, Jakarta Election, Politeness.

I. INTRODUCTION

A. Background of the Problem

Why Jakarta elections become the most excited, phenomenal and controversial elections in these days? There are several strong reasons behind it. First, Jakarta is not just the administrative capital of Indonesia, but it is also where the heart and soul of Indonesian politics is. Second, Jakarta Election is arguably loaded with the political interests of two major powers; the government and the opposition along with its supporting parties. Third, one of the candidates as well the current governor of Jakarta caught up in blasphemy case that triggered a prolonged polemic, not only in Jakarta but also spreads into greater areas in Indonesian territory. Fourth, based on some observers’ estimation, Jakarta election is the benchmark of political temperatures in Indonesia in general.

Regardless of the exactness of these reasons, the phenomenon in the Jakarta elections is not to be taken lightly, at least very important in terms of the use of language contained in the election discourse.

In principle, language serves as a means to communicate and to show identity their speakers. It means, the speakers can convey their actual feelings, ideas, and opinions, through language practice. Pragmatic, as a part of linguistics, in carrying out its function as a communication tool and also as a tool of interaction between human beings, requires three components needed in the process of communicating, i.e. communicating parties (speaker and hearer), information provided (contents and messages) and tools used (speech and manner of disclosure). In this section, communication will succeed, if it is marked by the reactions given to the speakers as a sign that the contents or messages received in accordance with the speaker’s intended meaning or communicative (Agustina, 2017) [130]). Not the other way around, pragmatics will fail along with reaction in the form of complaints against statements or ideas that result in prolonged protests, protests, or polemics. In terms of power and effect of contextual or contextual meaning of the message, language is ultimately effective for creating an influence and at the greater stage, it can be a political tool for seizing the power.

In connection with that reasons, based on temporary monitoring on discourses used in the recent Jakarta Election, it was found that some news were packaged in a particular language style used by political and community elites, who were generally rude, containing lies, and tends to twist the facts. This, potentially causing unrest in the community, can even lead to conflict. In this case, language as a political tool can become superfluous as it falls into a means of cursing, insulting, and exposing others’ evil. Language becomes a tool for waging the conflict, hatred, SARA sentiments, and assassinations of political opponents, both on television and in print, even on social media (Agustina, 2017) [131].

In fact, in truth in politics, words have a powerful power to influence and change the paradigm into a better direction. In this regard, politicians are required to communicate ideas and ideas smoothly to various parties clearly. So also journalists, in its function must convey and review the news about activities and political issues that occur in the middle of society objectively and impartially. No exception to the general public, they are also expected to respond and provide a good response in the form of input, criticism, and refutation of the thinking and performance of political elites. In short, all the components involved in political discourse should express their ideas with courtesy and not offend, to hurt the feelings of the partners.

In Indonesia, the largest consumers of newspapers and TV viewers and also the highest users of news on the internet as a social media, are generally political elites or political communities; at least they can be classified as people who are interested and orientated to politics. This is confirmed by Feth (in Hanazaki, 1998) [122] that “political society is the largest reader of newspapers.” Thus, it is almost irrefutable that political content automatically becomes the most selling or interest content on the market. This situation is exacerbated by the freedom of the press in Indonesia which is increasingly leaning towards liberal since the reform era (Ardianto & Erdinaya, 2004) [155]. These facts trigger and encourage free speech and speech culture for the wider community, even almost without
ethical boundaries in various ways, styles, and slogans that often lead to verbal violence. This phenomenon is not only sourced from the political elite, but also imitated by society to the lowest level; this complexity mixed from the competent side on politics to the incompetent one, ranging from the old to the young, all of them mixed and accumulated into a unified political discourse of the Jakarta Election.

Nevertheless, Indonesia as a culturally rich and noble civilized nation, the function and noble role of language in the midst of society cannot be contaminated with such premature reason. Therefore, the results of this discussion are expected to provide feedback to the parties related to the dangers of the use of language that is not polite to the stability of security and public comfort.

B. Goal

Based on the phenomenon described above, the discussion of this research is important because the language as a political tool can be worthless. It falls into a means to cursing, berating, exposing other people’s badness so as to potentially waging conflict, hatred, blasphemy case, and character assassination. This discussion is part of the research result being entitled Verbal Violence on the Jakarta Election: Socio-Paragmatic-Wacana Review in which this article is devoted to the pragmatic study. Therefore, it aims to “reveal the level of public politeness in political discourse on Jakarta election,” by previously determining (1) the forms of expression of verbal violence used, (2) the types of speech acts used, (4) selected speech strategies, and (3) determine the principles of politeness that are violated in the discourse of Jakarta elections.

C. Theoretical Frameworks

This discussion is based on theories on (1) the style of language, as the expression of verbal violence, and (2) the language and speech act. Of the many language styles and figures of speech associated with verbal violence, the satire language styles are more closely related than others. There are four types of figure of speech that are included in the satire language style. (1) Sarcasm, the rudest, harshest, sarcastic, mocking, insulting, derisive without parable so it hurts for those who receive it. (2) Cynicism, one of the rudest figures of speech. (3) Irony, the most subtle kind of satire, the listener usually does not feel it directly because it uses the opposite expression. (4) Alusio, this one generally uses the familiar proverbs/phrases in the process (Keraf, 2007).

Politeness is a procedure or custom that prevails in society in the form of social behavior that is determined and agreed upon by a particular society. Modesty is an interpersonal relationship system designed to facilitate interaction by minimizing the potential for conflict and the constant confrontation in human relationships (Lakoff, 1975). Politeness also as a property associated in the speech that the speaker believes that the speaker does not transcend or deny his rights in fulfilling his obligations in speaking (Frasser, 1980). In addition, courtesy is an attempt to render the beliefs and disrespectful opinions as small as possible by adhering to the principle or maxim of politeness principle (Leech 1993) [206-207] in six categories. (1) The principle of wisdom (tact maxim) or the sense-weighing principle, whereby the speaker attempts to minimize the doubts of others, or maximizes the profit of others. (2) The principle of acceptance (generosity maxim), or the principle of generosity, in which speakers maximize self-doubt and minimize self-gain. (3) Principle of mercy (praise maxim) or praise or reward principle, whereby speakers maximize respect for others and minimize disrespect for others. (4) The principle of humility (modesty maxim), in which speakers maximize self-disregard and minimize respect for oneself. (5) The principle maximization or agreement principle, whereby speakers maximize compatibility or agreement with others and minimize discrepancies or disagreements with others. (6) The principle of sympathy (sympathy maxim), in which speakers maximize sympathy and minimize antipathy.

In addition, creating a polite speech in communicating is closely related to the type of speech acts used. Searle (1975) [11-12] classifies acts of illocution in 5 types of speech acts. (1) Assertive speech act, involves the speaker to the truth of what he says, such as: stating, reporting, indicating, and mentioning. In this speech acts, the level of vulnerability of the “face” of the speaker is eminent because it is related to the truth of the expressed utterance. (2) Directive speech act is used by the speaker to ask the hearer to do something mentioned in the utterance, in the form of ordering, dictating, demanding, pleading, suggesting, appealing, and advising. This speech has the potential to threaten face to the form of ordering, because it commonly can be softened by using false sentences, solicitation, and prohibitions. (3) Expressive speech acts, conducted with the intent of an evaluation of the things mentioned in the utterance, such as: praise, criticize, criticize, say thank you, and complain. A somewhat competitive one is the criticism of speech, so it is advisable to use a bid imperative and a solicitation in interrogative construction. (4) Commisive speech acts, binds its speakers to carry out what is mentioned in their utterances, such as pledge, swear, and threaten, and tend to be pleasant and less competitive because they do not refer to the interests of speakers but to the interests of the speaker. (5) Declarative speech act, the speaker is committed with the intention of creating new things (status, circumstances, etc.), such as deciding, canceling, permitting, prohibiting and forgiving, which is usually done by an authorized person in a terms of reference institutional.

Referring to the politeness strategy, ecoding to Brown dan Levinson (1983) [38-42] every speaker before speaking should consider whether his/her speech will hurt the feelings of his/her hearer. (1) If the speaker is willing to keep his/her speech, the face, the speaker must try to speak politely. (2) If the speaker is willing to violate the positive face of the speaker (for his/her good reputation), then the speaker uses a positive politeness strategy. (3) If the speaker is willing to violate the negative face of the speaker, (violates the speaker’s desire not to be disturbed or diminished by his/her rights), then the speaker uses a negative propriety strategy (see Yule, 2006) [107]. In its implementation, the strategy of telling is formulated in five strategies by Brown and Levinson (1987) [92], with the aim of reducing the disappointment of the speaker (speech partner) for the acts
performed by the speaker: (1) a plain-straightforward strategy. (2) Strategies with positive courtesies, (3) strategies related to courtesy of negative politeness, (4) vague speech strategies, and (5) silent or talk-to-yourself strategies.

To determine the level of politeness, it can be based on some degree of politeness. For this discussion, the parameters used are the scale of the continuity of speech delivery according to Blum-Kulka (1985) [5-6], the strategy of speech (1) is called straightforward, ie speaking without using the way or directly express the intended purpose by using only the inner structure (deep structure) While strategy 2-5 is called an indirect strategy because the inner structure is replaced by the birth structure according to the context and the speech situation. Direct-talking strategies are more likely to threaten the face so that they are more likely to produce discourteous or less polite speech; Otherwise the indirect strategy further reduces the threat of the face so that gave birth to polite or slightly more polite.

II. Methodology

This discussion is the result of the qualitative research as it is oriented to natural objects (Moleong, 2010) [11]; and is descriptive which to prioritize the depth of appreciation to interaction of the among concepts in which being studied empirically (Semi, 1993) [24]. The subject of this discussion is expressions of verbal violence contained in news, reviews, opinions and comments about Jakarta election in: (1) print media Rakyat Merdeka, (2) electronic media Kompas.com, Liptutan6.com, and (3) social media likes Instagram and Facebook. All data was downloaded in a period of January -April 2017, during the campaign until the winner's determination.

The selection of data sources is done randomly without any particular tendency and the inclusion of social media as a source of data because it can be accessed by anyone so it is the same as the mass media and already in the realm of public speaking. Analyzing data through content analysis method is done to reveal, understand, and capture messages in data, and make conclusions obtained through identification and interpretation of data (Endaswara, 2011) [160].

III. Data Analysis

A. Verbal Violence during Jakarta Election Discourse in print Media

The printed media as a source of data for this discussion is the newspaper entitled “Rakyat Merdeka”. This newspaper is national-level newspapers and representative for Jakarta society in particular and the people of Indonesia in general. The data were focused on the "twittpolitik" column on the first page observed for four months (January to April 2017) and were taken randomly for 20 days with the acquisition of 39 data containing the expression of violence. Here is some data as an example.

1. Jagad politik sudah mulai rama.. Tidak apa-apa saling silang pendapat, asal jangan berkutat di kubangan fitnah. Yuk, kita bangun negeri kita. (M, RM:11/1/17) ‘The political universe is starting to rumble. It does not matter if it's different, as long do not get trapped in a slander pool. Let us build our country together’.

2. Kalau pengin berkepala bodong/Lalu apa suara/ Kalau pemimpin berkata bohong/ Lalu apa kata dunia. (TS, RM:11/1/2017) ‘If the head of the penguin is empty / Then what is the voice/ if the leader lies / Then what will the world say’.


5. Memilih pemimpin kafir itu "sesat", tetapi memilih pemimpin yang suka "meng-kafirkan" orang, itu juga sesat... Ya Allah mohon petunjuk Mu. (LE, RM:20/2/17) ‘Choosing a non-Islamic leader is ‘mis-guided,’ but choosing a leader who likes to ‘arraign’ people, is equally misguided. Oh God, I beg for your guidance’.

6. Ingin tahu seseorang korup/tidak, beri dia kekuasaan. Ingin tahu seseorang cendekiawan/anggota gerombolan, beri dia PILKADA. (S, RM:20/2/17) ‘Want to know someone is corrupt or not, give him a power. Want to know someone a scholar or member of a gangster, offer him an election’.

7. Pilkada DKI membuatkan sisi gelap agama. Betapa jahatnya agama yang dipolitisasi. Betapa jahatnya orang-orang beragama. (g), RM: 14/3/17) ‘The Jakarta Election shows the dark side of a religion. How wicked if religious teachings have been politicized. How wicked these people are.’.

8. Dari Senayan sampai Istana, berjerjer Tukang Orba. Sambung menyambung menjadi satu, itulah kekuasaan. (RG, RM:16/03/17) ‘From Senayan to the Palace, those are New Order’s actors. If connected together, that is hypocrisy’.

9. DEBAT itu ada program terbaik bukan ada omong kosong. (FR, RM: 3/4/17) ‘DEBATE is the show of the best programs, not a mutual nonsense’.

10. IBLIS juga bisa beri kekuasaan. Tapi bedanya kekuasaan yang datang dari TUHAN membawa keberkahan sedang yang dari IBLIS membawa kebersakan. (AM, RM: 6/4/17). ‘SATAN can be a ruler. However, the difference of power coming from the LORD brings a blessing, while SATAN leads to a total destruction’.

Based on 39 data that has been identified, it can be classified as follows.

Table 1. Data Classification of Verbal Violence Usage on Jakarta Election Discourse in Print Media

<table>
<thead>
<tr>
<th>Figure of Speech</th>
<th>Total</th>
<th>Type of Speech</th>
<th>Total</th>
<th>Speech Strategy</th>
<th>Total</th>
<th>Politeness Principle</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sarcasm</td>
<td>6</td>
<td>Assertive</td>
<td>11</td>
<td>Bald on the record</td>
<td>9</td>
<td>Obey</td>
<td>12</td>
</tr>
<tr>
<td>Cynicism</td>
<td>20</td>
<td>Directive</td>
<td>9</td>
<td>Negative politeness</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Irony</td>
<td>13</td>
<td>Expressive</td>
<td>19</td>
<td>Positive politeness</td>
<td>8</td>
<td>Violate</td>
<td>18</td>
</tr>
<tr>
<td>Alusso</td>
<td>1</td>
<td>Commusive</td>
<td>-</td>
<td>Indirect</td>
<td>7</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Based on the classification of data, some of the discussion can be put forward as follows. First, in terms of diction or phrase used, it turns out the most dominant masters appear
is a form of cynicism as it is found in data (3, 6, 8, 9), irony (1, 2, 4), and sarcasm (5, 7, 10). That is, the use of verbal violence focuses on the rather coarse innuendo. Second, in terms of the use of the type of speech, it turns out that the most dominant is the type of expressive (2, 3, 7, 8, 9, 10), which in the data has the potential to threaten politeness because it is expressed in a way to criticize (3, 9), insinuate (1, 2, 10), blame (5), and regret (7); although some of them use assertiveness by way of stating and mentioning (6), and directive by way of inviting (4) and counseling (5). Third, in terms of strategy speak, it turns out frank conversation without dominance is very dominant use (4, 6, 7, 8, 9, 10) than negative politeness (3, 5), positive (1), and vague (2). That is, facial vulnerability is higher because that is used is a direct strategy. Fourth, in terms of the principle of politeness used, the fact that the violating (4-10) is more dominant than those who obey (1-3). Thus it can be concluded the verbal violence of politically discouraged people in the column “twitpolitik” Rakyat Merdela ‘quite threatening the face’ partners said.

B. Verbal Violence During Jakarta Election Discourse in Electronic Media

Objects of discussion taken from electronic media is the Jakarta Election’s news published on Liputan6.com and Kompas.com and the citizens’ comments on the new their facebook account. After random data, there was a verbal abuse of 40 data as follows.


2. “Three important factors in the Jakarta Election are figures, political machines, and aspects of issues management. Who is the most skillful side in managing issues, Anies-Sandi team is the smartest one,” says Masinton.

3. “They are only distinguished between intellectuals and thugs. Between orthodox students and academic students. Between Shari’a and Substantial level”.

4. Ilah bedanya pendukung ahok yg pintar dan berpendidikan sama pendukung anies yg suka demi demi nasi bungkus.

5. “There is a big difference between Ahok’s supporter which is smart and well-educated while Anies’s supporters are pursuers of wrapped rice”.


First, based on the selection of expressions contained in the news and public commentaries on news content, three most dominant types are sarcasm, cynicism and irony. In this case, the intended news is not the result of reporter’s reviews but the expressions of the source being interviewed. Aside from the conflict between the parties concerned, verbal violence is also conducted by political elites in the news. This phenomenon in some way encourages the public to participate in harsh and vulgar comments. Second, the use of assertive speech acts is more widely used by news sources and commentators, especially in open statements in wide community., the expressive speech acts are used in the form of blasphemy (4), criticism (1), and, abomination; the directive speech acts are delivered in a demanding (10) and coercive manner (5); the commissive speech acts are used with censure utterance (6, 7, 8). Third, the dominant use of
the dominant figure of speech in sarcasm and cynicism is in line with the use of the expression strategy, which is delivered directly to the intended purpose. Fourth, it is also in line with the politeness principle where only a small number of speakers adhere to these principles, while other speakers generally commit offenses. Thus, this result indicates that the verbal abuse that people use in political discourse in the Jakarta Election on electronic media is at "high level of facial threatening.”

C. Verbal Violence on the Discourse of Jakarta Election in Social Media

The object of discussion of verbal violence on the discourse of Jakarta Election taken in social media is on Instagram account of each governor candidate supporter, among others are @trolali.id, @dpp.fpi, @potretpolitik, @gembonk.politik, and @politikkampus. From several randomly selected expressions (from February to April 2017), thirty seven utterances were classified as verbal violence. Here are some examples.

   ‘Ahok: The Heaven of the World is not at the bottom of Mother's feet, but on the 7th floor of Alexis’.

   ‘Cikeas Octopus’ right hand shows off their money. Is that attack at dawn?’.

3. AYH bilang jangan pilih Gubernur nyeselnya 5 tahun. Gue mau kasih tau gue udah ketipu sama bapaknya (SBY) selama 10 tahun. (PP15: 13/2/17)
   ‘AYH said that do not vote for wrong Governor because its regret last for five years. For your information, I have been fooled by your father (SBY) for the last ten years.’

   ‘The hardest tasks in the world are to advice your muslim brother which: 1. fall in love, 2. Support Ahok’. Pendukung ahok rata-rata adalah LGBT, pemuka setan, penjudio, pemabok, bangke, pelacur, pengidap HIV AIDS, anti Islam, sipilis, kafir, kaum munafik. (DF11:28/3/17)
   ‘Ahok supporters are dominated by LGBT, Satanists, gamblers, drunkards, carrion, prostitutes, HIV-infected, anti-Islam, syphilis, apostate, hypocrites’.

5. Otak sama bacak udah gak nyambung, malu dong sebagai menteri pendidikan. (PP5:28/3/17)
   ‘That brain and mouth is inconsequential. You should be ashamed as rejected minister of education. #ANIESTHETRAGGER’. Ane kakag usah kerja Ane jual ayat aja udah Kaya (Anti Wahhabi). (PK1: 16/4/17)
   ‘I do not need to work; selling verses (of Quran) will make me a billionaire (Anti-Wahhabi)’.

   ‘A: Ouch, this scandal-monger corps is annoyingly heavy. B: Who died? C: This is Rizieq-guy, the troublesome. D: Maybe too much betrayals and hoaxes’.

7. Konsultan politik Anies akui politisasi masjid memang untuk menangkap pillaka #janganpercayaanies. (GP: 17/4/17)
   ‘Anies politics consultant admitted that there are mosques misused, aims for winning the election. #donotbelieveinAnies’.

   ‘Candidate no. 3 is look alike a scavenger. There are corruptors, radical groups, hot-heads, and also ex-leader of Kalijodo prostitution’.

Based on 37 data that has been identified, it can be classified as follows.

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<td>Assertive</td>
<td>10</td>
<td>Bald on the record</td>
<td>16</td>
<td>Obey</td>
<td>1</td>
</tr>
<tr>
<td>Cynicism</td>
<td>14</td>
<td>Directive</td>
<td>9</td>
<td>Negative politeness</td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Irony</td>
<td>4</td>
<td>Expressive</td>
<td>18</td>
<td>Positive politeness</td>
<td>0</td>
<td>Violate</td>
<td>36</td>
</tr>
<tr>
<td>Alusio</td>
<td>1</td>
<td>Commissive</td>
<td>0</td>
<td>Indirect</td>
<td>6</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Based on the above classification table, several points can be abstracted on the analysis of verbal violence expression on the discourse of the Jakarta Election. First, the form of violent speech is most prevalent in sarcasm (1, 3, 5, 6, 8, 10) and cynicism (2, 4, 7). It means, news about Jakarta Election commented by society roughly, spicy, open, and massive without filter. Secondly, speech is dominated by expressive and commisive types in the form of scorn (4), insults (6), blasphemies (5, 10), demands (3), ridicule (2, 7), and censure (1, 8) so it is very offensive to those who are insinuated. Third, the most commonly spoken strategies are bald on the record (straightforward) (1, 5, 6, 8, 9, 10) and bald on the record with negative politeness (2, 3, 4, 7). Both strategies are potentially very large to threaten the face of the recipient, because it is said or expressed directly without regard to the vulnerability of the recipient’s face. Fourth, the combination of ill-mannered dictionary selection, unsafe types of speech, and direct politeness strategy finally leads to a total violation of the politeness principle that is encouraged in communicating, especially in the area of public discussion. At the end, the writer concludes that the verbal violence committed by the public in the political discourse of the Jakarta elections in the social media above is in the category of “high potential to threaten” the recipient’s face.

IV. DISCUSSION

Referring to the previous analysis, it is clear that from the three media used as the source of the data in this discussion, there is a varying representation of the use of verbal violence resulting in different degrees of politeness. In the discourse of “twittpolitik” in print media, even though the speakers come from among the most reliable political elite, including state officials, legislators, humanists, artists and influential people around the country, their political issues are expressed in the form of cynicism along with criticism. Thus, the level of public politeness in the discourse of "twittpolitik" (Rakyat Merdeka) is generally at a “moderate” level, with the criterion ‘quite polite’. In this
case, the above-mentioned speech function in general tends to lead to a convivial function in which the purpose of the illusio

Thus, what is written by Frasser (1980) that politeness also as a property associated in the speech that the speaker believes that the speaker does not transcend or deny his rights in fulfilling his obligations in speaking, is highly ignored in the social media. Therefore, S. Yunus (Kompasiana.com, 12/2/17) calls for the chaotic expression of language that is full of blasphemy, hatred and insult in the era of campaign of Jakarta election must be returned to its main function as an effective and polite communication tool; because of how much broken social relations and cultural values are marginalized as well as the dirty words conveyed to the public sphere.

As the result of the research, in fact the cases are still relevant to the research conducted by F.X. Rahyono (2005) [54] that is the main characteristic of information delivery in the New Order Post media, was "straightforward news followed by a hyperbolic and abusive language, such as censure, complaints, anger, ridicule, and humiliation." Even though the research has long been conducted, however, the fact still occurred on Jakarta election discourse, either in the mass media or in the social media. At the meantime, according to F.X. Rahyono, verbal violence occurred in consequence of 'non-productive discernment', then S. Sandarupa (Kompas.com, 12/04/2013) called it 'political sadism' as a result of the use of political language in the Era of Democracy, while the M.D. Purnomo (Waspada.com, 03/12/2011) called it 'symbolic violence' as an effect of the Culture Violence that occurred in the society.

V. CONCLUSION

Based on the data phenomenon found from a number of media platforms (print, electronic and social) above, it can be concluded that the level of politeness of political discourse in Jakarta Election is generally in the criteria of "less polite." This is due to the violation of the use of the politeness rules, among others are (1) forms of expression used are more dominant in sarcasm and cynicism so that to cause anger and irritation, (2) the type of speech that is used tends to be assertive and expressive so that it has the high potential threatening the face of the speaker partner, (3) the selected speech strategy is more dominant in direct speech without courtesy and negative politeness so that it is more cornering the speaker partner. 4) the principle of politeness is almost not applied so that it has potential for creating conflict and confrontation in the community. Thus politeness is a procedure or social behavior that is determined or agreed upon together by a certain particular society being ignored by the actors of speaking on Jakarta election discourse.

In spite of the fact that the results of this discussion do not generalize the media used as the source of data in this discussion, however this can be used as feedback (autocriticism) for the parties concerned.

The political elites should give examples to the public how to communicate well by establishing a polite language tradition in politics and in governing because language is the breath of communication based on the logic of truth. Likewise for the society, 'freedom of expression' in the rapid advancement of information and technology is indeed
a blessing in disguise. However, this is then fouled by the actions of ‘freedom without control’. The act of freedom of expression in this case has violated the concept of ‘free but limited’ by ethical, religious, and language values. This act becomes undeniably significant if it is attributed to the language position in the public sphere as “a reflection of one’s character” and “the identity of a nation.”

In this context it is necessary to review what Wittgenstein has stated in the theory of his Language Game that humans treat language as a game (there are players, spectators, and referees), having rules to be agreed upon; so also the language of nobody can arbitrarily and anarchically give meaning and understand the word, moreover impose the meaning as desired without going through the convention process which is the fundamental character of the language (Purnomo, Waspada online 3/12/2011).

REFERENCES


AUTHOR’S PROFILE

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