

ADDRESSING THE IMPOLITE LANGUAGE IN MASS MEDIA

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***Abstract** : People are given the mind by the Almighty God, they have character and communication rules. People should be able to choose polite words when they are communicating. Likewise with the press, the press should not do "sensations" like provoke the reader into the impolite language. The use of language in the mass media must pay attention to the politeness of language as a form of efforts to educate and foster nation's morals through language. Therefore, there are several things must be considered by journalists (press) and readers who will write in printed media so that their writing can be polite.*

Keyword : Impolite, Language, Mass Media.

I. Introduction

The function of language as a means of communication directly or indirectly affects social life in the community. Almost every day, someone uses language (spoken / written) interacting with each other. Language is used by individuals to express various kinds of feelings, ranging from feeling happy, sad, or angry. Various expressions can be expressed through language. From the practice of language, someone's politeness or politeness of a nation can be valued. Then, it is not wrong if there is a saying say that language shows a nation, language shows a user's identity. people who speak politely will be awake her/his honor. Therefore, politeness in language has an important role in shaping every character or individual. Ideally, everyone who speaks should pay attention the principle of politeness in a language. Rude and offensive speech to other people's feelings need to be avoided. Spoken language is used to understand each other and understand each other's feelings. However, in reality, not everyone is paying attention to the principle of politeness when he/she is speaking. Impoliteness when someone is speaking can be found in various ways, one of them can be found in the printed media (newspapers). The Impoliteness of a language in printed media, for example as follows: "The corrupt son of a bitch is destitute", the speech certainly can be read by the public. It appears that the language used seems rude, vulgar, and nuanced violence. If it is seen from pragmatics by paying attention to the context of its use then the speech is considered impolite. If public read it everyday or consumes things as such, it is not surprising that they are no longer sensitive because of being accustomed to reading it. The reality above is only a few facts of impoliteness in a language. Still many other facts of language impoliteness in that society can lead to conflict and violence, both symbolic violence, as well as physical violence. The phenomenon of impoliteness of language in the mass media can be seen in the use of language that tends to be rude. Use this language can be said as a form of verbal violence. Verbal violence is a symbolic violence that can be destructive the personality of the Indonesian people. Symbolic violence done by using harsh words when a person is peaking. The impact of this violence can damage the soul and the personality of someone. What is of concern is the "victim" of symbolic violence tend to inherit the experience of symbolic violence which is natural. Negative impact from people who are used to this violence has a tendency to be rude, emotional, anarchist and brutal. The forms of impoliteness found in the media print mass will have a negative impact on the speaker or the public. If these forms of impoliteness become wrong on a language model, it is very possible

that someone imitates the model of the wrong one. For example, if a child is reading or listening the word "the bastard", then the child might be possible to say that word. If this happens, then this nation's personality becomes questionable. Related to Frans Boas's theory (in Raharjo, 2010) which explains that each language represent the classification of experience and culture of the community. Thus, forms of impoliteness in language can show clearly about the cultural picture the people. Various theories say that as long as there is language impoliteness so there will be its followers, because language can only spoken by humans and humans are creatures who have mind, heart, feelings, and emotions. However, as beings who are given the mind, character and have communication rules, people should be able to choose polite words when they are communicating. Likewise with the press, the press should not do "sensations" like provoke the reader into the impolite language. The use of language in the mass media must pay attention to the politeness of language as a form of efforts to educate and foster nation's morals through language. Therefore, there are several things must be considered by journalists (press) and readers who will write in printed media so that their writing can be polite.

II. Materials and Method

a. Principles of Journalistic Language

Languages which are printed in the media, such as newspapers, magazines, and tabloid, called the language of journalism. As a variety language, a variety of journalistic languages adheres to the rules and ethics and also the standard language (Sumadiria, 2006: 53). The main characteristic of journalistic language is simple, concise, straightforward, clear, and technical words avoidance. Because different languages have distinctive characteristics. However, this style does not mean that various journalistic languages are not subjective to the rules and the standard of language ethics. One of the guidelines for the use of press languages is published by the Indonesian Journalists Association (PWI): "Journalists should always remember that the language of journalism is a communicative and specific language. Good writing considers three aspects, namely: content, language, and offering techniques (Sumadiria, 2006) The variety of journalistic languages is one of a variety of languages which are creative and adhere to the rules standard language. One of the things that should get the attention of the language used can determine whether or not a writing. This means that the variety of journalistic languages must pay attention to the rules that are in the EYD and also must be polite. Therefore, journalistic products such as news and opinions must pay attention to the principles of politeness in language.

b. The Principle of Politeness and Politeness

The phenomenon of politeness and language politeness at this time do need attention. For example, Zamzani, et al (2011) through his research in the Development of Indonesian Politeness Measuring Instrument in prominent social interaction tries to make a measuring tool Indonesian politeness. This research was conducted due to the fact shows that verbal behavior is no longer valued at this time to pay attention to the politeness in language. In language practice, found the absence of greetings, said refiner, did not give the other person the opportunity to speak, speak rudely, threaten, and intimidation. Therefore, we need a reference or tool that can used as a polite language model. In pragmatics, there are some principles of decency that must pay attention to speakers / writers and speech partners/readers, with the exception of the writers in the mass media. The politeness principle according to Nababan (1987: 33) is seen as a complement for the principle of cooperation that can overcome things that are not or difficult to explain with the principle of cooperation. Maxims politeness tends to pair up as follows (Leech, 1993: 206; Wijana, 1996: 56-61).

a. Maxim of Wisdom

This maxim is expressed by impossible and commissive utterances which outlines each participant's speech to obey the rules following: 1) make the loss of others as small as possible, 2) make it other people's profits as much as possible. When speaking, the speaker tries to maximize other people's benefits, then the other person must also maximize his loss and not vice versa, this phenomenon is commonly called with pragmatic paradox (pragmatic paradox).

- b. Maxim of Generosity
Generosity maxim is expressed by impositive speech and commissive which oblige participants to comply the following rules: 1) make the smallest possible profits yourself, 2) make as much loss as possible.
- c. Praise
This maxim is expressed by expressive and assertive utterances which requires that participants speak the following rules: 1) reduce scolding to others, 2) add praise to others.
- d. Maxim of Humility
The maxim of modesty is expressed in an expansive sentence and assertiveness that requires every participant in the speech to obey the following rules: 1) praise yourself as little as possible, 2) criticize yourself yourself as much as possible.
- e. Maximum Agreement
This maxim is expressed in assertive sentence, and requires every participant to obey the following rules: 1) try to disagree between yourself and others happen as little as possible, 2) justify an agreement between themselves yourself and as many others as possible.
- f. Maxim of Simpaty
This maxim is expressed by assertive speech, maxim Conclusion requires every speech participant to obey following rules: 1) reduce antipathy between yourself and others, 2) increase sympathy between yourself and others. Leech (1993: 123) also gives three politeness scales as a measure of the politeness of a speech. The scales are between others as follows.
- a. Scale of Advantages and Disadvantages
This scale estimates a gain and loss speech to speakers and speech partners. Speech will be considered more polite if it harms the speaker. But on the contrary, if the speech benefited the speaker, who was considered impolite.
- b. Scale of Choice
This scale refers to the number or number of choices given by the speaker to the speech partner. If any, Many choices are proposed by speakers or speech partners, then the speech was considered polite. Conversely, if there is no choice or there is no choice at all for the speaker or speech partner, then the speech was considered impolite.
- c. Sustainability Scale
This scale refers to direct and indirect speech. Speech delivered directly or explicitly considered not polite. However, the speech that was delivered was not directly, then the speech can be said to be polite. In pragmatic, indirect speech is called implicature. Based on the description above, basically the principle of politeness will shape language behavior in a good way, no rude, and ethical. The politeness of language must also be fulfilled the principle of cooperation, such as: clarity, adequacy of elements, truth utterances, utterances related to the topic.
4. Implications
It cannot be denied that speaking is not direct is a necessity in communication. Every individual believes that humans not only live in solitude, but interact, communicate with other individuals. Process like thus needed a way to foster harmony of interaction the. Words that are offensive other people should be avoided so as not to cause conflict. A criticism or satire that is conveyed frankly deemed unwise, spicy. rude or even will lead to confrontation. Therefore, to foster harmony in communication is used speech acts indirect. Speech actions are stated indirectly included in the implicature region. Implications are indirect meanings or implied meanings caused by what is said (explikator). Using implicature in communication means stating something indirectly (Rani, et al., 2004: 177). Furthermore it is said that the language used by everyday people widely used implicature (conversation) for purposes certain, for example refine the proposition being uttered and save face (saving face). The use of implicature for communicating between individuals in the cultural context of the community Indonesia will feel more polite, for example for speech acts rule, reject, ask, advise, forbid, and reprimand. Speech actions that involve the "emotional" reaction of

the speech partner generally more acceptable if delivered with implicature (Rani, et al., 2004: 178). A speech uttered by the speaker to his speech partner always based on a specific purpose. Speakers in this case hope so that the speech partners with their communicative abilities are expected can catch the intent expressed or implied by said articulation. In pragmatics, communication by using language is a combination of goals illocution and social goals. Thus, in communication In addition to delivering the mandate and acting, the speaker's needs and duties are to keep the conversation going on smoothly, not traffic, not in vain, and social relations between the speaker and the speech partner are not disturbed.

a. Types of Implications

The term implicature is used to explain what might be interpreted, suggested, intended by speakers, which is different from what actually said by speakers. Grice (via Brown & Yule, 1996: 31) then divides the implicature into two types: implicature conventional and conversational implicature.

1) Conventional Implications

Conventional implicature is determined by conventional meaning the words used. An example of conventional implications is use of proverbs. Proverbs can be used to criticize someone or the government so that criticism is considered more polite and not rude. For example, proverbs Like water on the taro leaves are used to criticize the government run by Indonesian President, Soesilo Bambang Yudhoyono. Proverbs are like water on Taro leaves in the example above, are conventionally meaningful people whose establishment is not fixed, always changing (Iskandar, 2000:7). The above proverb is an indirect utterance used to insinuate people whose position is always changing change / not fixed. Water that is above the taro leaves will always be swaying, changing, not fixed when exposed to wind or other objects. Implicitly this saying means someone who does not have establishment or like water that is above the taro leaves, the water not fixed in place, always changing. The meaning of speech used in communication is not always in harmony with the words (segmental elements) used in speech. Although the words in the speech indeed has a position that really determines the meaning in communication, but sometimes the meaning of the words is lost and replaced by other meanings. Rani, et al., (2004: 175) give an example in the context of the Javanese language, to greet rare friends visiting is often said to be a mountain which means Kadengaren Umb Tumben, torch right'. Semantically, there is a complex process in the use of njanur gunung which means kadengaren. In Language Jawa janur means 'leaves of young coconut trees (yang yellow)' and nasalization (N) in the forming material adjective means 'is like'. Based on real experience people, in the mountains there are no coconut trees so word formation njanur gunung actually illogical. However, user creativity language can accept it by associating coconut trees with palm trees. Coconut trees according to the perception of the Javanese people resembles a palm tree. Palm trees are on the mountain The semantic process that took place was quite complicated, however the user community doesn't feel it. In the case as above, evidence can be used that there is an explicit segmental element replaced by other meanings intended by the wearer. On the example above, mountain njanur should mean 'is like a leaf coconut (which is still young) from the mountain', but in context the use of the phrase construction turns out not to be the case. That matter means that the explicit meaning of the language element can be replaced by other meanings intended by the speaker. The problem is, why the speaker does not use the intended meaning live? Of course speakers have other considerations such as level of politeness or guarding against offense directly. If analyzed carefully, it turns out the process understanding speech that seems simple but in a manner psychologically very complicated.

b. Conversational / Conversational Implications

Purwo (1984: 20) explains that if there are two people who are conversing, the conversation can go on smoothly thanks to a kind of "mutual agreement". That agreement among other things in the form of an unwritten contract that is being discussed it must be interconnected or related. Relationship or the link itself is not found in each speech refer to refer to njanur gunung are

kadengaren (which is connected) freely; meaning meaning the connection was not expressed literally "in the speech alone. This is called the conversational implicature. Example: "It is estimated that in 2050 some parts of Jakarta will sink. The victims are children and grandchildren. The context of the speech above is a statement from the Head of the Agency Maritime and Fisheries Research (BRKP) Department of Maritime Affairs and Indroyono Susilo Fisheries who said that heating currently taking place globally threatens the preservation of a number region in Indonesia. In the past 100 years the surface temperature the earth rises one degree Celsius, and causes it to rise sea level worldwide. This phenomenon can be seen with the increasing intensity of sea water to land (rob) spills, including major floods that inundated parts of the DKI Jakarta Jakarta. The paralysis of the road to Soekarno Hatta Airport is also not free from the effects of rising sea levels. Based on simulations carried out by BRKP in 2050 around 25 percent of the North Jakarta area will sink. Regions such as Ancol, Pantai Indah Kapuk, Koja and Tanjung Priok is missing from the map of Indonesia. An area of 160 kilometers square or about 25 percent of the Jakarta area. The comment that emerges from that statement is "What happened victims are indeed children and grandchildren ". Indirect speech the implication is an invitation to all people from now on preserve nature so that their children and grandchildren will not feel the consequences. The use of indirect speech (implicature) will be very relating to the cultural context of speakers and speech partners. This happens because the language user is having an interaction or communication is always patterned with its culture. Every culture tends to have a different way in expressing and interpreting symbolic behavior. Accordingly an outline of a culture of interaction or community communication can be divided into two, namely high context culture (high context culture or commonly called HCC) and low context culture culture or commonly called LCC) (Gudykunst, Stewart, and Ting Toomey in Zamzani, 2003: 3-4). Society that has HCC culture in communicating or having discourse closed tendencies, implicit, more use of forms nonverbal rather than verbal form. Attitudes and ideas are delivered through verbal form is not necessarily an attitude and ideas, but can be different or even contradictory with what it states. Society included in HCC culture usually has a high collectivism characteristic. Therefore, a high appreciation ability is needed for understand the ideas conveyed by the community that has HCC culture. The context of the speech situation has a profound effect in determining the interpretation of the speaker's intention. On the contrary, society who has the LCC culture in communicating normally tend to be expressive, open, and use more forms verbal rather than nonverbal. Thus, what is raised in verbal form is usually what is intended.

III. Conclusion

Some principles of politeness in language that must be pay attention to the press and readers when processing information at the end of the print period is as follows. The press and readers should always remember that language journalism is a communicative language and is specific. Good writing is assessed from three aspects, namely: content, language, and presentation techniques. Relation to the language used, the principles of politeness in language must be observed and must not be violated. The information conveyed must also pay attention to various kinds of principles of politeness and politeness. There are various kinds of principles of politeness and politeness can be used, for example the theory proposed by Geoffrey Leech. Implications can be used by journalists and readers to express various kinds of criticism so that the speech becomes polite, polite, and not rude and polite.

IV. References

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