

# Indonesian Netizens' Impoliteness Toward Government Loudspeaker Policies: A Cyberpragmatic Approach

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**Abstract**—The issue of politeness on social media has become increasingly important and requires attention from various stakeholders. This is crucial due to the rise in impolite behavior by netizens when commenting online. This study aims to describe the forms of impoliteness in comments on the guidelines for the use of loudspeakers in mosques, a policy issued by the Indonesian Ministry of Religious Affairs. A qualitative approach was employed, with data consisting of impolite comments responding to the policy. The data were drawn from netizens' reactions to the Ministry's announcement. Data analysis utilized the referential and pragmatic matching methods, supported by Leech's (2014) theory of impoliteness and Yus' (2011) cyberpragmatics framework. The findings revealed that impolite comments regarding the loudspeaker policy were manifested in four main forms: 42.5% as deviations from the maxim of wisdom, 27.5% as deviations from the maxim of politeness, 15% as deviations from the maxim of agreement, and 15% as deviations from the maxim of sympathy. These findings serve as a basis for evaluating government policies and could also be incorporated into educational programs on politeness, particularly at the elementary and secondary school levels, in the context of today's multimodal communication environment.

**Index Terms**—impoliteness, social media, mosque, cyberpragmatics

## I. INTRODUCTION

The issue of polite language today requires attention, involvement, and examples from students, teachers, lecturers, and the community. This is necessary because polite language becomes effective when applied concretely. This can be observed when netizens prioritize polite language while commenting on social media. This aligns with the identity of the Indonesian nation, which is known for being religious, humanistic, polite, friendly, and tolerant (Nugroho, 2019; Supriyatno & Ubabuddin, 2020).

However, these characteristics of the Indonesian nation—religious, humanistic, polite, friendly, and tolerant—are currently beginning to decline. This can be seen in the impolite comments made by netizens on social media regarding the Ministry of Religious Affairs' policy on regulating loudspeaker use. Netizens' comments on this policy reflect behaviors that disregard politeness, such as blasphemy, open criticism, threats, outright rejection, and various other forms of impoliteness.

The phenomenon of impoliteness among Indonesian netizens, especially in relation to the government's policy on the regulation of loudspeakers, is intriguing to examine. It is interesting because the nation's image, once marked by religiousness, humanism, politeness, friendliness, and tolerance, is now gradually eroding and tending towards impoliteness in language. How aware are Indonesian netizens of this impoliteness on social media? To investigate this issue, a cyberpragmatics approach can be applied.

Studying language impoliteness from a pragmatic perspective, mediated through the internet, requires a special approach and context to analyze linguistic aspects within an online environment comprehensively. This specialized approach is necessary because conventional pragmatic studies do not account for the internet context (Leech, 1983; Yule, 2006). A more relevant approach for studying internet-mediated language, especially regarding impoliteness, is

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the cyberpragmatics approach (Yus, 2011, 2019). This new approach is considered more appropriate for analyzing impolite language mediated through the internet.

The problem addressed in this study is: what forms of impoliteness do netizens exhibit when commenting on the Indonesian government's policy regarding loudspeaker usage in mosques? The main aim of this study is to describe the forms of netizens' impoliteness in commenting on the policy guidelines for loudspeaker use in mosques.

## II. LITERATURE REVIEW

Research on impoliteness directed at the government has been conducted by several scholars. For instance, Haris et al. (2020) examined netizens' language impoliteness in the comment section of advertisements regarding President Joko Widodo's government performance. Vladimirov and House (2018) researched linguistic impoliteness towards former US President Bill Clinton on Twitter. Ismail and Subramaniam (2018) studied language impoliteness in Malaysian political blogs. Lee (2021) analyzed the linguistic impoliteness of protesters toward the Hong Kong government during a press conference. Sarita and Simanjuntak (2022) investigated linguistic impoliteness related to community activities on Instagram.

Based on the aforementioned studies, it is evident that language impoliteness towards the government, mediated by the internet, is an issue not only in Indonesia but also in other countries. The platforms used to express language impoliteness vary, such as blogs, Twitter, and Instagram. In terms of context, this study focuses on language impoliteness related to the policy regulating the use of loudspeakers in mosques. However, what differentiates this study from previous research is the perspective used. This study adopts a cyberpragmatics perspective in analyzing language impoliteness. This perspective is chosen because the traditional pragmatic approach is no longer seen as relevant for analyzing language mediated by the internet, as it was designed for conventional communication settings.

### A. Cyberpragmatics

The analysis of communicative acts in virtual settings differs from pragmatic analysis in face-to-face contexts. Virtual communication acts are analyzed with a more detailed focus on context (Locher, 2013; Sykes, 2011). The context being referred to is an external, virtual context (Rahardi, 2020). Understanding context is essential in determining whether an utterance is polite or impolite.

The study of speech in cyberspace is known as cyberpragmatics. Cyberpragmatics focuses on how information is produced and interpreted via the internet (Yus, 2011). Moreover, it is the study of communication that is mediated by the internet (Yus, 2016). From these definitions, it can be concluded that cyberpragmatics is a study of language that takes into account context within the framework of internet mediation.

From this understanding, several basic implications of cyberpragmatics can be drawn: (1) the internet is a medium used to achieve communication goals; (2) language messages can be interpreted through internet media; (3) interpreting internet-mediated communication requires contextual information for the message to be understood; and (4) different cyber media attributes affect users' access to contextual information, the amount of information obtained, the interpretation chosen, the cognitive effects experienced, and the mental effort required to achieve these effects.

The goal of speech analysis conducted via internet media is, in essence, to understand the speaker's intended meaning. In other words, the primary objective of cyberpragmatics analysis is to assess how the quality of cyber media affects relevance stimuli, meaning how it impacts the evaluation of cognitive effects and the mental effort required (Yus, 2011, 2019). The purpose of speech analysis conducted on social media in this study, which focuses on online learning in universities, is to determine the impoliteness of student communication.

### B. Cyberpragmatics Context

The context in pragmatic studies during the cyber era has significantly changed due to communication occurring through virtual media. The situational context can be divided into four parts: (1) participants or speakers, (2) actions of participants or speakers, (3) other relevant speech situations, and (4) the impacts of speech acts (Halliday, 1975). The context described by Halliday applies to face-to-face communication, where the speaker's expression directly influences the quality of speech. This differs in virtual communication, where the external context does not directly affect communication quality.

Leech (2014) further developed the theory of situational context into the theory of speech situational context. According to Leech, the context of speech situations can be divided into five aspects: (1) the addresser and the addressee, (2) the context of speech, (3) the purpose of speech, (4) speech as a speech act, and (5) speech as a product of verbal acts. Based on this theory, the context in the cyber era has also shifted, with a stronger emphasis on the purpose of communication through virtual media.

The context in the virtual era has indeed evolved, as Rahardi (2019) also noted. Additionally, Rahardi (2020) identified different types of contexts within the cyberpragmatics approach, including social, cultural, and situational contexts. Furthermore, Yus (2011) stated that the context of communication situations includes cross-cultural differences, individual relationships with society, specific communication contexts, social power, social distance, and coercion ranking.

### C. Linguistic Impoliteness

Forms of linguistic impoliteness include: (1) the maxim of generosity/politeness, which involves refusal, threats, orders, and demands; (2) the maxim of agreement/politeness, which involves insulting, complaining, boasting, and being overly satisfied; (3) the maxim of execution, which includes withholding thanks or apologies and demanding thanks or apologies; (4) the maxim of agreement, which involves disagreement, opposition, and refusal to concede; and (5) the maxim of sympathy, which involves showing antipathy and grumbling (Leech, 2014). Leech views linguistic impoliteness as a deviation from the maxims of linguistic politeness, meaning that linguistic impoliteness arises from violations of politeness maxims.

### III. METHODOLOGY

The research approach in this study was descriptive qualitative (Creswell & Creswell, 2023; Jamshed, 2014). The qualitative approach aimed to describe the forms of impoliteness found in netizens' comments related to the policy guidelines for the use of loudspeakers in mosques. The data consisted of netizens' comments containing impolite language in response to this policy. The data source was netizens' comments related to the policy guidelines for the use of loudspeakers in mosques.

For data collection, this study employed the documentation method, listening, and the note-taking technique (Miles et al., 2018). The documentation method involved collecting documents in the form of netizens' comments related to the guidelines for the use of loudspeakers in mosques. These comments were then compiled into a document containing netizens' reactions to the policy. The listening method was performed by reading through these documented communicative acts to identify instances of impolite language. Once impolite comments were identified, the data were recorded. The note-taking technique involved systematically recording instances of impolite language on pre-prepared data cards.

Data analysis was carried out using two methods: the referential matching method and the extralingual matching method, which were further supported by Leech's theory of linguistic impoliteness, specifically focusing on deviations from the maxims of politeness (Leech, 2014; Mahsun, 2017; Sudaryanto, 2015). The referential matching method was applied to determine whether netizens' comments were polite or impolite. This method, used in pragmatics, was employed to analyze the virtual external context of netizens' language regarding the policy on loudspeaker usage in mosques. The analysis of speech acts on social media using a cyberpragmatics approach examined two main aspects: the language used and the virtual external context of communication. To assess whether an utterance was polite or impolite, both the utterance itself and the virtual external context were considered.

### IV. RESULTS

The findings of this study indicate that the forms of impoliteness in netizens' comments regarding the policy on regulating loudspeaker usage in mosques, analyzed from a cyberpragmatics perspective, reveal four types of maxim deviations. These deviations include: (1) the maxim of wisdom, (2) the maxim of politeness, (3) the maxim of agreement, and (4) the maxim of sympathy. Out of the five maxims identified by Leech (2014), only one was not observed in the comments, which is the maxim of implementation. This suggests that impolite language on social media has become normalized among netizens (Ismail & Subramaniam, 2018). Additionally, the impolite language in comments related to the Guidelines for the Use of Loudspeakers in Mosques is illustrated in the image below.

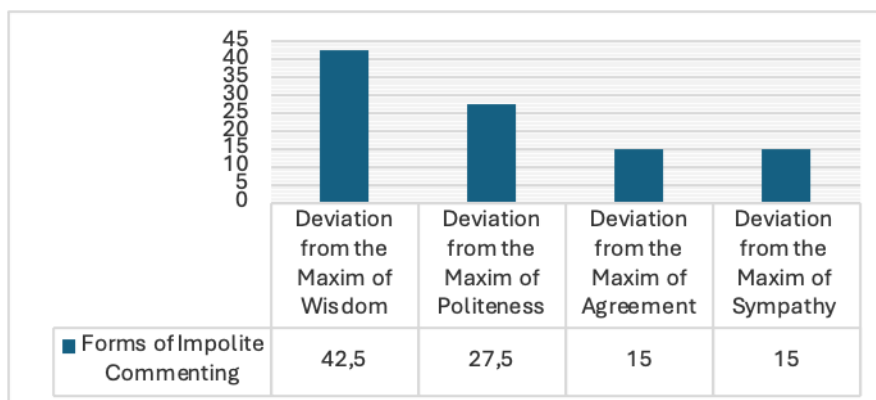


Figure 1. Realization of Impolite Comments

Based on Figure 1, linguistic impoliteness in comments regarding the use of loudspeakers in mosques is manifested through deviations from the maxim of wisdom, the maxim of politeness, the maxim of agreement, and the maxim of sympathy. In terms of the frequency of these deviations, the most prevalent is the maxim of wisdom at 42.5%, followed by deviations from the maxim of politeness at 27.5%, deviations from the maxim of agreement at 15%, and deviations from the maxim of sympathy, also at 15%. Thus, the impoliteness observed in comments about loudspeaker usage in

mosques is primarily characterized by deviations from the maxim of wisdom. Further details regarding these forms of deviation are presented below.

A. *Deviation From the Maxim of Wisdom*

The impoliteness observed in comments regarding the regulation of loudspeaker usage in mosques is primarily characterized by deviations from the maxim of wisdom. Deviations from this maxim are manifested through acts of refusal, ordering, demanding, and threatening. Specifically, the forms of deviation from the maxim of wisdom are as follows: refusing at 41.1%, ordering at 35.5%, demanding at 17.6%, and threatening at 5.9%. Further details are illustrated in the picture below.

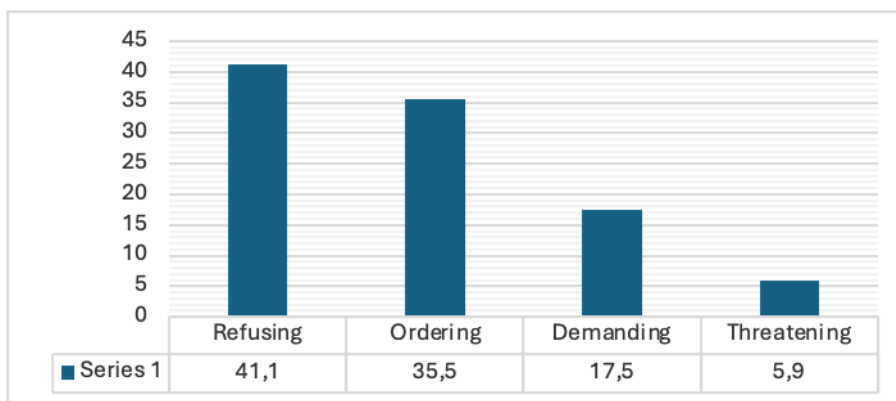


Figure 2. Form of Deviation From the Maxim of Wisdom

Based on Figure 2, the impoliteness in netizens' comments is characterized by deviations from the maxim of wisdom. These deviations, related to the regulation of loudspeaker usage in mosques, take three specific forms: (1) refusing, 41.1%; (2) ordering, 35.5%; (3) demanding, 17.6%; and (4) threatening, 5.9%. A detailed explanation of each form of deviation from the maxim of wisdom concerning the regulation of mosque loudspeakers is provided below.

(a). *Impoliteness of Refusing*

Impoliteness in communicating in response to the Ministry of Religious Affairs' policy on regulating the sound of the call to prayer is realized by refusing. Refusal in linguistic acts is a form of linguistic impoliteness that threatens the interlocutor (Culpeper, 2021). The following is an example of language that shows impoliteness that is realized by refusing.

Explicature	Context	Implicature
<i>Gausah ngatur ngatur ngasih makan ajah kagak takbir ajah nyampe subuh karna idhul fitri momen langka bagi kita (1)</i> (Don't make ridiculous thing. You don't even feed us. Just do takbir, because Idul Fithri is a rare moment for us. (1))	Statement by the Indonesian Ministry of Religious Affairs regarding the regulation of the sound of the call to prayer, which is considered to equate the sound of the call to prayer with the sound of a dog	Refusing

Data (1) presents a comment that demonstrates linguistic impoliteness. This impoliteness is manifested through a rejection of the Ministry of Religious Affairs' statement, which was interpreted as equating the sound of the call to prayer with that of a dog. The rejection is expressed in the comment, "Don't make ridiculous thing. You don't even feed us. Just do takbir, because idul fithri is a rare moment for us. (1)" which refuses the Ministry's policy on regulating the sound of the call to prayer.

The speech is impolite because the choice of words clearly reflects refusal. The refusal made by the speaker in this communication is considered impolite as it undermines the Ministry's authority and threatens the positive face of the interlocutor. Refusing, especially when combined with threats, constitutes impolite language (Xiang et al., 2020). Speech that rejects and encourages actions contrary to regulations is considered a negative act (Vladimirou & House, 2018). The impoliteness in this speech tends to create discomfort and disharmony (Methias, 2011). Additionally, the speech seems intended to provoke netizens into defying the Ministry's policy. In fact, speech intended to provoke is a form of impoliteness (Synnott et al., 2017).

(b). *Impoliteness of Ordering*

Impoliteness in communicating in response to the Ministry of Religious Affairs' policy on regulating the sound of the call to prayer is realized by giving orders that are not within the scope of its policy. Ordering someone with harsh words

and not within the scope of its policy is a form of impoliteness in language (Caldero & Sun, 2021). The following is an example of language that shows impoliteness that is realized by refusing.

Explicature	Context	Implicature
<i>Bubarkan kementerian agama</i> (2) (Disband the ministry of religion (2))	Statement by the Indonesian Ministry of Religious Affairs regarding the regulation of the sound of the call to prayer, which is considered to equate the sound of the call to prayer with the sound of a dog	Ordering

Data (2) exemplifies a comment displaying impoliteness through issuing orders that fall outside the speaker's authority. The comment is essentially aimed at undermining the Ministry of Religious Affairs' performance, specifically regarding the policy on regulating the sound of the call to prayer in mosques. Giving commands that exceed the speaker's authority constitutes a form of impoliteness, as seen in the call for the disbandment of the Ministry of Religious Affairs. Additionally, the use of an imperative sentence reinforces the impoliteness expressed by the speaker towards the Ministry (Fhitri, 2018).

In this communication context, the speaker lacks the authority to dissolve the Ministry of Religious Affairs. The comment not only issues unwarranted orders but also diminishes the standing of the Ministry. Therefore, based on both the content of the utterance and its communicative context, this speech act is considered a clear example of impoliteness in commenting.

(c). *Impoliteness of Demanding*

Impoliteness in responding to the Ministry of Religious Affairs' policy on regulating the sound of the call to prayer is demonstrated by demanding that the Ministry resign from its position. Such demands in communication often reflect impoliteness (Caldero & Sun, 2021). The following example illustrates how impoliteness is manifested through language, particularly in the form of refusal.

Explicature	Context	Implicature
<i>Mundur lu ga cocok jd menteri agama</i> (3) (Resign! You're not fit to be minister of religion (3))	Statement by the Indonesian Ministry of Religious Affairs regarding the regulation of the sound of the call to prayer, which is considered to equate the sound of the call to prayer with the sound of a dog	Demanding

Data (3) illustrates an impolite speech act realized by making demands of the interlocutor. Specifically, the speaker demands that the Ministry of Religious Affairs resign from its position. This demand is considered impolite because it diverges from the substance of the communication, which is the policy on regulating the sound of the call to prayer in mosques. Speech acts driven by personal interests rather than the actual topic of discussion are a form of impolite language (Taib et al., 2024). In this instance, the speaker's demand is rooted more in personal dislike for the interlocutor than in the actual policy being discussed, making it an impolite speech act. This contrasts with speech acts that focus on the substance of the communication rather than personal animosity.

(d). *Impoliteness of Threatening*

Impoliteness in response to the Ministry of Religious Affairs' policy on regulating the sound of the call to prayer is realized through threats to disband the Ministry itself. Communication acts that threaten either positive or negative face are considered forms of impolite speech (Haris et al., 2020). The following example illustrates impoliteness realized through a refusal.

Explicature	Context	Implicature
<i>Disband the ministry of religion</i> (2) (Bubarkan kementerian agama (4))	Statement by the Indonesian Ministry of Religious Affairs regarding the regulation of the sound of the call to prayer, which is considered to equate the sound of the call to prayer with the sound of a dog	Threatening

Data (4) presents a comment that exemplifies linguistic impoliteness, as the speaker threatens to dissolve the Ministry of Religious Affairs. This intent is clear in the speaker's declaration to disband the Ministry. Threats in communication are a form of impolite language, as they attack the negative face of the interlocutor (Nursanti et al., 2023). In this communication context, the speaker's threat undermines the Ministry of Religious Affairs, making it a direct affront to the negative face of the intended target.

*B. Deviation From the Maxim of Politeness*

Impoliteness in commenting on the use of loudspeakers in mosques is exhibited through deviations from the maxim of politeness. These deviations are realized in various forms, including insulting, complaining, saying bad things, bragging, and being complacent. The most frequent deviation is insulting, which accounts for 54.5%, followed by complaining at 18.2%, saying bad things at 9.1%, bragging at 9.1%, and being complacent at 9.1%. This distribution is shown in the figure below.

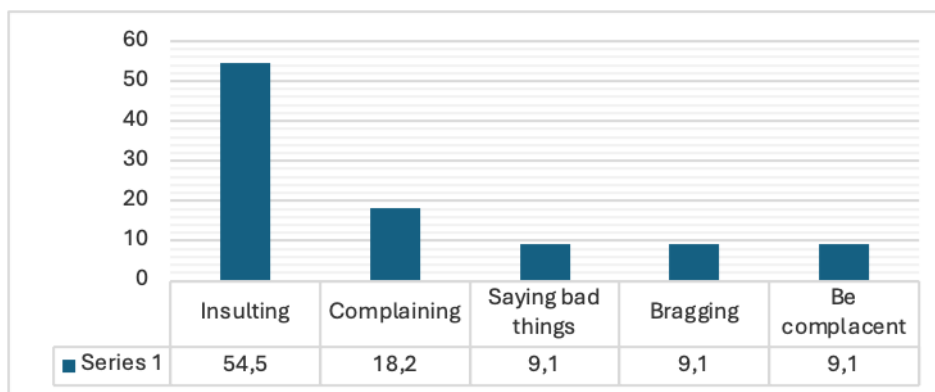


Figure 3. Form of Deviation From the Maxim of Politeness

Based on Figure 3, the impoliteness of netizens' comments is predominantly realized through deviations from the maxim of politeness. These deviations, related to the regulation of loudspeakers in mosques, occur in five forms: (1) insulting at 54.5%, (2) complaining at 18.2%, (3) saying bad things at 9.1%, (4) bragging at 9.1%, and (5) being complacent at 9.1%. The following sections provide detailed explanations of each form of deviation from the maxim of politeness regarding this policy.

*(a). Impoliteness of Insulting*

Impoliteness in responding to the Ministry of Religious Affairs' policy on regulating the sound of the call to prayer is realized through insults directed at the Ministry, accusing it of failing to perform its duties. Insulting the interlocutor by highlighting perceived shortcomings is a common form of linguistic impoliteness (Nor & Shahir, 2017). The following is an example of language displaying impoliteness through insulting remarks.

Explicature	Context	Implicature
<i>Gila gila .. makin aneh aja .. bisa gak si lu kerja jadi mentri agama ??? (5)</i> (Crazy crazy .. just getting weirder .. can't you work as a minister of religion ??? (5))	Statement by the Indonesian Ministry of Religious Affairs regarding the regulation of the sound of the call to prayer, which is considered to equate the sound of the call to prayer with the sound of a dog	Insulting

Data (5) illustrates an instance of impolite speech, manifested through direct insults toward the interlocutor. Insults in communication may serve different purposes, such as belittling or ridiculing, with or without the intention of humor. While some insults may be presented jokingly or humorously, their purpose is typically not to degrade (Dynel, 2017; Dynel & Poppi, 2019). However, in this case, the insult lacks any humorous undertone and is explicitly intended to degrade the Ministry. Insults delivered openly, especially in public platforms such as social media, constitute a clear act of impoliteness (Dynel, 2018). Although insults and banter can sometimes blur together due to their similarities (McVittie et al., 2021), this instance clearly falls into the category of an insult. Thus, the speech act in question serves as an insulting remark aimed at belittling the Ministry, representing a form of impoliteness in commenting on its policy.

*(b). Impoliteness of Complaining*

Impoliteness in responding to the Ministry of Religious Affairs' policy on regulating the sound of the call to prayer is manifested through complaints regarding the Ministry's performance and policies. The following is an example of language demonstrating impoliteness through the act of complaining.

Explicature	Context	Implicature
<i>TOA MASJID TERUS DIURUSIN, kapan dong ngurusin PPG nya Guru PAI yang masih lontang lantung, ketinggalan jauh dari guru-guru mapel lain</i> 😞 (6) (You keep taking care of the mosque TOA (Speaker). When will you take care of the PPG for PAI teachers who are still lagging behind other subject teachers 😞 (6))	Statement by the Indonesian Ministry of Religious Affairs regarding the regulation of the sound of the call to prayer, which is considered to equate the sound of the call to prayer with the sound of a dog	Complaining

Data (6) illustrates a comment that exhibits impoliteness in communication. The speaker's intention to complain is evident in their remarks, specifically targeting the various policies implemented by the Ministry of Religious Affairs. Complaining in this context falls under the category of impolite language (McVittie et al., 2021). The nature of the complaint suggests that the speaker perceives the Ministry as focusing on trivial matters while neglecting issues of greater significance. This perception amplifies the impoliteness of the communication, as it criticizes the Ministry for what the speaker views as a lack of attention to important responsibilities.

(c). *Impoliteness of Saying Bad Things*

Impoliteness in response to the Ministry of Religious Affairs' policy on regulating the sound of the call to prayer is manifested through derogatory remarks aimed at demeaning the Ministry. Communication that seeks to belittle the interlocutor constitutes a form of linguistic impoliteness (Kusmanto & Widodo, 2022).

Explicature	Context	Implicature
<i>Yang gak ada Urgensiny di Urusin, yg Mau Naik Haji belum juga berangkat Haji tapi biaya Naik Haji malah di Naikan?? Bapak Mentri apa sih Pak @gusyaqut ?? Muslim bukan sih</i> (7) (When there is no urgency, you take care on it. Those who want to go on Hajj, but have not gone, but the cost of Hajj has been increased? What Minister are you Mr. @gusyaqut??? Are you Muslim? (7))	Statement by the Indonesian Ministry of Religious Affairs regarding the regulation of the sound of the call to prayer, which is considered to equate the sound of the call to prayer with the sound of a dog	Saying Bad Things

Data (7) presents a comment that exemplifies impoliteness through negative speech directed at the interlocutor. In this instance, the speaker undermines the negative face of the Ministry by expressing discontent with its policies. The speaker argues that the regulation of noise in mosques lacks urgency while important issues are overlooked. This perspective is shared publicly via social media, with the intention of disparaging the Ministry of Religious Affairs and thereby threatening the negative face of its representatives.

(d). *Impoliteness of Bragging*

Impoliteness in communication regarding the Ministry of Religious Affairs' policy on regulating the sound of the call to prayer is expressed through boasting intended to belittle the Ministry. Communication that aims to undermine the interlocutor constitutes a form of linguistic impoliteness (Caldero & Sun, 2021).

Explicature	Context	Implicature
<i>Katanya menteri agama, tapi ga ngerti agama ngapain masih jabat!</i> (8) ((You) said you were the minister of religion, but you don't understand religion, why are you still in office! (8))	Statement by the Indonesian Ministry of Religious Affairs regarding the regulation of the sound of the call to prayer, which is considered to equate the sound of the call to prayer with the sound of a dog	Bragging

Data (8) illustrates a comment that demonstrates impoliteness through boastful language. This is evident in the utterance, (You) said you were the minister of religion, but you don't understand religion, why are you still in office! This comment reflects the speaker's intent to both brag and disparage the Ministry of Religious Affairs. The act of boasting in this context implies a miscommunication between the speaker and the interlocutor, suggesting that the Ministry does not possess adequate knowledge of religion (Rashid et al., 2017). In reality, it is essential for the Ministry of Religious Affairs to have a solid understanding of religion to effectively fulfill its role. Such disparaging remarks fall under the category of boastful impoliteness, revealing the speaker's intention to undermine the Ministry's authority in the discourse surrounding the regulation of loudspeakers in mosques.

(e). *Impoliteness of Being Complacent*

Impoliteness in communication regarding the Ministry of Religious Affairs' policy on regulating the sound of the call to prayer is expressed through complacency aimed at belittling the Ministry. Communication that seeks to undermine the interlocutor exemplifies linguistic impoliteness (Terkourafi & Bezuidenhout, 2021).

Explicature	Context	Implicature
<i>Sebagai pengurus masjid saya akan besarkan suara adzan gak pernah saya kecilkan suara panggilan allah (9)</i> (As a mosque caretaker, I will raise the call to prayer and never lower the call to Allah (9).)	Statement by the Indonesian Ministry of Religious Affairs regarding the regulation of the sound of the call to prayer, which is considered to equate the sound of the call to prayer with the sound of a dog	Being Complacent

Data (9) presents a comment that illustrates impoliteness through complacent language. The speaker's impoliteness is manifested in their pride about their actions, which serves to diminish the authority of the interlocutor. This is evident in the statement, "As a mosque caretaker, I will raise the call to prayer and never lower the call to Allah". Here, the speaker expresses satisfaction with their role as a mosque administrator while simultaneously belittling the actions of the Ministry of Religious Affairs.

The impoliteness of this comment is further underscored by the context of the communication, wherein the Ministry of Religious Affairs has introduced a policy regulating the sound of the call to prayer in mosques. This policy directly contradicts the speaker's declaration of intention to amplify the call to prayer. Thus, the speaker's comment serves to highlight their complacency and belittles the Ministry's efforts to implement its regulations on mosque sound levels.

C. *Deviation From the Maxim of Agreement*

Impoliteness in commenting on the use of loudspeakers in mosques is expressed through deviations from the maxim of agreement. These deviations are manifested in behaviors such as opposing, disagreeing, and refusing to yield. The distribution of these forms of deviation from the maxim of agreement is as follows: opposing constitutes 66.6%, disagreeing accounts for 16.7%, and refusing to give in also represents 16.7%.

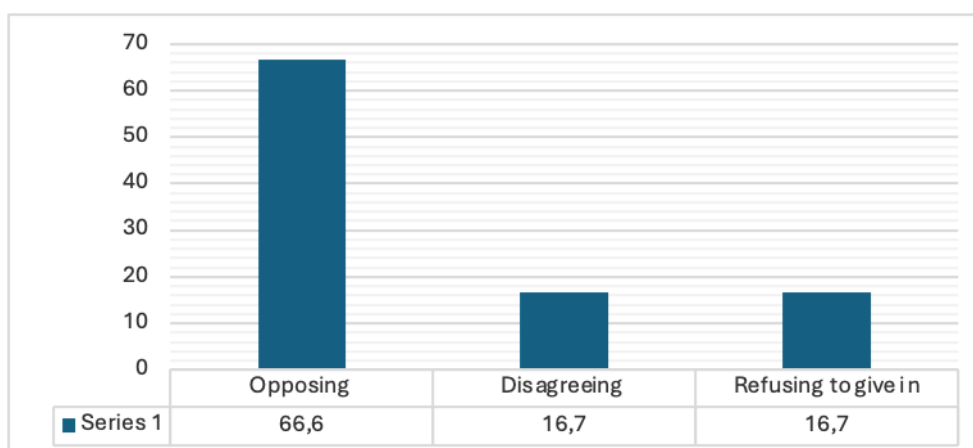


Figure 4. Form of Deviation From the Maxim of Agreement

Figure 4 illustrates that netizens' impolite comments are predominantly characterized by deviations from the maxim of agreement. Specifically, the forms of deviation regarding the regulation of loudspeakers in mosques include (1) opposing at 66.6%, (2) disagreeing at 16.7%, and (3) refusing to yield at 16.7%. Below, each form of deviation related to the regulation of loudspeakers in mosques will be explained in greater detail.

(a). *Impoliteness of Opposing*

Impoliteness in communication regarding the Ministry of Religious Affairs' policy on regulating the sound of the call to prayer is expressed through opposition to this policy. The following example illustrates how impoliteness is conveyed through rejection.

Explicature	Context	Implicature
<i>bilangin sama mentri mu mau aturan ke gimana juga, gw gak mau nurut.</i> (10) (Tell your minister what rules you want, I don't want to obey. (10))	Statement by the Indonesian Ministry of Religious Affairs regarding the regulation of the sound of the call to prayer, which is considered to equate the sound of the call to prayer with the sound of a dog	Opposing

Data (10) presents a comment that exemplifies impoliteness by opposing the interlocutor's wishes. Such opposition is fundamentally a manifestation of impolite communication. The impoliteness stems from the choice of words used, as evident in the statement: "Tell your minister what rules you want, I don't want to obey." This remark implies a disregard for the authority of the Ministry of Religious Affairs, which, in Indonesia, serves all religious communities. The comment carries a tone of impoliteness linked to religious sentiments, aligning with the findings of Anwar et al. (2021), which indicate that the Ministry of Religious Affairs is not representative of just one religion. The external context of this communication references the Indonesian Ministry of Religious Affairs' statement, which is perceived as equating the sound of the call to prayer with that of a dog.

(b). *Impoliteness of Showing Disagreement*

Impoliteness in communication regarding the Ministry of Religious Affairs' policy on regulating the sound of the call to prayer is manifested through expressions of disagreement with this policy. The following example illustrates how this disagreement is articulated in an impolite manner.

Explicature	Context	Implicature
<i>You don't have to obey this, if the local community is okay with it and as long as they don't feel disturbed</i> (11). (Ga usah dipatuhi ini mah, kalau masyarakat setempat sah-sah saja asalkan tidak merasa terganggu (11))	Statement by the Indonesian Ministry of Religious Affairs regarding the regulation of the sound of the call to prayer, which is considered to equate the sound of the call to prayer with the sound of a dog	Showing Disagreement

Data (11) presents a comment that exemplifies impoliteness in communication. The impoliteness in this comment is evident in the speaker's intent to convey disagreement with the interlocutor's position. The speaker employs impolite language to express this disagreement, as seen in the statement: "You don't have to obey this, if the local community is okay with it and as long as they don't feel disturbed" (No need to comply with this; if the local community doesn't feel disturbed, that's fine). This utterance clearly indicates the speaker's strong disagreement with the interlocutor's perspective. A more polite way to convey the same intention might be: "I'm sorry, but this policy may not be applicable throughout Indonesia since some areas do not feel disturbed." This alternative phrasing is considered more polite in comparison to the original statement, yet both effectively communicate the speaker's disagreement with the Ministry of Religious Affairs' policy.

(c). *Impoliteness of Refusing to Give in*

Impoliteness in communication regarding the Ministry of Religious Affairs' policy on regulating the sound of the call to prayer is manifested through a refusal to comply with the Ministry's directives. The following example illustrates how this refusal is expressed in an impolite manner.

Explicature	Context	Implicature
<i>Setuju pak menag. Asal suara adzan pake sound yg 1000 Mega Watt. Biar bpk Menag bisa mendengar juga ..di kala bpk di hutan rimba. Umat muslim di NKRI 80% perlu tau atau mendengarkan lantunan ajakan Sholat. Unk menyembah maha</i>	Statement by the Indonesian Ministry of Religious Affairs regarding the regulation of the sound of the call to prayer, which is considered to equate the sound of the call to prayer with the sound of a dog	Refusing to Give in

<p><i>penciptanya .. #menag juga akan mati kelak di alam yg abdi .renungkan unk urusan akhirat .oke bosku (12)</i>                  (Agree, Mr. Menag. As long as the adhan sound uses a 1000 Mega Watt sound. So that Mr. Menag can hear too..when you are in the jungle. Muslims in the Republic of Indonesia 80% need to know or hear the call to prayer. To worship the almighty creator .. #menag will also die in the future in the realm of the servant .contemplate for the affairs of the hereafter .okay my boss (12))</p>		
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Data (12) presents a comment that exemplifies the speaker's impolite attitude by refusing to adhere to the policy set forth by the Ministry of Religious Affairs. This is evident in the statement: "I agree, Mr. Minister, as long as the call to prayer is played with a 1000-megawatt sound system". At first glance, the speaker appears to agree with the Ministry's policy; however, the subsequent requirement for a 1000-watt loudspeaker implies an excessively loud volume. Consequently, this statement serves as an ironic expression that highlights the speaker's impoliteness in communication.

*D. Deviation From the Maxim of Sympathy*

The impoliteness observed in comments regarding the use of loudspeakers in mosques is characterized by deviations from the maxim of sympathy. Such deviations are expressed through antipathy and grumbling, with each form comprising 50% of the total.

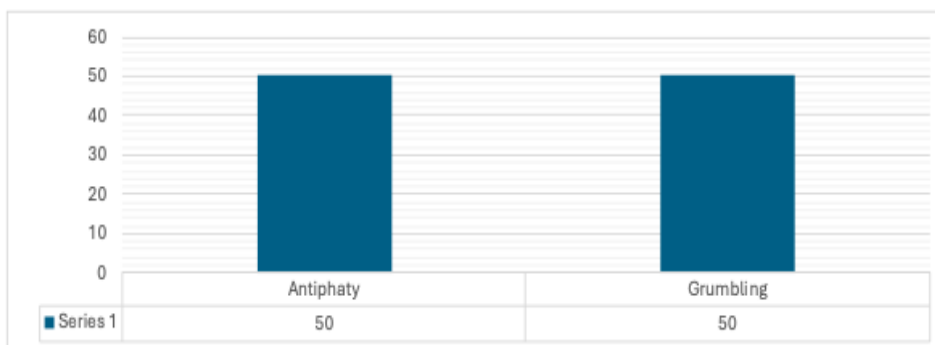


Figure 5. Form of Deviation From the Maxim of Sympathy

As illustrated in Figure 4, the impoliteness reflected in netizens' comments manifests through deviations from the maxim of sympathy concerning the regulation of loudspeakers in mosques. These deviations are categorized into two forms: (1) 50% antipathy and (2) 50% grumbling. Below, an explanation of each form of deviation from the maxim of sympathy in the context of regulating loudspeakers in mosques is provided.

*(a). Impoliteness of Antipathy*

Impoliteness in communication, in response to the Ministry of Religious Affairs' policy on regulating the sound of the call to prayer, is manifested through an attitude of antipathy towards this policy. The following example illustrates impoliteness realized through rejection.

Explicature	Context	Implicature
<p><i>Goblok ini namanya ya ges ya goblok ini (13)</i>                  (This is called Idiot, Guys. This is idiot. (13))</p>	<p>Statement by the Indonesian Ministry of Religious Affairs regarding the regulation of the sound of the call to prayer, which is considered to equate the sound of the call to prayer with the sound of a dog</p>	<p>Antipathy</p>

Data (13) presents a comment that exemplifies impolite communication. The impoliteness in this instance is evident in the utterance, "This is called Idiot, Guys. This is idiot." which conveys a clear antipathy towards the interlocutor. In

this context, the interlocutor refers to the Ministry of Religious Affairs, which has implemented the policy regulating sound in mosques. The speaker's attitude of antipathy is underscored by their choice of words, particularly the term "goblok" (idiot), indicating a strong disdain for the interlocutor. Such communication aimed at belittling the interlocutor exemplifies a form of linguistic impoliteness (Kurniasih et al., 2019; Maros & Rosli, 2017).

(b). *Impoliteness of Grumbling*

Impoliteness in communication, in response to the Ministry of Religious Affairs' policy on regulating the sound of the call to prayer, is manifested through grumbling about this policy. The following example illustrates impoliteness realized through rejection.

Explicature	Context	Implicature
<p><i>Katanya Mentri agama, tapi gak ngerti AGAMA ngapain masih jabat! (14)</i>            (It is said that you are the Minister of Religion, but he doesn't understand religion why are you still in office! (14))</p>	<p>The statement of the Ministry of Religious Affairs of the Republic of Indonesia on the regulation of the call to prayer, which is considered to equate the sound of the call to prayer with the sound of a dog.</p>	<p>Grumbling</p>

Data (14) presents a comment that exemplifies impolite communication, specifically through grumbling. In this context, grumbling is deemed impolite because the speaker expresses dissatisfaction regarding the competence of the interlocutor, namely the Ministry of Religious Affairs, suggesting that the Ministry lacks an understanding of religion. This belittling of the Minister of Religious Affairs as someone who does not grasp religious matters constitutes a form of impoliteness in communication. Such instances of impolite discourse reflect netizens' tendencies to vent their anger and animosity toward religious issues (Nor & Shahrir, 2017; Onn, 2018).

## V. CONCLUSION

In line with the problem formulation presented in the introduction, this study analyzed the impoliteness of netizens in commenting on government policies related to the regulation of loudspeaker usage in mosques from a cyberpragmatics perspective. This perspective considers virtual external contexts to determine whether a comment is polite or impolite. The study identified four forms of impoliteness in social media comments: (1) 42.5% were deviations from the maxim of wisdom, realized through refusal, ordering, demanding, and threatening; (2) 27.5% were deviations from the maxim of politeness, expressed through insults, complaints, derogatory remarks, boasting, and complacency; (3) 15% were deviations from the maxim of agreement, shown through opposition, disagreement, and refusal to concede; and (4) 15% were deviations from the maxim of sympathy, demonstrated through antipathy and grumbling. The findings of this study can serve as an evaluation tool for government policies. Additionally, they can be used as teaching material for polite language education, which could be introduced at elementary and secondary school levels, especially in the context of the growing trend of multimodal communication.

However, this study has limitations in terms of data, specifically its focus on Instagram. In future, more comprehensive research can address these limitations to uncover a broader range of impoliteness forms in social media comments. By identifying these forms, netizens can become more critical and cautious in their use of social media.

## ACKNOWLEDGEMENTS

The author would like to thank the Executive Office of the President of the Republic of Indonesia for the opportunity to conduct this study.

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