The Communication Culture of the Cyberspace in the Perspective of Language Politeness

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Abstract

Cross cultural communication based on cyberspace is one part of the globalization era. The virtual world becomes a multicultural communication space that forms a new culture. This research was conducted to analyze the politeness of language in cyberspace. Conversations from 10 Twitter accounts of politicians were used as a source of data for this study and analyzed using Leech politeness maxim theory. This research was conducted using qualitative descriptive methods. The results of this study indicate that the violations of politeness maxim that often occur are violations of the maxim of wisdom, the maxim of generosity, the maxim of appreciation, and maxim of simplicity. Violations of politeness in language are manifested in the form of hoaxes and hate speech. This happens because when people communicate in cyberspace, they embrace a new communication culture that lacks ethical considerations and tastes. The Communication Culture of the Cyberspace in the Perspective of Language Politeness. Based on the results of this study, it can be concluded that a new communication culture has been created on social media. Communication culture is a blend of various cultures in Indonesia, even in the world. The integration of communication cultures occurs as a result of globalization. There has been a shift in the culture of communication, especially in the perspective of politeness in language.

Keywords
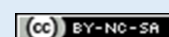
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Introduction

Humans are social creatures, that is creatures that require relationships with other humans. Social interaction between humans is characterized by relationships between individuals and individuals, or individuals and groups. Since humans are born, human interactions have occurred, even in the form of cues, such as crying to babies. In the next stage, the interaction continues and develops according to the stages of development that it goes through (Sauri, 2017: p. 42).

As thinking beings, humans as individuals need a way to actualize their thoughts so that they can be understood by other people called communication. Communication is a mutually understood relationship between the subject and the object that communicates.

Communication comes from Latin namely communication which means "same". The word "same" here is the same meaning. If two people are involved in communication, then the communication can be said to be going well if there is a common meaning between one another. The similarity of meaning between two people who are communicating gives rise to the birth of understanding between them. Thus it can be said that communication is the process of delivering messages by the communicator to the communicant

As a process, communication can be seen from a psychological and mechanistic perspective. Viewed from a psychological perspective, communication is a process of "packing" and "wrapping" the contents of the mind with language (in communication science called encoding) carried out by the communicator. Whereas the communicant is involved in the process of intrapersonal communication, which is to open the packaging or wrapper he received from the communicator (called decoding). The contents of the package are the communicator's mind. While the mechanistic process takes place when the communicator throws with the lips or verbally or by hand if in written form. Catching messages from the communicator by the communicant can be done with the ear or eye senses and so on.

Communication is not limited to conveying information, but can further lead to the formation of opinions and attitudes can even form public opinion. Communication is a process of channeling information, ideas, feelings, explanations, questions, from person to person or from group to group aimed at influencing the attitudes and behavior of people and groups in an interaction. Thus, communication does not merely convey information but also describes thoughts, ideas, and attitudes (Uchyana, 1993).

a. Language and Communication

Language and communication are two things that can not be separated so that (Alwasilah, 1996) says that the nature of language is communication and communication is a tool or a way to interact. Language is a part of human needs as social beings who demand communication and interaction with others. A language is a powerful tool in interacting and communicating. Therefore, language is a very important requirement for humans. Language is a characteristic of humans, even the uniqueness of humans does not lie in the ability to think but lies in the ability to speak (Suriasumantri, 1978) because in their thinking activities humans use language symbols. Humans can think well which is demonstrated through language. Communication with language is a very important part of humans. Everyone has thoughts, desires, desires, and hopes that must be expressed and communicated to others. Therefore, the ability to communicate is an ability that everyone must-have.

b. Culture and Communication

Culture is part of human development that developed along with civilization from ancient times to the digital era today (Khalis & Mustaffa, 2017). Culture and communication are interconnected. Culture influences communication and communication influences culture. Martin and Nakayama (2003: 86) explain that culture can influence the process by which a person perceives reality. All communities in all places always manifest or manifest their views of reality through culture. Conversely, communication helps us in creating the cultural reality of a community. Satire is now a language trend among social media users to provide comments, criticisms, or advice on a problem on social media (Ibrahim & Yusof, 2020). Porter and Samovar (1993: 26) say that the interrelationship between culture and communication is important to understand if you want to study intercultural communication in depth. This happens because through culture people can learn to communicate. Furthermore, Porter and Samovar reiterated that cultural similarity in perception will allow the giving of meaning which tends to be similar to a certain social reality or event. Many aspects/elements of culture can affect a person's communication behavior. The influence arises through a process of perception and meaning of reality. In the context of intercultural communication, we cannot sentence that a belief is wrong and right. If we want to build a satisfying and successful communication, we must respect the trust of our interlocutors, even if what they believe is not following what we believe. While values are explained by Porter and Samovar as evaluative aspects of belief systems. Evaluative dimensions of these values include the quality of expediency, goodness, aesthetics, ability to satisfy needs, and pleasures. These cultural values are then used by someone as a reference in perceiving what is good and what is bad, what is right and what is wrong, true and false, positive and negative, etc. These reference values will then affect a person's communication behavior so that they can distinguish or obey which behavior should be done and what kind of communication behavior should be avoided (Porter and Samovar, 1993: 29).

In the past, religious knowledge was obtained by reading religious books, but now technological developments allow religious knowledge to be obtained from social media only. (Kiss, 2019). Values in culture appear in the form of the behavior of members of the culture as required or required by the culture concerned. For example, Muslims are required to perform fasting during the month of Ramadan, Catholics are required to attend mass, etc. These values are referred to by Porter and Samovar as normative values. Furthermore, these beliefs and values contribute to the development of attitudes. The attitude in the view of Porter and Samovar is understood as a tendency obtained by learning to respond to an object or reality consistently. This attitude is learned in a cultural context. The second socio-cultural element that influences our perception of an object or reality and ultimately influences communication behavior, namely worldview. According to Porter and Samovar (1993: 30), the world view is one of the most important elements in the perceptual aspects of intercultural communication. The world view is closely related to the orientation of culture towards things like God, humanity, the universe, and so on. Daddy Mulyana (2004: 32-4) then emphasized that world view influences the meaning of a message. As one element of culture, it is clear that worldview influences our communication with others. Mulyana exemplified that, because of a firm belief in his religion, he would encourage him to act cautiously, not lie, insult, or slander others, for believing that all of his communication actions must be justified before God.

According to Mulyana, one category of worldview is religion. This happens because religion usually has teachings about how humans should relate to themselves, others, the universe, and God. Porter and Samovar (1993: 31-32) argue that the way a culture organizes itself and its institutions also influences how cultural members perceive the world and how they communicate. According to Porter and Samovar, there are two social institutions or organizations that play an important role in perception. First, the family, which although it is the smallest social organization in culture, also has an important influence. Families give many cultural influences on children. It is the family that guides children in using language to communicate, from how to get words to dialects. Martin and Nakayama (2004: 97-99) review how communication influences culture. It was explained, that culture could not be formed without communication. Communication patterns that are certainly by cultural backgrounds and values will illustrate a person's cultural identity. So it is clear that communication behaviors that have been built and patterned in such a way that gave birth to a characteristic will form a habit/culture of communication for a particular cultural community. In short, the communication activities of a member of a culture can represent the beliefs, values, attitudes, and even the world view of that culture. Through communication can also strengthen the basic and essential values of a culture.

c. Globalization and Communication

In a modern world like this, we often hear the term Globalization, the presence of technology and information accelerates the process of Globalization. Globalization itself is a process of international renewal that has become whole due to the exchange of world viewpoints, thought products, and also other cultural aspects. The existence and rise of new media technology have brought the world is closer (Ahmad, et al, 2014). Meanwhile, according to Selo Soemardjan Globalization is a process of forming communication systems and inter-community organizations that exist throughout the world, while the goal of globalization is to follow certain rules and systems such as the United Nations and the OIC. IMF (International Monetary Fund) This institution defines globalization to increase economic interdependence between countries in the world which is marked by increasing dab diverse volumes of transactions of goods and services across cultures and the spread of technology and rapid and widespread (IMF, World Economic, Outlock, May 1997). Globalization makes changes in all aspects of life the challenges that must be faced, drastic changes, and problems that must be answered. This change can have positive or negative impacts. Unrestricted use of digital tools and online platforms spreads cyberbullying, has the potential to offend and cause annoyance for others (So'od & Hamid, 2020). Language studies, media studies, and communication are often regarded as separate entities (Hamid & Nor, 2018).

Indonesia is the largest social media market in Southeast Asia with around 79 million active users. Since 2015, government agencies have been actively using social media as one of the communication channels (Idris, 2018). The increasingly widespread process of Globalization, especially in political and economic aspects, we cannot avoid as a result of technological and information advances, the world economic order that leads to free markets is also a high level of use in various fields of life. Often the progress of globalization has led to a consumptive nature of needs that are important to those that are less important. The impact of globalization like this will affect the values of our nationalism as a part of the nation must take advantage of its positive impacts and avoid the negative impacts. Communication developed in the 1930s in the United States as a social science.

The communication study itself focuses on two approaches, namely the situational approach where communication takes place and the approach that focuses on the functions of communication itself. Global communication or international communication refers to a function-based approach because historically international communication arises of conflict, war, and the use of international propaganda, the development of international organizations and diplomacy, the spread of ideology, and the development of increasingly sophisticated technology. The phenomenon of Globalization is no longer possible to be avoided unless the person closes down and does not want to interact with the outside world. This increasingly broad communication of important information can get to this part of the world in a fast time.

A communicant can communicate with other communicants even though the two are geographically separated causing a breakdown of barriers between various countries, even in the economic side Globalization has greatly influenced high demand for products, as well as an increase in Gross Domestic Product so many, say that globalization and the internet have benefited greatly. Globalization communication also facilitates interactions using electronic media such as e-mail, chat, Facebook, Twitter, Instagram, and so on. We can feel that this technology is very close to us even every day we use it. The emergence of inter-country cooperation groups such as the emergence of the International Government Organization (IGO), United Nations, Organization of Islamic Countries (OIC), and many more. This is a positive impact on the emergence of communication globalization for individuals and even for the state, but on the other hand, negative impacts cannot be avoided. The term colonialism like many other cultures that unconsciously enter us has already followed it, on the other hand, the development of technology has led to the emergence of cybercrime, hacker cracker, pornography, digital terrorism, information bias. Therefore the globalization process triggers an unbalanced condition both in developed countries and developing countries there are still many people who have not felt the progress of this technology.

d. Courage in Language

Communication is the most important thing in interacting with fellow human beings. Everyone is aware that communication is never separated from human life. Even silence is part of communication. A person's success depends on how he communicates. The struggle becomes more successful when communication with the

listener can run smoothly. According to Sauri (2006), the word politely in terms of language in the Koran can be identified with morals, because morals mean creation or what was created, dating, born, from humans about behavior. Sauri further explained that morals and manners can be distinguished from the source and impact. In terms of sources, morals come from God the Creator, while politely sourced from the community or culture. As for the impact terms, it can be distinguished, if the morals of the impact are seen both by humans or the community at the same time as well in God's eyes while being polite is considered good by the community, but not always good in God's sight. The politeness of language in the Koran is related to the way of pronunciation, behavior, and vocabulary that is polite and adapted to the situation and conditions of the speaker. Communicating essentially conveys and receives and responds to messages using language as a tool.

The communication process will take place well if the speaker uses the way of communication received by the speech partner so that an understanding and positive response arises because it is based on acceptance and sympathy. What is meant is "polite language". The polite speakers will always respect their speech partners, maintain each other's dignity by using communicative language (good) and pay attention and associate the language they use with the prevailing socio-cultural values and are maintained by the community in the language usage environment. This is in line with Wardaugh (1987, p. 267) which states that "politeness in the language is a language behavior that takes into account solidarity, power, intimacy, the status of relationships between participants, and appreciation. The politeness of language is also determined by the awareness of social habits ". The basic thing that must be explained in this description is the definition of "polite". In the Big Indonesian Dictionary (2008, p. 1224) "polite" means "refined and good" in his language, his behavior. This lexical interpretation and meaning is polite language is a language that pays attention to the ethics of politeness and the accuracy and appropriateness of its use. The use of polite language always leads to harmonious communication, fostering sympathy, and does not offend the speech partners.

The speech community will be in one habit and culture, both in language and social life. Habits and culture are the values of life that are held down for generations because they are believed to have goodness and usefulness. The language habits of the community will refer to the language norms that are applicable and adhered to by the community, although experiencing a shift as a result of the demands of communication, cultural development, and the reciprocal relationship of these languages with other languages. If the norms of this language are used in language practice that is analogous to the prevailing cultural values, soft and good language is born. Languages like this are categorized as polite. In line with these statements, Pranowo, (2009, p. 15) argues "Everyone must maintain their honor and dignity.

This is intended so that other people also want to appreciate it. This is the essence of language politely. Communicative communication is determined by the goodness and truth of the language used in communication. A good language is a language that suits the situation of use (context). Good language must also pay attention to the variety of languages. Good language alone is not enough to guarantee the language is accepted by the speech partner. Besides good, the language used by speakers must also pay attention to the norms that exist in the language used. Such language is said to be the correct language.

The essence of language is systemic speech. As a speech system, language is used as a tool to communicate in the form of delivering messages, receiving messages, and responding to messages. Submission of messages and responding messages in the communication process is done by using meaningful sentences that form the words as forming. Sentences used in the oral communication process will have clear and precise meanings if spoken using the right intonation. These three elements are the object of politeness studies from the linguistic aspect. Another linguistic aspect involved in politeness in the language is intonation. Intonation is the totality, tone, pressure, short length, and pause in an utterance. Intonation in speech is not trivial and can be ignored because intonation can affect the meaning and affect the politeness of the language used. The tone aspect, for example, as part of the intonation of the rise and fall of utterances, is related to the depiction of the user's mood. When a speaker is angry, his emotions are not controlled so that he will speak with the utterance up (high), otherwise, people whose minds are sad, will speak in a horizontal tone and even tend to decrease.

A polite speech will be horizontal even tend to decrease at the end of the speech. The pressure is a study of intonation in which there is hard and weak speech. Pressure in general will not distinguish meaning but affect politeness. Weak pressures tend to create polite language. Thus the speaker will realize politeness in

language through non-violent pressure. The length of a speech in a language will not distinguish the meaning. The length of an utterance is related to the pause which is the termination of an utterance at the beginning, middle, and end of an utterance. Speakers who use speech using long speech and long pauses will speak at a slower tempo compared to speakers who use short utterances and short pauses. Thus the long speech tempo will affect the politeness of the language so that polite sentences (speech) are slower.

The speaking process will interact with the individual's way of delivering a speech. Each individual has a different way of speaking with other individuals. This difference will show the uniqueness so that it distinguishes itself from others in expressing thoughts, feelings, desires through language specifically and shows the existence and personality of the language user are called language style. Someone's language style is different from others and this is a universal individual, meaning that each person will have a language style, but someone's language style will be different from the others, although in the language in general these language styles have similarities. Different people's thinking styles, some show firm, straightforward, but some speakers have a soft, flat, even plain style. As an illustration, it can be exemplified: The language style of the Batak people will be different from the language styles of Sundanese, Javanese, Makassarese, Papuans, and so on. With the variants of the language style (style), there will also be differences in the characteristics of politeness in language because, in essence, the style of language is related to the culture of the speaker.

e. *Communication Culture in the Virtual World*
Information and communication technology has developed rapidly which makes it possible for users to share information online smoothly. The speed of sending information through technology is extraordinary and offers many benefits for users (Hamidun & Shukeri, 2017). McLuhan (in Infante et.al, 1990: 371) states that the world has now become a Global Village where we know people and events that occur in other countries are almost the same as a citizen in a small village which is a neighbor of other countries. Social change is another thing that influences inter-cultural communication by increasing the number of cultural celebrations of an ethnic group in a country.

Cultural differences within a country create a diversity of experiences, values, and ways of looking at the world. This diversity creates the same communication patterns among members who have the same background and influences communication between members of different regional and ethnic members. Companies that have their branches abroad, of course, are an absolute requirement for their employees to have sufficient knowledge about the situation and cultural conditions they will face (intercultural competence), it is wrong if they fail to communicate with the culture they face, the company will only survive in a not too long period.

Understanding cyberspace according to Gibson is a collection of data, graphical representation by the graph, and can only be accessed via a computer (Bell, 2001: 23). Cyberspace was described by Gibson long before internet technology developed. Gibson's idea in using the word Cyberspace after he paid attention to the phenomenon of the belief that arises from children after they play video games. That the children believe the game is real and all the buildings, spaces, interactions, and objects in the game are a reality or exist; even though they could not reach it. To develop a belief that there is some kind of actual space behind the screen, someplace you can't see but you know there.

(McCaffery, 1992: 272 as quoted by Wood and Smith, 2005: 19). Cyber Culture is a culture that was born from the interaction between humans and the internet. cyberculture as a way of thinking about how people and digital technology interact, how we live together. Bell's framework for thinking is more specifically where virtual space is used between individuals as a forum to discuss ways in which they meet the needs of life. Cyberculture is a culture that has emerged or formed from the use of computer networks for communication, entertainment, and business. It is also a study of various social phenomena related to the internet and other new forms of network communication, such as online communities, online multi-player games, social games, social media, augmented reality, and SMS, and covers issues relating to identity, privacy, and network formation. New identities in cyberculture are different from real-world identities. Identity in cyberspace, no more limited by the skin or body. They are spread, spread, and added through connections facilitated and not limited to his body.

Citing the explanation of Hines (2007), it can be approached in two aspects, namely the internet as a culture (culture) and the internet as a cultural artifact (cultural heritage). This difference has implications especially for ethnographic researchers for differences in methodology in research on the one hand and explicitly describes

advantages and disadvantages on the other hand. As a culture, in the beginning, the internet was a simple communication model when compared to the face to face communication model (Baym, 1998). That face to face interaction does not only involve text as symbols or signs that interact solely. Facial expressions, sound pressure, way of looking, body position, religion, age, race, and so on are signs that also play a role in interactions between individuals.

As for computer-mediated communication (computer-mediated communication), interactions occur based on text alone even emotions are shown using text, namely with emoticon symbols. As a culture, the internet is an institutional and domestic context where this technology also uses symbols that have their meanings, and as a metaphorical form involving new concepts of technology and their relationship with social life. These various social forms produce an object (culture) known as the internet. That is, the term internet is not only limited to the notion of technology that connects computers but also sometimes the term contains social phenomena as occurs in interactions between individuals face-to-face although in some cases the internet gives complexity and differences that striking compared to social phenomena in general.

The next model presented by Hine is the internet as a cultural artifact. According to Hine, the internet can not only be understood as a collection of computers that interact with the computer language itself, namely TCP / IP. The word internet can be denoted as a set of computer programs that enable users to interact, bring up various forms of communication, and to exchange information. The development of programs such as email, IRC, bulletin boards, MUDs, video conferencing, and the emergence of www or the World Wide Web itself is proof that new media technologies and communication media are increasingly developing.

Symbolic interaction is one approach that can be done with cultural studies. According to (Norman Denzin, 2009: 34) emphasizes that the study of symbolic interactions plays an important role in cultural studies that focuses on three problems related to one another, namely the production of cultural meanings, the analysis of the meaning of meaning, and the study of culture lived and experiences who lived. But on a practical level Denzin sees a tendency from symbolic interactionism to ignore the ideas that connect symbols and: interactions. In the perspective of cultural studies, the internet is the space in which the culture that occurs is produced, distributed, and consumed. Just as the nature of this perspective obscures classes as a stratum in society, cultural studies provide a kind of resistance from the ability of social class structuring. Social movements such as feminism signify that culture is not only created by a certain class, in Marx's view, for example by the bourgeoisie but can be produced by society and even individuals who are social agents (Mosco, 1996: 251). If you use the term political economy, culture is a commodity produced. That is, the cultural studies approach in looking at cyberspace culture on the internet provides a direction to see how the commodification process takes place in virtual space; by of course ignoring his studies based on class distinctions until the worker-investor relationship as this was the initial center of the discourse on political economy (p.225). If the political economy begins its discussion through the macro social organization of power or power organization, then cultural studies approach it through the local organization of power where power is within the subject or individual itself (intersubjective). For Mosco, the focus of cultural studies is on the text as a starting point to see how social phenomena occur.

McQuail asserted that there is a relationship between economics politics and culture in the media. Political and economic aspects play a role in the regulation of cultural production that occurs in the mass media industry as an industry with awareness. The media are institutions that are driven by economic logic to cultural change. An important aspect of McQuail's thinking is the commodification of culture in the form of software produced by and for communication hardware that is both sold in a wider market (2011: 124). The concept of network society or network society according to (Manuel Castells, 1996 in Rulli Nasrullah, 2012: 131) is approached to understand social and cultural phenomena. As a social structure, there is no standardization or limitation for the development of members, culture, and so on.

In contrast to the structure of society, as in the structure of government, where each structure has its mechanisms and procedures (bureaucracy). This structure is always stratified from top to bottom and vice versa from bottom to top. Each level below must pass one level above and so on until he is at the top level; so that in practice the lower level does not necessarily be able to communicate with the top level. This difference is felt in the network terms that occur on the internet. That the network allows the flow of communication goes in any direction and at the level of the structure anywhere without the need to be mediated or represented (Latour, 1995: 15-16 as quoted by Gane and Beer, 2008: 30). So that the existence of individuals in relationships that occur on the internet becomes more role than groups.

Time and place become something without limits and individual freedom in establishing relationships in the network become a differentiating factor for the position of individuals in the group in new media (read Bell, 2007: 69-79). The concept of social networks is a tool for studying social structure (Barry Welman, 1988: 4 as quoted by Gane and Beer, 2008: 24). Thus this concept is used to see how the relationships that occur between each unit in the existing social structure. Perhaps not many people realize that social networking is a community. In sociology, society is defined as a collection of several or many individuals who interact with certain rules. If we pay attention to these simple requirements, social networks already meet the criteria worthy of being called society.

Communities in social networks are somewhat different from the general public because they are not limited by geographical factors. In other words, Facebook or Twitter has its characteristics, namely cyberspace. An embodiment that ignores the space factor, although it is still limited by time. Social networks in their realization in cyberspace also interact. With Facebook or Twitter, people can do things that are also done by conventional society. For example: doing business, exchanging information, making acquaintances, meeting old friends, and much more that can be done. Communities in social networking by the media are often used as a material in reporting. With the advancement of technology, people on Facebook or Twitter will gradually form habits called culture. In another form, unlike the previous culture. The patterns that exist in conventional society have long been changed by interacting using social networking providers.

Plus the conventional community interaction patterns have experienced many obstacles as well as obstacles. The problem of congestion on the road is one of them. Although it is now only dominating big cities like Jakarta, Surabaya, or Medan, it will also befall other cities in Indonesia. Congestion is a bourgeois problem in the country. As a result of congestion, the wheels of the economy and government are greatly disrupted. Speed and timeliness are often wasted in vain with congestion. A virtual community is a collection of users formed online, each of whom uses a real or fictitious identity (avatar) and certain online information to carry out communication or interaction continuously through computer network mediation. From this community, of course, interact and communicate with each other, and in the end, it is from this interaction that emerges cyberculture or cyberculture. Related to the commodification that occurs in the media, Mosco formulates three forms of commodification, namely the commodification of contents, the commodification of audiences, and the commodification of workers.

Content commodification explains how the content or content of the media produced is a commodity offered. The process of commodification begins with converting data into meaning systems by media actors into a product that will be sold to consumers, audiences, and advertiser companies (pp. 146-147). This means that the media does not stop at the process of forming culture solely through distributed content, but also makes culture a commodity that can be sold. In line with this context, Adorno and Horkheimer offer a thesis on the culture industry. That the media and entertainment presented through mass media has become an industry in the post-World War II era of capitalism both in circulating cultural commodities and in manipulating human consciousness (Hokheimer and Adorno, 1972 in Agger 2009: 180).

The culture industry also explains how culture becomes something that manipulates human consciousness. Pop culture, as exemplified by Horkheimer and Adorno, is not the final and highest medium that can be used to counter capitalist hegemony as discussed by Marx, but pop culture itself contains advertisements and entertainment given to the public only as a cover to cover capital activities through mass media (pp. 182-183). By using the discourse popularized by Smythe (1977) in the audience commodity, the commodification of this audience explains how the public is not free only as connoisseurs and consumers of the culture that is distributed through the media. For example, in the current mass media industry, Smythe is exemplified by various programs in the television industry, three entities influence each other namely the media company, advertisers, and the audience itself. The audience gets a program that can entertain to provide information for free from television companies. Media companies create programs to be watched by the audience and then the number of audiences watching and also the time allotted to watch is sold to advertisers. While advertisers pay for the costs of advertising their products and broadcast them through the media in the hope of getting the attention of the audience, which in the end the audience will use the product. That mass media companies are no different from factories. Workers not only produce content and get awards for pleasing audiences through the content, but also create audiences as workers involved in distributing content as a commodity (Mosco, 1996: 158).

The advancement of information technology is one example of how the audience also unconsciously transformed itself not only into consumers or commodity objects to advertisers but also has become a producer in the cultural industry. The phenomenon of user-generated content on the internet explains how audiences produce media content and at the same time distribute and become consumers of that content. For example, the presence of user information such as status, photos, and so on that there are social media such as Facebook or Twitter. This information is distributed and can be consumed by audiences connected to the social media and ultimately through the simulation of audience networks that initially became consumers slowly changing become a manufacturer.

Method

The method used in this research is the descriptive qualitative method. Communication culture and politeness of language on social media are described based on the Leech politeness theory. Through a qualitative descriptive method, researchers describe the shift in communication culture in cyberspace, especially in the perspective of politeness in language. The politeness of the language of citizens is observed by analyzing conversations on social media. In this study, social media which was used as the object of research was Twitter. The researcher examines the Twitter conversations of public figures who are used as sources of research data.

Results

Communication Culture on Social Media

In this era, we are completely facilitated by globalization. Globalization is a world development that makes no boundaries between one State and another. The absence of these barriers can make it easier for outside cultures to enter and influence the attitudes and behavior patterns of Indonesian society. Globalization occurs due to the existence of communication technologies in the form of electronic media, print media, and social media as well as the rapid development of science. With the impact of globalization, we can feel the presence of communication technology and science that continue to invest from time to time. Information and communication technology has many positive impacts. For example, with the increasingly sophisticated information and communication technology we can find out a lot of information quickly that is in different places, and at different times, and makes it easy for us to interact remotely between one person and another. The culture of Indonesian culture that has been embedded for a long time could fade due to the ongoing impact of globalization. Increasingly modern times unknowingly make us addicted to social media. Until finally we forget that social media does not always only have a positive impact but social media also has a negative impact.

The more easily we communicate with chat application features such as WhatsApp line and social media in the form of Facebook, Twitter, Instagram, path, etc. makes we increasingly unable to leave gadgets in our daily lives. The use of gadgets now has become a community culture that can not be eliminated anymore. Nearly 24 hours a day we see our mobile phone screens each day just to check our social media accounts. Social media can change people's behavior drastically and even people's behavior cannot be controlled anymore due to excessive use of social media. Therefore, we should be more selective in choosing good and bad cultures or habits. It's okay to use social media as a means of entertainment, communication, and so on. But it must also be based on high moral responsibility and modest use of social media. What I want to discuss here more deeply is when excessive use of social media can unknowingly change people's lives into poorly cultured societies. Here is my opinion about the negative impact of excessive use of social media.

Lack of socialization in the real world becomes the first negative impact on the use of excessive social media. We as social beings who need each other in life should maintain direct communication with each other. Social media indeed brings close relationships far apart but, close relationships can be tenuous and even distant due to excessive use of social media. Increasingly, society becomes an individualist figure who no longer attaches importance to socialization or direct communication in solving problems and in living everyday life. Before getting to know social media and being addicted to social media, the Indonesian people became personal

figures who prioritized togetherness, cooperation, and a high sense of empathy. It is unfortunate if social media change the character and culture of the good people of Indonesia.

The public should be aware that every individual must have their own private space to feel safe and not be disturbed by the lives they lead. Maybe social media here does have a role to share any stories with relatives, friends, and others but, every individual should have the privacy that not everyone should know about his personal life. Social media can initiate evil actions from happening. The danger, if there are people who intend evil against us, they can use our social media as a monitoring tool to spy and find out about our lives. For example: when we share stories on social media about our whereabouts in a place it could be that if someone wants to mean evil with us he will come to the same place with an evil intention that can disturb our composure.

Social media can be used only as mere public imaging. With the rise of the use of social media in the community, social media is becoming a view of many people to see the other side of each person's life. Starting from the way of life, relationships, and much more. On social media everyone wants his life to be perfectly seen by others. Therefore, many people use social media only to spread imagery and want to be recognized by a good image by many people. This raises the negative side of social media. For example: to raise a good image, a person is willing to spend a lot of funds for excessive lifestyles to be recognized or just show off economic adequacy to others. The ease with which someone overflows their feelings becomes a serious concern. The amount of hate speech, harsh words, and other negative actions easily overflowed a person through social media. Everyone has the right to give opinions, comments, and objections, but it is better if you express an opinion without having to cause divisions let alone give a lot of hate speech that can threaten the integrity of the Unitary Republic of Indonesia.

Politeness in Language in Twiter

Based on the results of research on conversations on Twitter of several public figures in Indonesia, then a new communication culture in cyberspace and forms of language impoliteness can be described below.

1. Fadli Zon Status:
First in history, when world oil prices were below zero, the government @jokowi also lowered fuel prices.

Comment:
Arief Triatmo:
No wonder I wasn't chosen as a minister ... his brain hasn't arrived. The more stupid it looks. Surprisingly some elect to become members of the DPR. If the DPR feels there needs to be a price reduction, there is a mechanism. So it's stupid to have comments like this.
Ananda Sulaeman:
Below zero. You bought it. our greatly. You idiot ... eats the price of world oil. Dongo
Harjoto Prasodjo:
Are you an economist? Have you calculated the risks for the future, sir? Do not be careless if you are not an expert in the field.

2. Status of Fahri Hamzah:
The theme of Ramadhan Mubarak has not been able to defeat the theme of Covid 19. Is when 1 Shawwal later we celebrate Idulfitri Victory Day, can we also win from Corona? Will we gather in the fields with prayer.
Comment:
Idi Saidin:
It's useless to criticize Sir if the results are also not there for the community. The movement you are looking for sir, not writing.
Guardian Young:
At home, preaching only disbelieves people and hoaxes, maybe, yes, God is giving sanctions to think, shit, no brain, yes.
Achmad Latif:
No need to talk like a child. Many prayers.
Dam:
If you can't give a solution, at least give action, not curse

Based on Twitter conversation data from some of these public figures, it can be seen that in conversations on social media, especially on Twitter, many found language impoliteness. The use of rough diction such as dumb, tadpole, stupidest, shucks, idiots, and other harsh words are widely used. When the Twitter conversation communication style is analyzed through the Leech politeness theory, the research results can be described as follows.

Discussion

The Maxims of Wisdom
The basic idea of the maxim of wisdom in the principle of politeness is that speech participants should hold to the principle of always reducing their profits and maximizing the profits of others in speaking activities. This is different from the reality of the conversation found in this study. From several Twitter conversations of public figures, such as Fadli Zon, Fahri Hamzah, and Rocky Gerung, many conversations or utterances are found that violate the maxim of wisdom. The violation occurs because the speakers do not reduce each other's benefits, but they mutually harm each other.

Generosity Maxim
In a maxim of generosity, the speaker is expected to make the smallest possible profits for himself, making the greatest possible loss for himself. In this maxim, the speaker should be able to respect others. Respect for others will occur if people can reduce profits for themselves and maximize profits on other parties. This is also different from the reality of the conversation found in this study. From the Twitter conversation, it was found that those who provided comments on the Twitter status of several public figures were done to make a loss for others.

Maxim Award
This award maxim is expressed by expressive sentences and assertive sentences. Expressive speech that is to congratulate, thank, praise, and express condolences. In this maxim, each participant demands to maximize respect for others. This was violated by the Twitter conversation found in this study.

Maximum Simplicity
In the maxim of simplicity or maxim of humility, the speech participant is expected to be humble by reducing his self-praise. In the conversation found in this study, it was found that the expressions conveyed by the speech participants were only in the form of hate speech.

Maximum Agreement
In this maxim, it is emphasized that the speech participants can foster mutual agreement or agreement in speaking activities. If there is a match or agreement between the speaker and the speech partner in speaking activities, each of them will be said to be polite. This principle is also not by the results of the analysis of the conversation of public figures on Twitter. They did not create an agreement but dropped each other.

Maximum Conclusion
In this maxim, it is hoped that the speech participants can maximize the attitude of sympathy between one party and another party. Antipathy toward one of the speech participants will be considered as an act of impolite. In Twitter conversations that serve as research studies, antipathy in the language is often found. Many speech participants expressed expressions of hatred aimed at bringing down other parties.

Conclusion

Based on the results of this study, it can be concluded that a new communication culture has been created on social media. Communication culture is a blend of various cultures in Indonesia, even in the world. The integration of communication cultures occurs as a result of globalization. There has been a shift in the culture of communication, especially in the perspective of politeness in language.

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