



The Violation of Politeness Maxims in Ridwan Kamil's Old Tweet About Jakarta

Sartika Putri Sailuddin¹, Fitriarningsih Pratiwi Mahmud², Nur Fajrhi^{3*}

^{1,2,3} Universitas Khairun, Indonesia

*Correspondence: nur.fajrhi@gmail.com

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Abstrak

Kesopanan merupakan salah satu dasar dalam menciptakan komunikasi yang efektif di ruang publik. Salah satu ruang publik yang cukup sering digunakan saat berkomunikasi adalah media sosial, salah satunya Twitter. Masyarakat, termasuk politisi, kerap menyampaikan pendapatnya tentang isu tertentu melalui Twitter. Ridwan Kamil menyampaikan pendapatnya tentang karakteristik warga Jakarta jauh sebelum terjun ke dunia politik. Cuitan tersebut banyak mendapat tanggapan negatif dari warganet karena dianggap tidak sopan. Penelitian ini bertujuan untuk menganalisis ciri pragmatik cuitan tersebut dengan mengidentifikasi pelanggaran asas kesantunan dan membahas efektivitasnya terhadap wacana politik dan komunikasi digital. Data yang digunakan adalah cuitan Ridwan Kamil tahun 2011 yang menyebutkan secara rinci karakteristik warga Jakarta yang di-repost oleh akun @txtdrjkt. Analisis data menggunakan pendekatan analisis wacana yang berpedoman pada teori yang dipaparkan oleh Leech (1991). Hasil analisis menunjukkan bahwa melalui satu cuitan, Ridwan Kamil juga melanggar maksim kebijaksanaan, kedermawanan, kesetujuan, kesantunan, kesepakatan, dan simpati.

Kata Kunci: Maxim Kesopanan, Wacana Politik, Twitter, Ridwan Kamil.

Abstract

Politeness is one of the basics in creating effective communication in public spaces. One of the public spaces that is quite often used when communicating is social media, one of which is Twitter. People, including politicians, often express their opinions on certain issues through Twitter. Ridwan Kamil expressed his opinion about the characteristics of Jakarta residents long before entering politics. The tweet received many negative responses from netizens because it was considered impolite. This study aims to analyze the pragmatic features of the tweet by identifying violations of the principle of politeness and discussing its

effectiveness on political discourse and digital communication. The data used are Ridwan Kamil's tweets in 2011, which mention in detail the characteristics of Jakarta residents, which were reposted by the @txtdrjkt account. Data analysis uses a discourse analysis approach guided by the theory presented by Leech (1991). The results of the analysis show that through a single tweet, Ridwan Kamil also violates the maxims of tact, generosity, approbation, modesty, agreement, and sympathy.

Keywords: *Politeness Maxims, Political Discourse, Twitter, Ridwan Kamil.*

1. INTRODUCTION

Politeness plays a crucial role in effective communication by promoting mutual respect, minimizing conflict, and fostering a cooperative environment for exchanging ideas. It reflects an awareness of another person's face, or social self-image, and helps maintain social harmony (Yule, 2010). In any given society, politeness is shaped by shared expectations that individuals should show respect and avoid imposing on others. According to Leech (1991), polite language use involves showing consideration for others and reducing the potential for discomfort or confrontation in interaction.

Language often reflects personal attitudes, emotions, and social values in online interactions, especially on social media platforms like X, which used to be called Twitter. It often departs from conventional norms, creating a unique space for expressing opinions, identities, and power relations. Politicians and public figures like Ridwan Kamil utilize these platforms to share opinions, engage with constituents, and even comment on political rivals. Before becoming the Governor of West Java, Ridwan Kamil made a controversial tweet criticizing Jakarta netizens, which resurfaced and gained renewed attention when he later ran as a Jakarta governor candidate. The tweet, perceived by many as impolite or offensive, sparked public backlash and raised questions about language use and power dynamics. This study investigates the violation of politeness maxims in an old tweet by Ridwan Kamil, the former governor of West Java, concerning Jakarta, and how Jakarta netizens respond to his old tweet. As a high-profile figure, his public statements attract significant attention and can influence public perception and discourse.

This research is grounded in Geoffrey Leech's (1991) theory of politeness maxims, which he introduced as tact, generosity, approbation, modesty, agreement, and sympathy. These maxims guide speakers in maintaining harmonious interpersonal relations and avoiding face-threatening acts. Violations of these maxims, whether intentional or not, can reflect sarcasm, criticism, or emotional intensity, especially in political commentary. However, to deepen the understanding of the interpersonal dynamics involved in such violations, this study also integrates the concept of Face Theory as proposed by Brown and Levinson (1987). According to Face Theory, individuals have two types of face wants: *positive face* (the desire to be appreciated and approved) and *negative face* (the desire to be unimpeded).

Previous studies have applied Leech's politeness maxims to analyze online discourse. For instance, a recent survey examined the pragmatic elements in Indonesian netizens' comments on political issues and found frequent violations of tact and approbation maxims (Santoso et al., 2025). Agustina (2018) analyzed political speeches and found that Indonesian politicians often flout the politeness

maxims to assert dominance or express dissatisfaction indirectly. Her study highlighted that indirectness, while usually used to maintain politeness, can sometimes serve to obscure face-threatening acts such as criticism or disagreement, especially when framed in satire or humor.

Focusing on social media, a study by Chabibah (2022) explored the pragmatic strategies violated by Indonesian public figure Roy Suryo on Twitter. Their study found that Suryo's action sparked widespread backlash for breaching all six politeness maxims: tact (by promoting offensive humor), generosity (by harming Buddhists and the President), approbation (by disrespecting religious sentiments), modesty (by indirectly endorsing the offensive meme under the guise of appreciating creativity), agreement (by dismissing shared moral norms), and sympathy (by using sacred symbols for satire). The incident illustrates how digital discourse, especially from public figures, can erode communicative politeness and amplify social division. Conversely, another study investigated the pragmatic principles in tweets by prominent Indonesian public figures and found that Ridwan Kamil himself was among those who occasionally complied with politeness maxims, particularly during the mourning period (Ababiel et al., 2023). Their analysis revealed two dominant patterns. First, the public and Ridwan Kamil became closer due to the politeness principle. Secondly, it sets an example of how to speak positively on social media.

Collectively, these studies provide a rich context for analyzing Ridwan Kamil's tweet about Jakarta. His status as a public official, the content and tone of his message, and the medium (Twitter) all serve as critical variables that influence his pragmatic choices. By applying Leech's politeness framework to this case, the current study seeks to uncover how violations of politeness maxims function in political commentary, and this reveals the broader discourse strategies used by Indonesian political figures in the digital age. In the case of Ridwan Kamil's old tweet about Jakarta, the language used is particularly intriguing. It reflects personal opinion and a public stance, potentially shaped by political rivalry, regional pride, or satire.

As a side note, despite the growing body of research on politeness in political and digital discourse, there remains a gap in examining how historical or resurfaced tweets from public figures, especially in the context of changing political roles, can reignite public controversy due to perceived violations of politeness norms. Most existing studies focus on real-time or recent social media interactions without considering how older digital content continues to influence public perception and pragmatic interpretation over time.

Therefore, this study is significant because it highlights the enduring nature of digital communication and its implications for political figures whose language use is subject to evolving public scrutiny. By identifying the specific politeness maxims violated in Ridwan Kamil's controversial tweet and analyzing the responses from Jakarta netizens, this research contributes to a deeper understanding of how digital discourse functions as both a reflection and a construction of political identity and power relations in Indonesia.

2. METHOD

2.1 Research Design

This study adopts a descriptive qualitative approach, focusing on discourse analysis. A qualitative approach is suitable for this study as it focuses on

understanding the complexities of human experiences, behaviors, and interactions in a natural setting (Creswell, 2007). The objective is to explore how Ridwan Kamil's old tweet about Jakarta potentially violates Leech's Politeness Maxims, examining the linguistic features, implied meanings, and pragmatic functions of his language use in a political and social context.

2.2 Data Source

The data consists of an archive of an old tweet made by Ridwan Kamil back in 2011 that specifically mentions the characteristics of citizens of Jakarta. Ridwan Kamil originally deleted this tweet after it was resurfaced during Jakarta governor election in 2024. However, the data was collected from a repost from a verified Twitter account @txtdrjkt, a community account regularly posting about popular news related to Jakarta. From this repost, replies from netizens are also gathered to elicit evidence of violation of politeness maxims based on the readers' responses. This tweet obtained 819 comments arranged automatically using the *Most Relevant Replies* filter to avoid spam and other less relevant comments. The top 50 comments were analysed to determine how public responses show the politeness violation in Ridwan Kamil's tweet.

2.3 Data Analysis

Data was analyzed using discourse analysis guided by Leech's politeness principles. The maxims included tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim (Leech, 1991).

The analysis consists of linguistic markers of politeness (or impoliteness), violations of the maxims, e.g., direct criticism (violating the Approbation Maxim), boasting (violating the Modesty Maxim), or lack of sympathy (violating the Sympathy Maxim), and contextualization of public response to assess the impact and interpretation of the tweet. To identify how each maxim in Leech's model is violated as evidence in the data, operationalization into language features is provided in table 1 below:

Table 1. Indicators of Maxim Violation

Maxim	Linguistic Indicator	Violation
Tact Maxim	- Use of indirect request - Softeners	- Direct criticism - Commands without mitigation
Generosity Maxim	- Offers of help - Downplaying speaker's own comfort	- Boasting about giving little - Demanding assistance
Approbation Maxim	- Compliments, encouragement, praise - Hedging criticism	- Mocking - Insults - Negative comparisons
Modesty Maxim	- Self-deprecating tone - Sharing credit	- Claiming superiority or success in contrast to others

Agreement Maxim	<ul style="list-style-type: none"> - Expressions of partial agreement - Softeners before disagreement 	<ul style="list-style-type: none"> - Open contradiction - Sarcasm - Confrontational tone
Sympathy Maxim	<ul style="list-style-type: none"> - Expressions of support - Condolences, well-wishes, solidarity 	<ul style="list-style-type: none"> - Insensitive remarks about crises or misfortunes

Source: Adapted from Leech's (1991) *politeness maxim model*.

2.4 Ethical Consideration

Posts from public figures, especially those shared publicly, are generally considered public domain, but care is taken not to misrepresent the speaker's intentions. In analyzing responses from the public, usernames and personal data are anonymized.

3. RESULT AND DISCUSSION

3.1 Result

During the 2024 Jakarta gubernatorial election, a prominent candidate, Ridwan Kamil faced controversy when several of his old tweets resurfaced and went viral on social media. These tweets, dating back over a decade, contained critical and satirical remarks about Jakarta and its residents. One particularly controversial tweet from 2011 described Jakarta residents with a series of adjectives: "*Tengil, gaul, glamor, songong, pelit, gengsian, egois, pekerja keras, tahan banting, pamer, hedon*," which translates to "arrogant, sociable, glamorous, cocky, stingy, status-conscious, selfish, hardworking, resilient, showy, hedonistic." Despite being deleted from his account, this tweet has been circulating on Twitter through several reposts. Among others, one that attracted many responses was a repost from a Jakarta community account named @txtdrjkt.



Figure 1. Repost of Ridwan Kamil's tweet by @txtdrjkt

In the tweet, Ridwan Kamil tried to summarize Jakarta residents' collective "personality" as he saw it then. He recognized positive traits: hardworking, resilient, sociable, and glamorous. But he also highlighted a lot of negative traits: arrogance, cockiness, selfishness, materialism, and show-off behavior. The tone was casual, blunt, and sardonic — typical of internet banter in 2011. If spoken today, especially as a public figure, it would be expected to be way more tactful. This blatant opinion was reposted by @txtdrjkt and questioned why it was deleted. This repost attracted many responses from internet users, which are analysed based on how they correspond with the violation of Leech's politeness maxims.

Table 2. Polite Maxim Violation

Politeness Maxim	Violated or Observed	Evidence from Tweet
Tact Maxim	Violated	Describing a whole population with negative traits like "arrogant," "cocky," "stingy," etc.
Generosity Maxim	Violated	The speaker does not assume cost or effort, nor does he express concern for how his words affect others.
Approbation Maxim	Violated	Words like "arrogant," "stingy," "selfish," "hedonistic"
Modesty Maxim	Violated	Speaker focuses on others (Jakarta citizens), not himself or his own group.
Agreement Maxim	Violated	The tone is declarative and judgmental, allowing no space for differing views.
Sympathy Maxim	Violated	There is no empathy or understanding shown for Jakarta citizens.

Overall, the analysis showed that the tweet violates all six politeness maxims. Firstly, the statement imposes a negative image on Jakarta citizens without mitigation or sensitivity, indicating a tact maxim violation. It also violates the generosity maxim, as no willingness to take responsibility for generalizing or potentially offending people. The tweet emphasizes criticism and negative traits, overshadowing the few positive ones mentioned, which asserts a violation of the approbation maxim. For the modesty maxim, there is no self-praise, but the negative portrayal of others creates an implied contrast, suggesting his own superiority, which could be an indirect violation. By generalizing, Ridwan Kamil violates the agreement maxim as he does not acknowledge diversity or invite discussion. Furthermore, the tweet lacks emotional consideration; it paints an entire group in a harsh light, potentially when such generalizations could be harmful.

Tact Maxim

Through this maxim, the cost to others should be minimized, and the benefit to others should be maximized (Eshreteh & Badran, 2020; Leech, 1991). By bluntly highlighting negative traits (arrogant, cocky, stingy, selfish), Ridwan Kamil increased the "cost" to others (hurt feelings, perceived insult) rather than minimizing it. He did not seek to make his criticism "softer" or more beneficial. Such blunt and negative labeling directly imposes a social and emotional cost on the described group. There is no attempt to soften the statement, use hedging, or acknowledge nuance.

Especially during the election, this violation became much more damaging because voters felt personally attacked by a candidate who needed their trust and support. This can be observed from one of the netizens' replies in Excerpt 1. below:

Excerpt 1.

A reply by @abjadbixx:

"Ngurus Bandung dan Jabar aja gak becus, kok sok-sokan mau ngurus Jakarta? You're not welcome here"

Translation:

"You couldn't even handle Bandung and West Java properly, and now you act like you can manage Jakarta? You're not welcome here."

The tone of the reply is harsh, dismissive, and angry, expressing strong rejection of Ridwan Kamil's candidacy for Jakarta governor. This can be observed as a payback of his harsh criticism toward Jakarta citizens, and so he was negatively evaluated based on his past work as the governor of West Java,

Generosity Maxim

To fit this maxim, Ridwan Kamil is supposed to minimize self-interest and maximize self-expense (Eshreth & Badran, 2020; Leech, 1991). However, it had been violated as he offered no generosity in portraying Jakarta citizens. The tweet shows no self-effacing tone, willingness to assume blame, and no risk to the speaker's image. Instead, the speaker comfortably assigns blame or criticism to others, showing a lack of generosity in discourse. The tweet made it seem like he positioned himself as an outside observer, critiquing others without including himself. In this timeline, politicians are expected to show humility and generosity toward constituents — this old tweet did the opposite, making Ridwan Kamil seem judgmental and distant (see Excerpt 2).

Excerpt 2.

A reply by @dyaxx:

"Tampang tampang munafik si RK ini... jadi pejabat juga ga bisa kerja, maen sosmed mulu, pencitraan sana sini, sekarang jilat ludah sendiri."

Translation:

"This RK guy has a hypocritical face. As a public official, he couldn't even do his job properly, just kept playing on social media, creating a fake image everywhere, and now he's swallowing his own words."

This is a clear response on how Ridwan Kamil had negative views toward Jakarta citizens, yet later sought their votes. The netizen's response shows the deceived feeling by Ridwan Kamil, accusing him of being more concerned with popularity than substance.

Approbation Maxim

Approbation maxim stress by minimizing criticism and maximizing praise of others (Eshreth & Badran, 2020; Leech, 1991). In the case of Ridwan Kamil's tweet, this maxim was heavily violated. While a few neutral or positive traits like "sociable" and "resilient" are included, they are buried among overwhelmingly negative ones. The dominant tone is critical and evaluative in a way that diminishes the image of Jakarta citizens. There's no balancing of criticism with appreciation, making this a

clear violation. Public figures should focus on highlighting citizens' strengths. Bringing up old criticisms felt tone-deaf, especially when he needed to praise Jakarta voters. This is evident in the reply presented in Excerpt 3 below:

Excerpt 3.

A reply by @herethxxx

"Ternyata SONGONG juga kelakuannya kepada kita yang notabene kelahiran Jakarta... kagak sudi gw loe pimpin Jakarta Mil."

Translation:

"Turns out he's also arrogant in his attitude toward us who are native-born Jakartans. I have no desire whatsoever for you to lead Jakarta."

The user establishes a group identity, defending native Jakartans, making the insult feel personal and collective. This also reflects the realization that Ridwan Kamil's behavior disrespects the Jakarta people.

Modesty Maxim

Minimizing praise and maximizing self-distribution are signs of upholding the maxim of modesty (Eshreth & Badran, 2020; Leech, 1991). This was indirectly violated. While he did not praise himself explicitly, by highlighting flaws in others, there is an implied contrast that elevates the speaker's position. This indirect form of self-praise violates the Modesty Maxim, as it suggests: "We're not like them." Using contrast or superiority without acknowledgment of one's flaws is a subtle form of immodesty. This act is not beneficial during the election since any hint of arrogance or "looking down" on the voters could be fatal in politics. Opponents could (and did) frame him as elitist or condescending (see Excerpt 4).

Excerpt 4.

A reply by @Generasixxx

"El Delete sedang memperbaiki citra untuk maju Pilkada Jakarta."

Translation:

"El Delete is currently improving his image to run in the Jakarta gubernatorial election."

The reply above is in response to the point made by @txtdrjkt on how Ridwan Kamil has deleted his original tweet. "El Delete" is a nickname or mockery toward Ridwan Kamil, based on his act of deleting old controversial tweets. This reply is a form of accusation that Ridwan Kamil is working on his public image, possibly artificially, rather than focusing on real work or acknowledging past mistakes.

Agreement Maxim

The principle of agreement maxim is to minimize disagreement and maximize agreement (Eshreth & Badran, 2020; Leech, 1991). It was also violated by stereotyping Jakarta residents negatively. He created disagreement rather than seeking solidarity. He presented a rigid and judgmental claim about an entire population, with no qualification like "some" or "often perceived as." This leaves no room for dialogue, dissent, or alternative interpretations. It discourages cooperative communication by treating a subjective view as absolute. This old tweet made it harder for Ridwan Kamil to build common ground with the electorate, as observed in one of the replies documented in Excerpt 5 below:

Excerpt 5.

A reply by @Ccooxxx

"Lah si bapak malah mau nyalonin, jadi orang glamor, songong, pelit, gengsian, egois, pekerja keras, tahan banting, pamer, hedon???"

Translation:

"Lol, this guy now wants to run (for office) to become the representative of people who are glamorous, cocky, stingy, status-obsessed, selfish, hardworking, resilient, showy, and hedonistic?"

This netizen is mocking Ridwan Kamil by throwing his 2011 tweet back at him. It is a perfect example of sarcastic political backlash, mixing humor with rejection, and showing how old mistakes in public statements can haunt a candidate during elections.

Sympathy Maxim

The maxim of sympathy means maximizing sympathy and minimizing antipathy between the speaker and the listener, or in this case, between the writer and the readers (Eshreteh & Badran, 2020; Leech, 1991). This maxim was also violated since there was no clear sympathy toward Jakarta residents. The tweet sounded more like a detached, critical outsider's commentary than an empathetic reflection. He chose to stereotype a group using emotionally charged and mostly negative labels. There is no attempt to understand the social, cultural, or historical context behind such traits, nor is there any effort to express solidarity. The tone feels mocking or cold, rather than sympathetic. During elections, voters expect empathy — a sense that the leader understands and respects their struggles. The old tweet instead stirred resentment and distrust which is evident in Excerpt 6 below:

Excerpt 6.

A reply by @adjie_xxx

"Sampe segitunya ya sama orang Jakarta. Emang pernah punya masalah atau pengalaman ga enak sama Jakarta. Kalaupun iya jangan disamain semua orang Jakarta seperti itu, berarti anda termasuk orang yang rasis juga."

Translation:

"Why do you seem to have such a problem with Jakarta people? Have you had a bad experience with them? Even if you did, you shouldn't generalize all Jakartans like that. That would make you a racist too, then."

Compare to other responses, this one is softer. The netizen was being critical but thoughtful by is trying to understand the underlying reasons behind Ridwan Kamil's attitude toward Jakarta residents, but also condemns his generalizations. There's also an undertone of accusation of racism or at least prejudiced thinking. This netizen also raises concerns for fairness by urging Ridwan Kamil to treat Jakarta residents fairly and not define them by a stereotype.

3.2 Discussion

Ridwan Kamil made the tweet way before he joined the political arena. He later admitted that his tweet was a post-truth or reality post based on what he experienced. Even though he apologized multiple times, some netizens still found the tweet offensive. His tweet about the Jakarta residents' personalities has violated

the politeness maxims. Ridwan Kamil violated the tact maxim by emphasizing the negative behaviors of Jakarta residents, but he could have chosen a more lenient vocabulary to describe the residents' personalities. The tweet also abused the generosity maxim. Through his tweet, Ridwan Kamil showed his insincerity about the Jakarta citizens, later making him distant from his future voters. The approbation maxim was broken since Ridwan Kamil's dominant tone was negative and sarcastic. He should praise his constituents more and minimize criticism.

Moreover, the tweet indirectly violated the modesty maxim even though he did not directly compliment himself. Through the tweet, he implied that his morals are superior by looking down on the citizens of Jakarta. The tweet he made negatively stereotyped the residents of Jakarta, which generated disagreement among them. This broke the principle of agreement maxim. Lastly, he breached the sympathy maxim. He expressed no respect for the citizen. Ridwan Kamil received countless criticisms for his past tweet. It damaged Ridwan Kamil's image during the Jakarta election as the tweet collectively attacked his now constituents.

Back in 2011, Indonesians were among the most active on Twitter worldwide. This period was marked by relatively minimal government intervention in online activities, allowing citizens to express themselves in digital spaces freely. Although the Electronic Information and Transactions Law (UU ITE) had already been enacted in 2008, it was not yet widely enforced against social media users, allowing open political discourse, humor, and activism to flourish online. As a result, Indonesians could use Twitter to express opinions, share news, and engage in political discussions without significant fear of censorship or legal consequences (Lim, 2013).

Ridwan Kamil's posting during this era was not unusual since online discourse was not heavily policed by public opinion. At the time, Ridwan Kamil was still primarily known as an architect and urban thinker, not yet a government official. Many users like him used Twitter casually, mixing humor, critique, and pop culture references. Also, his tweet matched with the function of social media, which is social, engaging with the community. Social media offers a space for individuals to contribute to the consumption, production, and distribution of ideas, knowledge, and culture (Lim, 2013).

As a commoner, his violation of the politeness maxim matched the previous study by Santoso & Nurhayati (2025). Despite the difference in topic, Ridwan Kamil showed that he was a typical Indonesian netizen who expresses his thoughts impolitely. Years after the tweet happened, it still impacts Ridwan Kamil's career. The impolite tweet made Ridwan Kamil distant from his prospective voters. This result could strengthen the proposal from the previous study that the government needs to incorporate the findings into educational programs on politeness in the elementary and secondary levels.

Ridwan Kamil's Twitter activity during his political era has been widely recognized for its engaging and humorous tone. Unlike many politicians who maintain formal or distant digital personas, Ridwan Kamil used Twitter as a tool to humanize leadership, connect directly with constituents, and communicate public policies in a more relatable way. The politician Ridwan Kamil was way more aware of giving opinions on social media than the commoner Ridwan Kamil. During the COVID-19 vaccination campaign, Ridwan Kamil consistently applied pragmatic politeness principles in his public communication (Herliana & Destyanisa Tazkiyah, 2021). This approach effectively delivered information, built public trust, and

encouraged participation. It contributes to a deeper understanding of how pragmatics can play a role in political and governmental communication.

His tweet mourning his late son shows his attitude change in public. Ridwan Kamil's Twitter communications during his mourning period were characterized by a high degree of linguistic politeness, aligning with Leech's theoretical framework. His adherence to the modesty and sympathy maxims underscores a respectful and empathetic approach to public mourning on social media. The netizens even set him as an example of a politician who flaunts a positive attitude while using social media.

Violating the politeness maxim does not necessarily mean that Ridwan Kamil has shown his negative face to his followers. Negative face refers to an individual's desire for autonomy and freedom from pressure (Brown & Levinson, 1987). The tweet can be interpreted as emphasizing Ridwan Kamil's positive face and his desire to express an opinion, be humorous, or convey cultural criticism while ignoring the audience's negative face needs. The absence of softening language or indirect framing implies a lack of concern for how readers might receive or interpret the message, effectively forcing a one-sided judgment. This kind of expression is consistent with what Brown and Levinson describe as a blatant strategy, in which no attempt is made to protect the listener's face. In that case, it risks alienating that group by denying them the freedom to define themselves or reject the labels imposed on them. While the tweet may have had a rhetorical or stylistic purpose, it was done in violation of the principle of civility.

Although the tweet happened long ago, the destruction still impacts Ridwan Kamil's image, especially when he ran for the governor election. Throughout the election, many politicians practiced their freedom of speech online. However, his discourses were categorized as less polite. As a new public space, someone can voice their opinion on social media without restraint. However, as a member of a cultured community, being polite online helps build respect, avoid conflict, and create a positive, safe space for everyone.

4. CONCLUSION

The summary of this paper points out that unwise social media use in the past can resurface to damage a politician's credibility, trustworthiness, and career prospects. Ridwan Kamil's past tweet was his way to express his honest opinion about the Jakarta citizens. The tweet contained some compliments to the Jakarta citizens; however, the discourse's choice enclosed more negative stereotypes. This made him violate the tact, generosity, approbation, modesty, agreement, and sympathy maxim. The tweet that surfaced more than 10 years later further worsened Ridwan Kamil's image, thus influencing the number of votes he received during the Jakarta gubernatorial election.

This study is limited to specific data from one person and one social media. Some people build different personalities across different social media. More data from various social media platforms is required to identify a broader range of politeness among politicians.

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