



Strategies of Polite Language in Pramono's Discourse on the Role of Santri in Maintaining National Morals on Antaranews.com

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Abstract

This study discusses the forms of language politeness strategies that appear in the discourse of the Governor of DKI Jakarta, Pramono Anung Wibowo, regarding the role of santri as guardians of national morality as published on Antaranews.com. This study uses a pragmatic approach with Brown and Levinson's (1987) politeness theory, which highlights four main strategies, namely positive politeness, negative politeness, bald on record, and off record. This research was conducted using a qualitative descriptive method through analysis of data in the form of excerpts from Pramono's statements in news texts and the context of his speech. The results of the analysis show that Pramono mostly uses positive and negative politeness strategies to build an image as a polite leader who respects and is close to the santri community. The use of these strategies demonstrates Pramono's efforts to strengthen social relations between the government and the santri community, while also emphasizing Islamic ethical and moral values in public communication. Thus, the discourse presented by Pramono reflects ethical political communication practices rooted in politeness and national character.

Keywords: linguistic politeness, pragmatics, political discourse, santri, Pramono Anung

INTRODUCTION

Language is the primary means by which humans interact and convey their thoughts, feelings, and values. More than just a tool for communication, language serves to build social relationships, reflect personality, and strengthen the cultural identity of its speakers. In the realm of public communication, the choice of words and style of speech not only determines the success of the message delivery, but also reveals the attitude, character, and moral integrity of a public figure. Therefore, the use of polite language is key to creating harmonious communication, especially for officials or leaders who are in direct contact with the general public.

The study of politeness in language is one of the main focuses of pragmatics because it relates to how a person maintains the feelings and dignity of the other party. Brown and Levinson (1987) explain that polite language is a strategy to maintain the face of both the speaker and the listener so that the interaction is polite and does not offend the other party. In the context of political communication, politeness plays an important role because a leader's speech not only conveys policy but also reflects their morality and self-image in front of the public.

The values of politeness in the Indonesian cultural context are deeply rooted in social norms and religious teachings. Eastern cultures, including Indonesian culture which is based on Islamic values, place politeness and respect for others as part of social morality. Therefore, an official or leader is expected to be able to display politeness not only in their actions, but also in their speech. Polite language reflects the character of a civilized leader who respects differences and places ethics as the foundation for building public communication.

In the realm of political communication, politeness is a strategic tool for building a positive image in the eyes of the public. Through the right choice of words and a wise delivery style, a leader can strengthen public trust and reinforce their moral legitimacy. One interesting example is the speech delivered by the Governor of DKI Jakarta, Pramono Anung Wibowo, at the 2025 Santri Day commemoration at the Jakarta City Hall. In his speech, which was published by [Antaranews.com](https://www.antaranews.com), Pramono emphasized the importance of the role of santri as guardians of the nation's morals and drivers of civilization.

Pramono's speech is interesting to study because it combines religious, moral, and social elements in a respectful language. He not only conveyed a symbolic message about the role of santri, but also used language strategies that fostered respect and emotional closeness with the pesantren community. The lexical choices and sentence structures used show his efforts to portray himself as a polite, visionary leader rooted in Islamic values. This is an important basis for examining how polite language is used in building an image of ethical and characterful leadership.

In addition to being linguistically relevant, this research is also important in the socio-political context of Indonesia, which is moving towards modernization. Amidst the tide of globalization, which often prioritizes material progress, moral and spiritual messages have the potential to be marginalized. Therefore, the existence of public figures who continue to emphasize politeness in their speech can serve as role models and provide a balance between physical development and the development of national character. Discourse such as that presented by Pramono is an example of how public communication can be used to strengthen morality and national values.

This study uses a pragmatic approach based on Brown and Levinson's politeness theory. This approach is considered the most appropriate because it allows researchers to understand the relationship between linguistic form and social function and the context of language use. The analysis focuses on the strategies of positive politeness, negative politeness, bald on record, and off record used by Pramono in his discourse. From the results of this analysis, it is hoped that it will reveal how he arranges his language choices to show respect, build solidarity, and assert his identity as an ethical leader.

Through this research, it is hoped that a deeper understanding of the practice of politeness in Indonesian political communication will emerge. The results of this study can contribute to the development of pragmatic studies, particularly those related to the language ethics of public figures. In addition, this study is also expected to show that politeness is not merely a linguistic strategy, but also a reflection of the character and morality of a civilized nation.

METHOD

This study applies a qualitative descriptive approach with the aim of describing and explaining the polite language

strategies used by the Governor of DKI Jakarta, Pramono Anung Wibowo, in his discourse on the role of santri as guardians of the nation's morals. This approach is considered the most appropriate because it allows researchers to understand the meaning behind the use of language based on the underlying social and pragmatic context. The focus of the research is not on numbers or statistical data, but on forms of speech that reflect polite language in the analyzed news texts.

The data source in this study is a news text from the *Antaraneews.com* portal “*Pramono Soroti Peran Santri sebagai Penjaga Moral Bangsa*” published on Santri Day in 2025. The main data consists of direct quotations from Pramono's statements that demonstrate politeness in language. To strengthen the analysis, the researcher also reviewed additional sources such as Brown and Levinson's (1987) theory of politeness, pragmatic studies, and previous research on politeness in political discourse.

Data collection was carried out using documentation techniques. The researcher searched, read deeply, and selected parts of the text that contained indications of politeness, whether in the form of invitations, appeals, expressions of appreciation, or other forms of polite speech. Each piece of data

was then classified and coded to facilitate grouping based on the four types of politeness strategies according to Brown and Levinson, namely positive politeness, negative politeness, bald on record, and off record.

In the data analysis stage, the researcher took several steps: (1) identifying parts of speech that contained elements of politeness; (2) grouping data based on the type of strategy used; (3) interpreting the meaning and function of speech in the context of communication events; and (4) drawing conclusions about the patterns of politeness that shaped Pramono's image as an ethical leader. The results of the analysis are presented descriptively to show the relationship between linguistic form, politeness value, and the moral message contained in the political discourse.

RESULTS

Positive Politeness Strategy

An analysis of the speech by the Governor of DKI Jakarta, Pramono Anung Wibowo, shows the dominant use of positive politeness to strengthen emotional ties with the santri community. According to Brown and Levinson (1987), positive politeness is used to emphasize closeness, give appreciation, and build harmonious relationships between speakers and listeners.

For example, Pramono's statement: *“Santri memiliki enam kekuatan utama, yaitu iman, ilmu, amal, akhlak, persatuan, dan perjuangan. Enam hal ini harus terus dijaga sebagai landasan dalam mengawal kemajuan bangsa dan Kota Jakarta,”* emphasizes collectively valued values while fostering a sense of shared responsibility. The use of the phrase “must continue to be upheld” serves to encourage solidarity and collective awareness among the audience.

In addition, inclusive words such as “*kita*” or references to groups show an effort to strengthen unity and cooperation. For example, *“Kami terus menempatkan pendidikan sebagai prioritas utama pembangunan. Saya yakin pendidikan adalah*

kunci untuk membuka masa depan yang lebih baik. Setiap anak Jakarta harus memiliki kesempatan yang sama untuk menempuh Pendidikan,” shows the speaker's concern for the welfare of the community and fosters a sense of closeness with the audience.

The positive politeness strategy is also seen in the form of praise and appreciation for the role of santri, such as: *“Dengan berbekal kekuatan tersebut, santri tampil sebagai generasi kreatif, inovatif, dan menjadi motor penggerak Pembangunan.”* This expression reinforces the image of santri as a respected and honored group, while motivating them to continue contributing to the moral and social development of the nation.

Table 1. Analysis of Positive Politeness Strategies

Analysis Aspects	Findings
Example Speech 1	<i>“Santri memiliki enam kekuatan utama, yaitu iman, ilmu, amal, akhlak, persatuan, dan perjuangan. Enam hal ini harus terus dijaga sebagai landasan dalam mengawal kemajuan bangsa dan Kota Jakarta.”</i>
Speech Analysis	Emphasizing collective values held in common, such as faith and unity. The phrase “ <i>harus terus dijaga</i> ” is used to foster a sense of shared responsibility and strengthen solidarity among members of the santri community.
Example Speech 2	<i>“Kami terus menempatkan pendidikan sebagai prioritas utama pembangunan. Saya yakin pendidikan adalah kunci untuk membuka masa depan yang lebih baik. Setiap anak Jakarta harus memiliki kesempatan yang sama untuk menempuh pendidikan.”</i>
Meaning and Function	The use of the word “ <i>kami</i> ” demonstrates a sense of togetherness between the government and the people. This utterance also demonstrates the leader's concern for the welfare of his citizens and reinforces an empathetic image.

Example Speech 3	<i>“Dengan berbekal kekuatan tersebut, santri tampil sebagai generasi kreatif, inovatif, dan menjadi motor penggerak pembangunan.”</i>
Interpretation	As a form of appreciation and motivation, students are portrayed as a group that plays a vital role in the nation's progress, fostering a sense of pride and moral responsibility.

Negative Politeness Strategy

In addition to positive politeness, this speech also demonstrates the use of negative politeness, which is a strategy that respects the freedom of the interlocutor and avoids direct pressure. An example can be seen in the sentence: *“Dia pun mengapresiasi perkembangan pesantren yang kini berperan aktif sebagai subjek pembangunan ekonomi, bukan sekadar penerima bantuan”*. This expression acknowledges the independence of Islamic boarding schools without sounding commanding, so that the audience feels respected.

Negative politeness also appears in the form of polite appeals, such as: *“Oleh karena itu, dia meminta agar para santri*

senantiasa menyiapkan diri menjadi generasi pemimpin masa depan yang cerdas secara intelektual, kuat secara spiritual, dan berakhlak luhur”. The use of the word *“meminta agar”* indicates a non-coercive invitation, so that the santri are positioned as parties who have their own choices and responsibilities.

Another example can be seen in the emphasis on unity: *“Selain itu, para santri juga harus bersikap guyub, rukun, dan menjaga persatuan”*. Although it sounds like a command, the context is motivational and does not cause pressure, in line with the principle of negative politeness that respects the autonomy of the audience.

Table 2. Analysis of Negative Politeness Strategies

Analysis Aspects	Findings
Example Speech 1	<i>“Dia pun mengapresiasi perkembangan pesantren yang kini berperan aktif sebagai subjek pembangunan ekonomi, bukan sekadar penerima bantuan.”</i>
Speech Analysis	This sentence acknowledges the independence of Islamic boarding schools without giving the impression of command, so that the listener feels appreciated and their autonomy is recognized.

Example Speech 2	<i>“Oleh karena itu, dia meminta agar para santri senantiasa menyiapkan diri menjadi generasi pemimpin masa depan yang cerdas secara intelektual, kuat secara spiritual, dan berakhlak luhur.”</i>
Meaning and Function	The phrase “ <i>meminta agar</i> ” reflects a gentle and non-coercive invitation, positioning the student as the party with personal freedom and responsibility.
Example Speech 3	<i>“Selain itu, para santri juga harus bersikap guyub, rukun, dan menjaga persatuan.”</i>
Interpretation	Even though it contains an invitation, the speech has a motivational tone and still respects the listener's independence, in line with the principle of negative politeness.

Bald On Record and Off Record

Pramono's speech also featured bald on record and off record statements. Bald on record statements are characterized by direct speech without protection, for example: *“Hari Santri lahir dari napas perjuangan ulama dan santri dalam mempertahankan kemerdekaan Indonesia”*. This statement conveys historical facts bluntly, emphasizing the importance of the santri's contribution without any additional embellishments.

Meanwhile, off the record appears in statements that are implicit or suggestive. For example: *“Semoga Hari Santri ini menjadi momentum untuk memperkuat semangat juang dan meneguhkan jati diri santri sebagai generasi pembawa kemajuan bangsa dan negara ke pentas dunia, dengan identitas keislaman yang rahmatan lil ‘alamin”*. This sentence conveys a moral and aspirational message without forcing the audience, allowing them to interpret its meaning themselves.

Table 3. Analysis of Bald on Record and Off Record Strategies

Analysis Aspects	Findings
Bald on Record Example	<i>“Hari Santri lahir dari napas perjuangan ulama dan santri dalam mempertahankan kemerdekaan Indonesia.”</i>
Bald on Record Speech Analysis	This sentence was delivered straightforwardly without any form of appeasement or additional politeness strategies. The message focused on affirming historical facts and appreciating the contributions of santri to the nation's struggle.
Off Record Example	<i>“Semoga Hari Santri ini menjadi momentum untuk memperkuat semangat juang dan meneguhkan jati diri santri sebagai generasi</i>

	<i>pembawa kemajuan bangsa dan negara ke pentas dunia, dengan identitas keislaman yang rahmatan lil 'alamin."</i>
Off Record Speech Analysis	This sentence conveys an implicit moral message and has a prayerful nuance. Its meaning isn't conveyed directly, but it contains a symbolic invitation that encourages the audience to reflect.
Communicative Function	- Bald on record: conveying historical facts and values clearly and firmly. - Off record: instilling moral and spiritual values without forcing a particular interpretation.

The Function of Politeness Strategy

The politeness strategy used has two main functions. First, it builds Pramono's image as a polite leader who respects and cares for the santri community. Second, it instills moral and spiritual values, in line with the objectives of Santri Day, while encouraging santri to play an active role in nation building.

Positive politeness emphasizes emotional closeness and appreciation, while negative politeness shows respect for the freedom and autonomy of the audience. The combination of these two strategies creates a balance between moral motivation, encouragement to take action, and social respect.

Table 4. Analysis of the Function of Politeness Strategies

Analysis Aspects	Findings
The Role of Positive Politeness	Emphasizes a sense of community, respect, and emotional closeness with the audience. This strategy creates a warm and communicative relationship.
The Role of Negative Politeness	Demonstrates respect for the listener's freedom and avoids the impression of command. This approach ensures the moral message is received without pressure.

Patterns of Politeness in Language

There is a consistent pattern in the use of politeness strategies. First, the speech opens with positive politeness to build closeness and appreciation. Second, moral

messages or invitations are conveyed with negative politeness so that the audience retains their freedom. Third, important facts or information are conveyed bald on record, while aspirational values are conveyed off record.

This pattern shows that the discourse is strategically designed to convey moral messages, build the image of leaders, and strengthen social relations between the government and the santri community.

The use of politeness strategies has a positive impact on audience perception. Positive politeness creates a sense of appreciation and motivation, while negative politeness reduces the possibility of resistance to appeals or moral messages. Bald on the record and off the record balance the delivery of facts with aspirational messages, so that the audience can receive the message effectively and ethically.

Overall, the language politeness strategy used by Pramono serves to build his image as a leader with character and ethics. The combination of positive and negative politeness, bald on the record, and off the record reinforces moral, spiritual, and social messages, while creating persuasive and harmonious communication between the government and the santri community.

DISCUSSION

Positive Politeness Strategy in Pramono's Discourse

The results show that positive politeness strategy is the most frequently appearing element in Pramono Anung Wibowo's speech discourse. This strategy is

used to build emotional closeness, emphasize mutual respect, and foster solidarity between leaders and the community, especially among Islamic boarding school students. According to Brown and Levinson (1987), positive politeness is a form of attention paid by the speaker to the listener's need to be accepted, respected, and recognized within a social group.

In the context of Pramono's speech, this strategy is evident when he expresses his appreciation for the contributions of santri to the nation, as in the statement, "*Santri memiliki enam kekuatan utama, yaitu iman, ilmu, amal, akhlak, persatuan, dan perjuangan*". This sentence not only shows appreciation but also serves to strengthen the collective identity of santri as guardians of moral values and national progress. The choice of inclusive diction such as "*kita*" and "*para santri*" reflects an intimate and participatory style of speech. This shows an effort to build psychological closeness between the government and this religious community.

This strategy is effective in fostering a sense of belonging among the audience. Through praise and recognition, the speaker affirms the important role of santri in the social, spiritual, and intellectual development of the nation. Thus, the positive politeness in

this speech is not merely a form of verbal courtesy, but also a means of persuasive communication that has both moral and political functions.

Negative Politeness as a Form of Respect

In addition to positive strategies, Pramono's speech also shows the application of negative politeness, which is a form of politeness oriented towards respect for the freedom and independence of the interlocutor. This strategy usually appears when the speaker wants to convey a message without seeming forceful, so that the audience still feels respected and has the space to interpret the message freely.

An example of this can be seen in his statement: "*Dia meminta agar para santri senantiasa menyiapkan diri menjadi generasi pemimpin masa depan yang cerdas secara intelektual, kuat secara spiritual, dan berakhlak luhur.*" This sentence was conveyed in the form of a subtle request, not a direct command. The choice of the phrase "asked that" shows the speaker's sensitivity to the norms of politeness and respectful culture in the context of public communication.

Similarly, when Pramono emphasized the importance of unity by saying, "*Selain itu, para santri juga harus bersikap guyub, rukun, dan menjaga persatuan.*" Although

the sentence structure is imperative, the tone and context still show respect for the audience. This kind of speech shows a balance between the power of the moral message and respect for the freedom of the message recipient.

Bald On Record and Off Record in Pramono's Speech

In this speech, we also find the use of bald on record and off record strategies, which complement the two previous strategies. The bald on record strategy is used when Pramono wants to convey facts or statements directly without using protective expressions. For example, in the sentence "*Hari Santri lahir dari napas perjuangan ulama dan santri dalam mempertahankan kemerdekaan Indonesia,*" the speaker conveys the message in a firm and informative manner. This honesty and straightforwardness strengthens the credibility of the message, especially in the context of a state ceremony.

Conversely, the off record strategy is used when the speaker conveys implied meanings that contain moral appeals without stating them explicitly. The sentence "*Semoga Hari Santri ini menjadi momentum untuk memperkuat semangat juang dan meneguhkan jati diri santri sebagai generasi pembawa kemajuan bangsa,*" is an example

of how Pramono instills messages of values and spirituality in a subtle and suggestive way. The audience is given the opportunity to interpret the moral meaning behind the statement.

The combination of these two strategies shows that Pramono understands how to adjust his speech to the situation and communication objectives. He conveys factual messages directly, but still wraps moral messages in politeness and soothing reflective nuances.

The Function of Politeness Strategies in Public Communication

Pragmatically, the use of politeness strategies in discourse has two main functions. First, these strategies shape the speaker's image as a polite, ethical leader who is close to the community. Second, these strategies serve as a means of conveying moral and national values in a non-confrontational manner. By combining four types of politeness, political and religious messages can be conveyed effectively without neglecting social norms or public ethics.

In the context of Indonesian political communication, polite and empathetic language is an important asset for building public trust. Speech that is too directive or authoritative has the potential to create

distance between leaders and the people. Conversely, politeness combined with empathy can strengthen the positive image of leaders and foster social acceptance of the messages conveyed.

Social and Cultural Implications

From a social perspective, Pramono's use of polite language demonstrates an understanding of the characteristics of the santri community, which upholds the values of manners, politeness, and ethical speech. Positive politeness strategies foster motivation and a sense of appreciation, while negative politeness shows respect for freedom of thought. Bald on record emphasizes the values of nationalism and the history of santri struggles, while off record presents reflective and religious moral messages.

This pattern teaches that effective political communication in Indonesia needs to pay attention to cultural sensitivities. Language not only serves to convey messages, but also reflects humanitarian, religious, and national values. In this way, the messages conveyed are more easily accepted because they are in line with the social norms that exist in society.

Relevance to Brown and Levinson's Theory

The findings of this study confirm that Brown and Levinson's politeness theory remains relevant in the context of modern public communication. The four strategies outlined in the theory can be found in Indonesian political discourse, albeit with adjustments to the local cultural context. Positive and negative politeness have proven effective in maintaining social relationships and minimizing potential threats to face, while the bald on record and off record strategies enrich communication variation to make it more dynamic and flexible.

Thus, the use of this theory not only helps to understand the function of language in the context of interpersonal interaction, but also provides insight into how political communication can be conducted in a polite manner rooted in the cultural values of the nation.

Overall, this discussion shows that the politeness strategies used by Pramono Anung Wibowo not only serve to maintain language ethics but also strengthen social relations between the government and the santri community. His respectful tone, subtle invitations, and reflective moral messages illustrate a communication style that balances logic, emotion, and ethics. By integrating the four politeness strategies into his public discourse, Pramono has succeeded in

presenting a harmonious, inspiring, and characterful communication model.

CONCLUSION

Based on the analysis of Pramono Anung Wibowo's speech, it can be concluded that politeness strategies play an important role in building effective, persuasive, and ethical communication. Positive politeness strategies are used to emphasize emotional closeness, show appreciation, and foster a sense of unity between the government and the santri community. This can be seen from the recognition of the santri's contributions and the delivery of messages that motivate them to play an active role in the moral and social development of the nation.

Meanwhile, negative politeness strategies show respect for the freedom and autonomy of the audience. The moral appeals and encouragement conveyed are not coercive, so that the audience continues to feel valued and has the space to interpret the message independently. The use of this strategy helps to create harmonious communication and reduces the potential for resistance to the message being conveyed.

In addition, the combination of bald on record and off record strategies enriches the variety of communication. Facts are conveyed directly to emphasize important information, while aspirational and moral

values are conveyed implicitly so that the audience can interpret the meaning for themselves. This pattern demonstrates Pramono's rhetorical skill in balancing factual, motivational, and moral messages in a subtle but effective manner.

Overall, the polite language strategy applied in this discourse not only serves to convey the message but also reinforces the image of a polite, ethical leader who cares about society. This pattern of communication can be used as an example of effective, inspiring public communication practices that are in line with socio-cultural values, especially in the context of religious communities such as santri.

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