

Representasi Kesantunan dan Gaya Bahasa Pada Pidato Wakil Presiden Republik Indonesia

Representation of Politeness and Language Style in the Speech of the Vice President of the Republic of Indonesia

Maulana Phaundra Tegar Irawan, Diyamon Prasandha, Septina Sulistyaningrum

Maulana Phaundra Tegar Irawan, Diyamon Prasandha, Septina Sulistyaningrum, Universitas Negeri Semarang, Indonesia

tegargta4@students.unnes.ac.id, diyamonprasandha@mail.unnes.ac.id, septinaazura@mail.unnes.ac.id

Abstrak

Pidato merupakan salah satu sarana komunikasi yang digunakan oleh pejabat negara kepada masyarakat, sehingga penggunaan diksi di dalamnya mendapat perhatian besar dari pendengar dan mencerminkan kepribadian penuturnya. Banyak pejabat saat ini menggunakan diksi yang terkesan kurang tepat sehingga memberikan contoh yang kurang baik bagi masyarakat. Oleh karena itu, penelitian ini mengkaji kesantunan dan penggunaan gaya bahasa dalam pidato-pidato publik. Penelitian ini bertujuan untuk menganalisis representasi kesantunan berbahasa dan gaya bahasa dalam pidato Wakil Presiden Republik Indonesia, Gibran Rakabuming Raka. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik analisis isi terhadap 20 teks pidato yang dikumpulkan dari berbagai acara resmi kenegaraan. Hasil penelitian menunjukkan bahwa pidato-pidato tersebut mengandung 60 data kesantunan berbahasa yang diklasifikasikan berdasarkan enam maksim kesantunan menurut Leech, yaitu maksim kebijaksanaan (*tact*), kedermawanan (*generosity*), pujian (*approbation*), kerendahan hati (*modesty*), kesepakatan (*agreement*), dan simpati (*sympathy*). Selain itu, ditemukan 45 data gaya bahasa retorik yang meliputi repetisi, metafora, antitesis, klimaks, hiperbola, litotes, paralelisme, dan eufemisme. Penggunaan strategi kebahasaan tersebut mencerminkan upaya retorik Gibran dalam membangun citra sebagai pemimpin yang inklusif, beretika, dan komunikatif. Penerapan kesantunan berbahasa tidak hanya menjaga etika komunikasi, tetapi juga memperkuat kedekatan emosional antara pemimpin dan masyarakat. Dengan demikian, pidato-pidato Gibran dapat dijadikan sebagai model komunikasi publik yang santun dan efektif dalam konteks kenegaraan.

Kata kunci: kesantunan berbahasa, gaya bahasa, pidato, maksim leech, pejabat negara

Abstract:

Speeches are one of the communication tools used by state officials to the public, so their use of diction is closely scrutinized by listeners and reflects their personality. Many officials today use diction that seems inappropriate, setting a bad example for the public. Therefore, this study examines politeness and the use of language style in public speeches. This study aims to analyze the representation of linguistic politeness and language style in the speeches of the Vice President of the Republic of Indonesia, Gibran Rakabuming Raka. The research employs a descriptive qualitative approach using content analysis techniques on 20 speech texts collected from various official state events. The findings reveal that the speeches contain 60 instances of linguistic politeness, classified according to Leech's six maxims: *tact*, *generosity*, *approbation*, *modesty*, *agreement*, and *sympathy*. In addition, 45 instances of rhetorical language styles were identified, including repetition, metaphor, antithesis, climax, hyperbole, litotes, parallelism, and euphemism. The use of these linguistic strategies reflects Gibran's rhetorical effort to build an image of an inclusive, ethical, and communicative leader. The application of politeness not only maintains communicative ethics but also strengthens the emotional closeness between the leader and the public. Thus, Gibran's speeches can serve as a model of polite and effective public communication within a state context.

Keywords: language politeness; language style; speech; leech maxims, state officials

INTRODUCTION

Language is an essential element in communication. It serves as a distinctive characteristic of a nation or region. Humans require language as the primary means of interactive communication, as they are fundamentally social beings (Hasim, 2022). Language is indispensable in social life within society because it functions as the main medium connecting individuals in conveying ideas, thoughts, and purposes to one another.

Communication is a method or process of delivering information or exchanging messages from a speaker to an audience (Sajida et al., 2024). As a communication tool, language plays a vital role in human life. Social interaction cannot function properly without language. Through language, culture can develop, be preserved, and be transmitted to future generations. The primary function of language is communication (Frans et al., n.d.), as it is used to convey intentions and purposes from one person to another. Linguistic competence is also a human ability to express knowledge, desires, and information.

Language and speaking are inseparable, as they mutually support each other. Speaking can generally be defined as the process of conveying intentions, ideas, thoughts, feelings, and emotions to others through spoken language. Essentially, speaking is a communication process that transfers messages from one party to another. According to Tarigan, speaking is the ability to articulate sounds or words to express thoughts, ideas, and feelings. Speaking represents a form of human behavior that extensively involves physical, psychological, neurological, semantic, and linguistic factors, making it one of the most important human tools, especially in social life. Speaking is the expression of one's thoughts and feelings through linguistic sounds (Ningsih & Atmazaki, n.d.).

Politeness, on the other hand, is a principle that should be possessed by all human beings without exception. It is an integral aspect of ethical behavior in social interactions. Habitual polite conduct reflects an individual's character and disposition within a social environment. As social beings, humans are expected to understand and implement such norms, as politeness is closely related to values and culture, which are relative within different social contexts. Similarly, speech may be considered polite in one context but perceived as impolite in another. Therefore, individuals must be able to position themselves appropriately according to the context of communication and their interlocutors. Communication etiquette forms the foundation of social coexistence and has become an essential competence in contemporary society.

Linguistic politeness represents a form of language behavior in which language use is governed by agreements within a particular community and linguistic system. This indicates that although individuals may differ in their manner of speaking, such differences should remain within acceptable boundaries of politeness to avoid offense and ensure effective communication (Ngalim, 2015:78).

Expressions of good, proper, and polite behavior are crucial aspects that require continuous development, as they reflect an individual's personality and serve as validation of moral integrity and intellectual character. The use of appropriate language elevates personal dignity and constitutes a fundamental way of respecting others (Pranowo, 2012:1–3).

Polite speech refers to communication practices aimed at preventing speakers or interlocutors from feeling cornered or offended. Politeness in speech functions to respect both the speaker and the listener, ensuring that communication occurs comfortably and without misunderstanding (Markhamah & Atiq Sabardila, 2013:153).

Linguistic politeness is governed by three principles: formality, equality, and non-imposition. Formality refers to communication conducted without coercion; equality implies that the speaker and interlocutor occupy equivalent positions; and non-imposition indicates that the interlocutor has the freedom to respond to the utterance (Chaer, 2010:10).

According to Fairclough et al. (1989), politeness is based on the recognition of differences in power, social status, and other social structures, and is oriented toward reproducing these differences without alteration. This suggests that levels of power and social hierarchy influence perceptions of politeness. Consequently, individuals—especially those in positions of authority, such as state officials—are expected to use polite language, as they are respected figures and role models within society. Leech proposes several principles of linguistic politeness that guide language use in interaction, including the tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim (Mislikah, 2014).

Language style refers to the distinctive use of language intended to create specific effects, particularly aesthetic effects. It is structured to express thoughts uniquely, reflecting the emotions and personality of the speaker or writer (Syah, 2019). Language style is categorized into comparative, satirical, emphatic, and contrastive styles.

In the contemporary era, mass media such as television, radio, and social media facilitate the rapid dissemination of information deemed important to society, including speeches or official statements by state officials. As a result, the language used by state officials can be accessed and scrutinized globally. Therefore, language style is a critical factor for public officials, who are expected to deliver guidance using polite and non-arrogant language. State officials serve as representatives of the people within government institutions and are tasked with diplomacy both domestically and internationally, making language a key element in projecting authority without arrogance.

Previous studies have examined the relationship between ideological representation and linguistic politeness among state officials, focusing on speech dimensions, politeness practices, and motivations for speaking. Research conducted by Widyawari and Zulaeha (2016), for instance, centered on ideological representation through politeness strategies. In contrast, the present study focuses specifically on the representation of linguistic politeness and language style in the speeches of the Vice President of the Republic of Indonesia, Gibran Rakabuming Raka.

Another relevant study by Hardana and Indiyah analyzed compliance with and violations of politeness principles in speeches delivered by President Joko Widodo. Unlike that study, which focused solely on adherence to politeness principles, this research examines both linguistic politeness and language style in the speeches of Vice President Gibran Rakabuming Raka.

Additionally, Kurniawati et al. (2022) conducted a study examining political language from the perspective of semantic power, focusing on structural language use. The difference between that study and the present research lies in the focus: while the former emphasizes structural linguistic power, this study concentrates on linguistic politeness and language style.

Based on the identified research gap, this study proposes an analysis of the representation of linguistic politeness and language style in the speeches of Vice President Gibran Rakabuming Raka. The selection of this research subject is based on several considerations. First, as a sitting Vice President, Gibran's speech holds significant influence in public communication. Second, his relatively young age compared to previous vice presidents makes his speech style an intriguing object of study. Third, his relaxed and communicative delivery raises academic questions regarding how politeness and language style are represented in his speeches.

After examining the relevant theoretical perspectives, this study addresses the important issue of linguistic politeness and language style in state officials' speeches. This topic is particularly significant because Gibran Rakabuming Raka is an incumbent Vice President and a prominent public figure. His relatively young age and informal speaking style underscore the importance of analyzing how politeness and language style function in his speeches. One of the primary objectives of this study is to represent Gibran Rakabuming Raka's public image through the analysis of linguistic politeness and language style in his speeches.

This research is expected to contribute theoretically to the development of pragmatic and stylistic studies, particularly in the context of linguistic politeness and language style in political discourse. Practically, the findings may serve as a reference for public officials in developing polite, effective, and ethical communication, as well as a learning resource for society and educational institutions regarding appropriate language use in state governance contexts.

METHODS

This study employs a descriptive qualitative method and utilizes both primary and secondary data. The primary data consist of excerpts of utterances containing elements of linguistic politeness and language style obtained through an analysis of speech manuscripts delivered by the Vice President of the Republic of Indonesia, Gibran Rakabuming Raka. The secondary data are derived from scholarly articles and previous studies that address research topics similar to the present study. Research methodology refers to the procedures used to obtain data in a study in order to ensure the validity of the research findings. A qualitative approach is employed because it emphasizes an in-depth understanding of the research problem rather than focusing solely on final outcomes. The speech texts selected as data sources are official speeches delivered by Gibran Rakabuming Raka during various Vice Presidential work programs from **2024 to 2025**. The descriptive method is chosen because this study aims to provide a detailed explanation of the data. To facilitate data grouping and classification, a **data card analysis technique** is applied. The data are presented in the form of words and interpretative descriptions based on the researcher's understanding of the observed phenomena, rather than numerical data or statistical calculations (Yanda, 2017). The content analysis technique is employed for data collection. The stages of data analysis include selecting the speech texts to be analyzed, followed by data reduction to classify relevant data for further analysis.

Research Procedures

The research procedures are conducted systematically through the following stages:

1. **Determination of Research Focus**

The researcher establishes the focus of the study on linguistic politeness based on Leech's politeness principles and the language styles used in the speeches of the Vice President of the Republic of Indonesia.

2. **Data Collection**

Speech manuscripts delivered by the Vice President of the Republic of Indonesia, Gibran Rakabuming Raka, published between 2024 and 2025 are collected from the official website of the Ministry of State Secretariat.

3. **Text Reading and Comprehension**

All speech texts are carefully read to understand the context, objectives, and speech situations of each address.

4. **Data Reduction**

The researcher filters the data by selecting relevant utterances, namely those containing elements of linguistic politeness and language style. Utterances that are not relevant to the research focus are eliminated.

5. **Data Classification**

The reduced data are classified using data cards based on:

- a. types of politeness maxims (tact, generosity, approbation, modesty, agreement, and sympathy);
- b. types of language styles (repetition, metaphor, antithesis, climax, hyperbole, litotes, parallelism, and euphemism).

6. **Data Analysis**

The data are analyzed qualitatively by interpreting the meaning of utterances, their contextual use, and the functions of politeness and language style in constructing the image and messages of the speeches.

7. Presentation of Findings

The results of the analysis are presented in the form of narrative descriptions accompanied by examples of utterances to clarify the research findings.

8. Drawing Conclusions

Conclusions are drawn based on the overall results of the analysis to address the research objectives and to formulate theoretical and practical implications.

RESULT

This study reveals that the speeches of the Vice President of the Republic of Indonesia, Gibran Rakabuming Raka, contain various forms of linguistic politeness and distinctive language styles. Based on the analysis of 20 speech texts, a total of 105 utterance data were identified, consisting of (1) linguistic politeness with 60 data instances, and (2) language style with 45 data instances.

Language Politeness

Of the 60 utterance data representing linguistic politeness, they were classified based on Leech's politeness maxims (1983) as follows:

Table 1. Results of the Analysis of Linguistic Politeness Utterance Data

Type of Maxim	Amount of Data
Tact Maxim	13 data
Generosity Maxim	11 data
Approbation Maxim	12 data
Modesty Maxim	7 data
Agreement Maxim	9 data
Sympathy Maxim	8 data
Total	60 data

1. Tact Maxim

The tact maxim directs speakers to minimize costs and maximize benefits for their interlocutors in speech acts. In the context of state speeches, this maxim plays a crucial role in maintaining harmonious relations between leaders and the public, particularly in sensitive situations such as disasters, public services, or social and community activities. The application of the tact maxim reflects a leader's communicative sensitivity to the audience's position and emotional state, thereby creating an inclusive and reassuring atmosphere.

Excerpt(1)

"So, I apologize to all of you for having to wait in line."

This utterance was delivered when Gibran visited an evacuation site following the earthquake in Bengkulu. The statement demonstrates an empathetic attitude from a leader who acknowledges the discomfort experienced by the affected community. The apology is expressed directly without attributing blame to any party, indicating the speaker's intention to minimize the negative impact of the situation. Gibran not only shows symbolic responsibility but also builds an emotional connection with the public. Through this act of apologizing, he maintains an image of humble and accountable leadership.

Excerpt(2)

"I kindly ask for your permission to proceed to my next activity."

This expression was used during a community gathering in Sumberagung when Gibran was about to leave the venue. Despite holding a high-ranking position with a demanding schedule, he still conveyed his departure politely by asking for permission. This utterance shows that the speaker does not disregard the presence of the interlocutors but instead respects them by providing information and seeking consent before moving on. Such behavior indicates that the leader's communication is neither unilateral nor authoritarian, but dialogical and ethically considerate. The polite language choice further demonstrates adherence to communicative ethics despite the speaker's position of power.

Excerpt(3)

"We did not come to lecture you; we only want to listen to your aspirations."

This utterance was delivered during a visit to a sugarcane farmers' association in Banyuwangi. The statement positions the community as important subjects whose voices deserve to be heard. By rejecting a superior stance as a public official, Gibran elevates the position of the interlocutors, creating an impression of an egalitarian relationship. The utterance also reflects a willingness to empathize and understand real conditions without judgment. This strategy strengthens participatory communication oriented toward openness and inclusivity.

The three utterances above demonstrate that the application of the tact maxim is not merely intended to maintain a polite image, but also functions as a strategic form of communication emphasizing humility, social concern, and ethical responsibility. The use of expressions that lower the speaker's position while elevating that of the interlocutors helps establish effective public communication that is emotionally acceptable. This strategy softens rigid power relations between officials and the public and strengthens the social bonds required within a state governance context.

These findings are consistent with the study conducted by Kurniawan et al. (2024) in *Language Politeness and Speech Function*, which indicates that the tact maxim is among the most dominant maxims employed by Indonesian public figures in formal contexts, particularly when responding to sensitive situations or those with the potential to trigger social conflict. The study reveals that polite utterances minimizing negative impacts on interlocutors play a significant role in shaping the image of a wise and communicative leader. Furthermore, Santoso and Nurfitria (2024), in their research on politeness principles in political speeches, assert that the tact maxim serves as a primary strategy in building social legitimacy before the public. These findings reinforce the view that the use of tactful strategies in Gibran's speeches is not incidental, but rather part of a deliberate rhetorical construction.

2. Generosity Maxim

The generosity maxim requires speakers to place others' interests above their own by offering assistance, support, or resources without self-promotion. In political speeches or public activities, this strategy helps construct the image of a generous and caring leader. Speeches employing this maxim tend to elicit positive responses from audiences and strengthen social legitimacy, as they demonstrate genuine concern for public needs.

Excerpt(1)

"If the uniforms are damaged or lost, we will help replace them all."

This utterance was delivered during a visit to children affected by the earthquake in Bengkulu. Gibran made this statement as a form of assistance commitment. The expression contains a concrete promise related to children's welfare without positioning himself as a heroic figure. By emphasizing the phrase *"we will help them all,"* he constructs a collective impression that assistance is a shared responsibility among institutions and society. This sentence highlights the leader's role as a facilitator rather than the center of attention. Such an approach also reduces

social distance between authorities and the public, as the speaker frames the issue not in terms of “us versus them,” but as a collective effort toward shared solutions.

Excerpt(2)

“Please take note of the women we met earlier—the pickers... we will assist them through improvements in harvesting technology.”

This utterance was delivered during the coffee harvest festival in Ijen, specifically addressing female coffee pickers. By using the phrase “*please take note*,” Gibran conveys seriousness and a sense of responsibility toward the welfare of a vulnerable group. He further promises assistance in agricultural technology, indicating that his concern goes beyond symbolic political gestures and extends toward long-term structural support. This utterance thus incorporates a forecast of sustainable assistance, reinforcing the generosity maxim. For the audience, it serves as evidence that the government is committed to enhancing community capacity in a sustainable manner.

Excerpt(3)

“We will provide free training and capital assistance to young farmers who are eager to progress.”

This statement was delivered during a dialogue with young farmers. It contains a concrete offer in the form of training and capital support—two significant resources that directly benefit the audience. The utterance emphasizes that the speaker does not merely rely on rhetoric, but on empowerment-based action. The focus is not on personal image-building, but on meaningful provision with tangible impact. In this way, Gibran positions himself not merely as a symbolic leader, but as an active agent of change at the grassroots level.

The three excerpts reflect the Vice President’s consistent use of the generosity maxim across various contexts, including education, agricultural technology, and youth farmer empowerment. The chosen rhetorical pattern deemphasizes the pronoun “I” and instead foregrounds “we” and concrete actions, thereby reinforcing an image of participatory and inclusive leadership. Supporting this finding, Rohana (2022), in *Excellent Education, Science and Engineering Advances Journal*, reports that public discourse contains a significant level of generosity maximization, with one out of every six analyzed maxims reflecting a deliberate rhetorical strategy emphasizing others’ interests. Furthermore, Santoso et al. (2021), in a language education study, found that generosity was among the nine most frequently used maxims, accounting for 13.33% of all political utterances analyzed, highlighting the vital role of giver-oriented strategies in formal communication contexts. Thus, Gibran’s use of the generosity maxim supports the theoretical view that verbal strategies positioning audiences as primary beneficiaries possess strong rhetorical power and are effective in building public trust.

3. Approbation Maxim

The approbation maxim requires speakers to provide positive comments in order to enhance the image or positive feelings of the interlocutor. In state speeches, the use of this strategy is effective in strengthening solidarity, motivation, and group identity without appearing excessive or manipulative. The application of the approbation maxim reflects careful rhetoric: praise is delivered sincerely and contextually, rather than as empty rhetoric, thereby making the message more authentic and constructive in tone.

Excerpt(1)

“I think that BNPB, the Governor, Forkopimda, the Armed Forces, and the National Police... have handled the situation quite well.”

This utterance was delivered during an evaluation of earthquake disaster management. Gibran explicitly mentioned the names of relevant institutions and stakeholders, reinforcing the narrative that disaster response was conducted in a synergistic and effective manner. This positive affirmation functions not merely as praise, but as an affirming act that strengthens mutual respect

and institutional solidarity. By choosing the phrase “quite well,” he conveys appreciation in a realistic and proportionate manner, avoiding exaggeration. The praise also serves as moral reinforcement for teams working under emergency conditions.

Excerpt(2)

“HIPMI is truly outstanding... its alumni have become prominent figures.”

This statement was delivered during an iftar gathering with HIPMI members. The utterance emphasizes the success of HIPMI as reflected in its alumni who have become influential figures. The language reflects appreciation for the organization’s contribution to economic and social development. The phrase “truly outstanding” conveys strong appreciation while maintaining sincerity. This strategy fosters a sense of pride among members and strengthens emotional bonds between the organization and the government.

Excerpt(3)

“Congratulations and thank you to the entire sugarcane farmer community for your hard work over the years.”

This statement was delivered at the conclusion of a dialogue with sugarcane farmers in Banyuwangi. Gibran offered congratulations and gratitude that were personal in tone yet collectively experienced. The utterance reflects an understanding of the farmers’ daily struggles. Praising their “hard work” signals recognition of concrete efforts made by the community. This gesture humanizes the interaction and demonstrates that the leader values both the process and tangible outcomes, not merely political promises.

The three excerpts demonstrate that Gibran employs the approbation maxim deliberately and strategically. Praise is delivered in accordance with context and audience, thereby fostering psychological bonds and enhancing social trust. This strategy not only strengthens inter-institutional and group relationships, but also constructs the image of a leader who values and motivates others.

Supporting studies accessible to the public indicate that the use of the approbation maxim is a common strategy among public figures. Kurniawan et al. (2024), in *Language Politeness and Speech Function* (Atlantis Press), found that Indonesian public figures consistently adhere to the approbation maxim to build solidarity and social legitimacy. Additionally, Laila and Sugirin (2022), in their study *Politeness Principles in Written Conversations* (Universitas Negeri Yogyakarta), reported that the approbation maxim dominated 14 out of 29 positive utterances in textbooks, highlighting the role of praise in creating a positive interactive atmosphere. These findings reinforce the argument that praise strategies employed by Gibran are not only effective but also consistent with established rhetorical politeness practices in Indonesia.

4. Modesty Maxim

The modesty maxim emphasizes that speakers should minimize self-praise and instead reveal their weaknesses, imperfections, or limitations. In public speeches, this strategy is effective in reducing social distance between leaders and their audiences, thereby creating a more inclusive and humanized communicative atmosphere. The application of the modesty maxim indicates that the speaker deliberately lowers their verbal self-position in order to respect the experiences and social standing of the interlocutors.

Excerpt(1)

“I don’t usually drink coffee because I have acid reflux, but today I have to try it.”

This utterance was delivered when Gibran tasted local coffee produced by farmers. By referring to a medical condition (“acid reflux”), he informally attributes limitations to his own physical condition. Despite holding a high political office, he does not project an overly formal or

superior image, but rather presents a simple and relatable human side. This statement not only reduces the formality of his official persona but also suggests that he adapts himself to the audience's cultural context. Such a communicative strategy fosters emotional closeness and reflects a humble and approachable leadership style.

Excerpt(2)

"I often talk about demographic bonuses..."

This excerpt was spoken during a visit to a herbal research institute. Rather than highlighting personal achievements, Gibran positions the audience as partners in dialogue. The utterance acknowledges that he is not the sole authority concerned with demographic bonus issues. By employing a modest and informal tone, he frames the interaction as an intellectual collaboration rather than a one-way lecture. This strategy exemplifies the modesty maxim by limiting self-praise and opening space for egalitarian dialogue.

Excerpt(3)

"We did not come to lecture you, but simply to listen to your aspirations."

This utterance reiterates humility in the context of a public dialogue with sugarcane farmers. Gibran emphasizes that his role is not that of an instructor or absolute authority, but of a listener willing to learn from community experiences. This statement lowers communicative hierarchy and legitimizes local voices. The phrase reflects respect for interlocutors as equal sources of knowledge.

The three excerpts demonstrate that Gibran consistently adopts the modesty maxim in his speeches. He avoids dominant rhetoric and instead foregrounds egalitarian, relevant, and dialogic positions. This verbal strategy is not merely rhetorical but is structurally embedded as part of a broader tactic to build harmonious relationships with the public.

Supporting evidence is provided by Kurniawan et al. (2024) in *Language Politeness and Speech Function* (Atlantis Press), which shows that the modesty maxim is significantly observed among Indonesian public figures, even though its frequency is lower compared to other maxims. Nonetheless, it appears across various formal contexts as a form of humble rhetoric. Furthermore, Mantra et al. (2022), in the *Indonesian Journal of English Education*, present empirical data showing that students and lecturers comply with the modesty maxim in online learning interactions as a means of respecting interlocutors and fostering egalitarian dialogue. These findings support the conclusion that the verbal self-lowering strategies employed by Gibran are not incidental but are integrated into contemporary Indonesian politeness practices.

5. Agreement Maxim

The **agreement maxim** emphasizes the importance of minimizing expressions of disagreement and maximizing shared understanding with interlocutors. In state speeches and public dialogues, this strategy is effective in creating an inclusive atmosphere and fostering mutual support. By bringing the audience onto the same communicative wavelength, speakers can reduce resistance, enhance policy legitimacy, and strengthen social bonds between leaders and the public.

Excerpt(1)

"That's correct, isn't it, Mr. Chairman?"

This utterance was delivered when Gibran presented an award to the chairperson of a forum. By reaffirming his previous statement and gently seeking confirmation, he invites the audience into a shared understanding. The repeated use of the particle *"isn't it"* functions to reinforce agreement without asserting dominance. This utterance creates a dialogic impression, positioning the leader and interlocutors as equals engaged in discussion. Such a strategy is effective in building inclusivity and social cohesion within the forum.

Excerpt(2)

“The public kitchen, right? So there’s no problem, is there, Ladies and Gentlemen?”

Spoken while inspecting logistical distribution at an earthquake evacuation site, this utterance reflects an interactive approach aimed at ensuring that no issues are overlooked. The question invites audience participation while simultaneously fostering a sense of collective ownership over the aid process. The repetition of “right” and direct confirmation signals respect for the audience’s perspective. This strategy demonstrates a collaborative and inclusive communicative approach, making the audience feel heard and valued. The agreement-oriented tactic promotes a harmonious atmosphere and minimizes potential resistance.

Excerpt(3)

“We agree that agricultural modernization must begin with access to technology.”

In a rural development dialogue forum, Gibran explicitly asserts shared agreement regarding the foundation of agricultural modernization. The phrase “we agree” introduces a dialogic and collective tone in articulating the development vision. This utterance grants collective legitimacy to the idea and reinforces shared responsibility among stakeholders. The strategy not only builds support but also conveys that decisions are formulated participatorily rather than imposed unilaterally. Such rhetorical techniques are effective in persuading audiences without enforcing a singular viewpoint.

The three excerpts illustrate Gibran’s consistent use of the agreement maxim across diverse public contexts to build egalitarian relationships, reinforce social cohesion, and facilitate collective decision-making. This communication style effectively mitigates potential opposition and enhances the audience’s sense of ownership over the policies presented.

Supporting studies indicate that the agreement maxim plays a crucial role in fostering harmonious and inclusive communication. For instance, the study *Politeness Principle in Cross-Cultural Communication* (Huang, 2008) explains that the agreement maxim encourages speakers to minimize disagreement and maximize consensus in formal interactions. Similarly, *Language Politeness and Speech Function* by Kurniawan et al. (2024) documents the use of the agreement maxim in speeches by Indonesian public figures as a strategy for building social consensus. Additional research published by Atlantis Press in educational contexts also demonstrates the utility of this maxim in teacher–student communication, reinforcing its function as a tool for maintaining social harmony (Santoso et al., 2021). Collectively, these findings strengthen the conclusion that Gibran’s use of the agreement maxim aligns with academically established practices of effective politeness strategies.

6. Sympathy Maxim

The **sympathy maxim** requires speakers to minimize antipathy and maximize sympathy toward interlocutors by expressing condolences, emotional support, or comfort. In the context of state speeches, this strategy is essential for demonstrating empathy and concern for the social conditions experienced by the audience. The application of this maxim makes communication feel more humane, as it fosters a sense of care and emotional connection. Gibran consistently incorporates elements of sympathy in his utterances to reduce tension, provide hope, and create emotional bonds between the leader and the public.

Excerpt(1)

“I have studied the entire chronology—what happened and what the residents’ complaints were...”

This utterance was delivered during a dialogue with residents in Sumberagung. Gibran demonstrates that he is not merely listening, but also understanding the context and dynamics of the issues faced by the community. The statement reflects a commitment to deep empathy by acknowledging the real conditions experienced by residents. The speaker emphasizes that every complaint has been recorded and taken seriously, without oversimplifying the problem. This

strategy shows that sympathy is not merely rhetorical, but represents an active commitment to addressing public aspirations.

Excerpt(2)

“Ladies and Gentlemen, there is no need to worry—this will certainly be resolved.”

In situations where farming communities face distribution or production challenges, this statement conveys the government’s sense of responsibility for the difficulties experienced by the people. Through the phrase *“no need to worry,”* Gibran provides reassurance and hope that the issue will be addressed. The utterance embodies sympathy as well as emotional stabilization, helping to reduce audience anxiety. It also legitimizes the government’s role as an attentive and caring actor, creating a calm and supportive communicative atmosphere.

Excerpt(3)

“We all feel the impact together... but I believe we can rise stronger.”

This excerpt appears during meetings with communities affected by disasters or economic change. Gibran emphasizes that hardship is not experienced by only one party, but is collectively shared by both leaders and the public. By stressing *“we all,”* he aligns himself emotionally with the audience and reinforces collective solidarity. The phrase *“I believe we can rise stronger”* conveys encouragement and hope for the future. This utterance demonstrates the maximization of sympathy not only by acknowledging suffering, but also by building shared confidence in solutions.

The three utterances above reflect that Gibran’s use of the sympathy maxim is personal, reflective, and concrete. He does not merely state concern, but demonstrates genuine understanding and emotional alignment with his interlocutors. This approach strengthens emotional bonds and creates moral legitimacy, portraying a leader who is not only symbolically present, but also psychologically engaged with communities facing hardship.

Publicly accessible supporting studies further emphasize the importance of the sympathy maxim in formal communication. For example, Ramli et al. (2023) in *Studies in English Language and Education* found that Friday sermon speakers in Aceh predominantly employed sympathy strategies (68.4% of the data) to build trust and closeness with congregations. Additionally, Mantra et al. (2022) in the *Indonesian Journal of English Education* reported that both lecturers and students in online learning environments frequently used the sympathy maxim as a strategy to maintain harmonious relationships and foster a supportive learning atmosphere.

Language Style

In addition to emphasizing the principles of linguistic politeness, Gibran’s speeches also demonstrate careful selection and use of language styles. Language style in these speeches functions not merely as an ornamental feature, but also as a rhetorical device to reinforce messages, build emotional atmosphere, and shape a self-image as a communicative leader. The following are the types of language styles identified in Gibran’s speeches, along with an analysis of the contexts in which they are used.

Table 2. Results of the Analysis of Language Styles

Type of Language Style	Amount of Data
Repetition	11 data
Metaphor	7 data
Antithesis	6 data
Climax	5 data
Hyperbole	4 data

Litotes	3 data
Paralelism	5 data
Euphemism	4 data
Total	45 data

1) Repetition Style of Language

Repetition is a rhetorical technique that involves repeating a word or phrase to create emphasis, establish rhythm, and reinforce the message of a speech. In political discourse, repetition functions as a strategic device to emotionally embed key ideas and enhance audience recall. Gibran employs repetition strategically to evoke collective enthusiasm, strengthen narratives of unity, and generate a compelling oratorical effect.

Excerpt(1)

“We want change, we want progress, we want young people to dare to step forward.”

This statement was delivered in a youth forum to emphasize shared aspirations. The repetition of the phrase “we want” three times consecutively creates a persuasive and collective tone. The repetition generates emotional rhythm, fostering a sense of togetherness and shared momentum toward change. This rhetorical strategy implants core ideas that are easily remembered and internalized by the audience. Through repetition, the message becomes more assertive and enduring in public consciousness.

Excerpt(2)

“I want to listen more, I want to be directly involved, I want to experience things firsthand.”

Expressed during a dialogue with farmers, this repetition underscores the speaker’s personal commitment. The recurring phrase “I want” emphasizes the leader’s strong intention to actively engage with the community. It reassures the audience that the speaker’s presence is not merely symbolic, but grounded in genuine participation and empathy. This style conveys authenticity and concern, reinforcing the perception that the speaker is not only a government official, but also a field companion.

Excerpt(3)

“We build together, we protect together, we succeed together.”

Stated at the closing of a village deliberation forum, the repetition of “together” highlights the spirit of mutual cooperation. This utterance conveys inclusivity, suggesting that both leaders and citizens share collective responsibility. The parallel rhythm reinforces messages of solidarity and collaboration. This rhetorical technique creates a strong emotional resonance and instills a sense of social bonding within the audience. Repetition articulates collective values in a memorable and impactful manner.

The three excerpts demonstrate the transformative use of repetition—not merely as linguistic ornamentation, but as an effective rhetorical tool to reinforce central ideas, cultivate collective enthusiasm, and embed speech messages in audience memory. Repetition clarifies shared vision and collective will, transforming the speech text into a resonant rhetorical vehicle.

Latupeirissa (2018), in *Repetition in Indonesian Political Language*, found that repetition was a dominant rhetorical style in Sukarno’s speeches, functioning as an ideological and persuasive rhetorical device. Furthermore, the study *Semantic Analysis of the 2024 Regional Election Campaign Speeches* highlights the use of repetition—alongside metaphor, hyperbole, and euphemism—in shaping the persuasive power of local political discourse (R. F. Nasution & Kartolo, 2025). Supported by these findings, repetition can be viewed as a universal rhetorical strategy in political discourse, and Gibran consistently adapts it to convey collective messages, memory retention, and public motivation.

2) Metaphor Style of Language

Metaphor is a form of implicit comparison that juxtaposes two different entities without using explicit connectors such as “like” or “as.” In political speeches, metaphors function to clarify abstract messages, add emotional resonance, and stimulate the audience’s imagination. Gibran employs metaphors to communicate roles, visions, and aspirations in a symbolic yet emotionally engaging manner, making his messages more vivid and accessible.

Excerpt(1)

“Young people are the fuel of change.”

This statement was delivered at a youth forum to illustrate the strategic role of the younger generation in social transformation. By metaphorically portraying youth as “fuel,” Gibran emphasizes that they are not merely participants, but the driving energy behind societal change. The metaphor carries dynamic and active connotations, encouraging young audiences to feel empowered and motivated to act. This strategy also assigns symbolic value to youth within the social structure. As a result, the metaphor simplifies ideological messages into powerful and memorable imagery.

Excerpt(2)

“Development is not about planting a single tree, but about bringing an entire forest to life.”

This expression was conveyed during a village meeting on sustainability programs. By comparing development to *revitalizing a forest* rather than merely planting one tree, Gibran communicates a long-term and collective vision. The metaphor suggests that success requires a complex and comprehensive system rather than isolated actions. It shifts the audience’s focus from individual programs to holistic and participatory efforts. This rhetorical approach effectively reframes perspectives from fragmentation toward integration.

Excerpt(3)

“The creative economy is a vast ocean—if we dare to dive in, the opportunities are limitless.”

This metaphor was expressed during a dialogue with creative economy actors in Surakarta. The phrase “*vast ocean*” conceptualizes the sector as a broad space full of potential. The expression “*dare to dive in*” conveys a sense of adventure and courage to explore unseen opportunities. This utterance inspires audiences to take risks in emerging economic sectors. The ocean symbol evokes boundlessness and dynamism, stimulating forward-looking imagination. As a result, the metaphor enhances motivation and fosters collective optimism toward the creative economy.

These three examples demonstrate how Gibran uses metaphors to convey complex ideas through clear and emotionally charged imagery. This strategy functions not merely as linguistic ornamentation, but as a rhetorical device capable of reshaping audience perceptions and strengthening memory retention of the speech’s vision and mission. Muttaqin and Jaya (2025), in *Translating Metaphors in President Joko Widodo’s Political Speeches*, identified eight types of metaphors across 95 instances in two annual MPR speeches, confirming that metaphor is a key rhetorical method in Indonesian political discourse. These findings reinforce the view that Gibran continues the tradition of Indonesian political rhetoric by employing metaphor as a symbolic communication tool that broadens appeal and clarifies ideas through figurative expression.

3) Antithesis Style of Language

Antithesis is a rhetorical technique that combines two opposing ideas or expressions within a single sentence to emphasize contrast, sharpen distinctions, and create a dramatic effect. In political speeches, antithesis is commonly used to highlight conflicting values or choices, enabling audiences to grasp the core message more clearly. Gibran employs antithesis to affirm principles of democracy, welfare, and responsibility while simultaneously stimulating the audience’s critical awareness.

Excerpt(1)

“It is not about winning or losing, but about listening and understanding.”

This statement was delivered during a public debate forum to emphasize the value of dialogue over competition. By contrasting “winning or losing” with “listening and understanding,” Gibran underscores the importance of constructive communication within democratic processes. This antithesis encourages the audience to reconsider their priorities, shifting attention from mere victory to mutual comprehension. The strategy reflects inclusive leadership that values diverse perspectives. Its rhetorical effect reinforces the message that democracy is grounded in collaboration rather than confrontation.

Excerpt(2)

“We do not want to work merely for today, but to build for the future.”

This utterance was used in a village development dialogue. The contrast between “today” and “the future” highlights a long-term developmental vision. The antithesis implies that short-term approaches are insufficient to address societal challenges. This stylistic choice effectively reframes audience perception from temporary solutions toward sustainable strategies. The message motivates audiences to view present actions as foundations for future improvement.

Excerpt(3)

“Poverty is not merely about money, but about hope that has been lost.”

This statement was expressed during a visit to an underprivileged community. The contrast between “money” and “hope” illustrates poverty as a multidimensional issue, extending beyond material deprivation to emotional and psychological dimensions. This antithesis helps the audience understand that solutions must address non-monetary aspects such as aspiration and mindset. The rhetorical approach broadens social perspective and emphasizes the need for humane and holistic interventions. Through this style, poverty is framed with empathy and a comprehensive development vision.

These examples demonstrate the deliberate and strategic use of antithesis in Gibran’s speeches to guide audiences beyond conventional dichotomies, assert alternative values, and reshape perspectives. Antithesis functions as a rhetorical device that deepens meaning and enhances the resonance of political messages. Fauzan (2022), in the *Eurasian Journal of Applied Linguistics*, notes that Indonesian political speeches frequently employ rhetorical contrast, including antithesis, as a strategy to strengthen political communication. Furthermore, Zakariya et al. (2018), in *Rhetoric and Discourse in Political Speeches* (Universitas Brawijaya), confirm that political rhetoric—particularly antithesis—has been effectively utilized by Indonesian presidents such as Joko Widodo and Susilo Bambang Yudhoyono to bridge logic and emotion in audience engagement.

4) Climax Style of Language

Climax is a rhetorical device that arranges a sequence of words or phrases in an ascending order toward a peak of intensity. Its purpose is to evoke emotion, create tension, and guide the audience toward an emotional or conceptual culmination. In public speeches, this strategy is frequently employed to build momentum and facilitate persuasion that feels both natural and powerful. Gibran consistently applies climactic structures in his discourse to reinforce narratives of development, empowerment, and collective action.

Excerpt(1)

“Starting from listening, moving to understanding, and culminating in the realization of concrete solutions.”

This statement was delivered during a village development dialogue, guiding the audience through three logically escalating stages—from listening to understanding, and finally to concrete

action. This climactic structure enables listeners to experience a gradual emotional progression, as if each step leads toward a peak of action. The sequence provides clear structure while emphasizing that each stage plays a crucial role. As a result, audiences are encouraged to think systematically, recognizing that change is not instantaneous but achieved through a well-designed and deliberate process. Here, climax functions as a narrative reinforcement that heightens the urgency of action.

Excerpt(2)

“We learn together, work together, succeed together, and we will celebrate together.”

Expressed at the inauguration of a village development program, this sentence presents a rising sequence: learning → working → succeeding → celebrating. Each level elevates the audience’s emotional engagement, culminating in an invitation to collectively celebrate success. This climax generates anticipation and euphoria, preparing the audience to appreciate the outcomes of their shared efforts. The technique also emphasizes the relationship between collective processes and collective outcomes, reinforcing the idea that success belongs to the community rather than to individuals alone. The rhetorical effect shapes an optimistic narrative and strengthens social solidarity.

Excerpt(3)

“We will engage directly, collaborate, innovate, and transform.”

This quotation was delivered at a public innovation forum, presenting a progressive sequence of actions: engagement → collaboration → innovation → transformation. The climax conveys a sense of forward movement, suggesting that change begins with fundamental action and culminates in profound transformation. This ordering allows the audience to visualize concrete steps, making grand ideas appear more realistic and attainable. The technique is highly effective in building the credibility of leadership that is systematic and forward-looking. Through this style, governmental vision becomes more tangible and collectively experienced.

These examples demonstrate a strong dramatic strategy through the use of climax: Gibran not only constructs rhetorically coherent discourse but also exploits emotional peaks to deeply engage his audience. Climax functions as the backbone of narrative construction, stimulating motivation and serving as a catalyst for action that remains firmly embedded in listeners’ minds. Nasution (2024) notes that climactic style is frequently employed in public lectures to intensify message delivery and sustain audience interest. Similarly, Suciati and Ambarini (2018), in *A Rhetorical Analysis of Selected Speeches of Indonesian Women Politicians*, reveal that climactic rhetorical patterns are consistently used to strengthen arguments and enhance message retention.

5) Hyperbole Style of Language

Hyperbole is a rhetorical device that employs exaggerated statements to emphasize an idea or emotion. In political speeches, hyperbole functions to capture audience attention, heighten a sense of urgency, and dramatically reinforce expressions of appreciation or optimism. Gibran appears to use hyperbole selectively, particularly in moments intended to create emotional impact or motivate the audience.

Excerpt(1)

“The hard work of all of you is truly priceless.”

This statement was delivered while expressing appreciation to farmers and local workers. The phrase “priceless” constitutes a hyperbolic expression that emphasizes the value of their dedication, making the appreciation sound sincere and deeply respectful. Although exaggerated, this expression provides strong emotional encouragement and creates an atmosphere of genuine recognition. This rhetorical technique is effective in enhancing the audience’s sense of self-worth and strengthening the emotional bond between the leader and the community. In rhetorical

terms, the word “priceless” conveys the idea that their sacrifices are extraordinary and deserving of the highest appreciation.

Excerpt(2)

“The energy of young people can shake the world!”

Spoken in a youth forum, this expression conveys extreme optimism regarding the potential of the younger generation. The phrase “shake the world” is clearly hyperbolic, portraying youth potential as immense and even global in scale. While not meant to be interpreted literally, the statement successfully ignites enthusiasm and confidence among young audiences. Hyperbolic strategies such as this are effective in fostering ambition and self-belief. The rhetorical effect is the creation of a heroic and aspirational image that is both memorable and motivating.

The two examples above demonstrate Gibran’s use of hyperbole as a strategy to intensify expressions of appreciation and optimism on an emotional level. Hyperbole renders language more vivid, emotionally resonant, and rhetorically impactful. A study titled *The Analysis of Hyperbole and Synecdoche in Jokowi’s Political Speeches in 2014 and 2015* found that hyperbole is frequently employed in President Jokowi’s speeches to emphasize messages and strengthen audience persuasion (Rohaniyah & Fadilah, 2018). Supported by this research, it is evident that hyperbole is an effective rhetorical style utilized by Gibran to leave a strong impression in his speeches, aligning with contemporary practices of Indonesian political rhetoric.

6) Litotes Style of Language

Litotes is a rhetorical strategy that expresses an idea through understatement, often by using negative constructions to emphasize a positive meaning. This technique is effective in creating a tone of humility, avoiding impressions of arrogance, and fostering closeness with the audience. Gibran employs litotes to convey positions or achievements without sounding boastful, thereby making his messages appear more sympathetic and egalitarian.

Excerpt(1)

“We come only as listeners.”

This statement was delivered during a visit to a fishing community. The expression lowers Gibran’s positional authority as a public official. Although he holds a high-ranking political role, the use of the litotic phrase “only as listeners” conveys that his presence is intended to listen and learn rather than to dictate or dominate. This strategy effectively builds audience trust and demonstrates sincerity. Litotes contributes to a more relaxed and equal communicative atmosphere, making the message feel genuine and more readily accepted.

Excerpt(2)

“This is not a major achievement, merely a small part of our collective effort.”

This utterance was spoken during an evaluation speech on a village development program. Despite the significant accomplishments involved, Gibran deliberately downplays personal credit. The expression emphasizes that success is not an individual achievement but the result of communal collaboration. In this context, litotes functions to promote the spirit of mutual cooperation and to acknowledge collective contributions. This message reinforces solidarity and helps avoid any impression of arrogance.

These two examples demonstrate that litotes plays a role in softening messages, balancing social relations, and constructing an image of a humble leader—an effective communication strategy in political and social contexts. Studies on litotes as a classical rhetorical device indicate that it has been used since classical antiquity to emphasize ideas through understatement, which paradoxically strengthens the intended positive meaning (Rizka et al., 2020). The use of litotes allows speakers to convey important messages without self-aggrandizement, aligning with politeness strategies in political discourse. Thus, Gibran’s use of litotes is consistent with rhetorical traditions that value simplicity and equality in expression.

7) Parallelism Style of Language

Parallelism is a rhetorical device that employs the repetition of similar grammatical structures across multiple clauses or sentences to create balance, rhythm, and cohesive idea development. In political speeches, parallelism functions to reinforce messages, facilitate audience comprehension, and systematically embed key ideas. Gibran utilizes parallelism to articulate collective goals, foster the spirit of mutual cooperation, and affirm shared commitments in a rhetorically engaging manner.

Excerpt(1)

“We build from the villages, we gain strength from the villages, and we move forward together with the villages.”

This sentence is constructed using parallel clauses, each beginning with “we” and ending with “from the villages” or “with the villages,” creating a strong rhythmic effect. Through this structure, Gibran emphasizes that villages are not merely geographical entities but foundational sources of strength and shared progress. The parallel construction enables the audience to easily grasp the message that development must be rooted in local communities. Moreover, the repetitive pattern reflects continuity—from building, strengthening, to advancing—thus reinforcing collective awareness and shared responsibility for village-based development.

Excerpt(2)

“We learn together, we work together, and we succeed together.”

This expression employs parallelism through three identical clause patterns, each consisting of the subject “we” followed by a verb and the modifier “together.” The structure conveys a progressive sequence—beginning with learning, followed by action, and culminating in shared success. The rhetorical effect is the creation of collective optimism that is easily perceived and emotionally resonant for the audience. This form of parallelism underscores the continuity of process toward an ideal outcome and reinforces the message that progress is the result of teamwork. As such, this stylistic choice effectively builds motivation and solidarity within a concise and inspirational message.

These two examples illustrate that Gibran consistently employs parallelism to establish harmonious communicative rhythm and to convey strong, memorable collective messages. This technique strengthens both the emotional and logical connection between the speech content and its audience. These findings align with the study published in the *International Journal of Multicultural and Multireligious Understanding* by Nurlaili et al. (2022) in the article “Analysis of Parallelism Translation Quality in the Novel Negeri 5 Menara,” which explains that parallelism functions as patterned repetition that enhances semantic clarity, rhythm, and textual comprehensibility in both literary discourse and public communication. This evidence reinforces the conclusion that Gibran’s use of parallelism is not merely ornamental but a deliberate rhetorical strategy that strengthens message structure, audience retention, and the aesthetic impact of political speeches.

8) Euphemism Style of Language

Euphemism is a rhetorical device used to express sensitive, negative, or taboo matters in a more polite and softened manner. In political speeches, euphemism functions to convey criticism, obscure weaknesses, or address difficult issues without provoking resistance or direct confrontation. Gibran employs euphemism to maintain a positive public image, reduce tension, and preserve harmonious relations with the audience, particularly when discussing issues that are prone to generating negative reactions.

Excerpt(1)

“We still need a great deal of evaluation in the field.”

This statement was delivered in response to delays in aid distribution. The term “*evaluation*” is used to express criticism of the process without explicitly blaming any specific party. By emphasizing the need for evaluation, Gibran implicitly acknowledges existing shortcomings while maintaining a conciliatory and non-accusatory tone. This strategy helps preserve communicative harmony and avoids panic or harsh criticism. The euphemism creates a corrective yet optimistic nuance, preventing the audience from feeling blamed or attacked.

Excerpt(2)

“*Several challenges are, of course, part of our shared learning process.*”

This utterance was conveyed while discussing obstacles in the implementation of community programs. The word “*challenges*” replaces more negative expressions such as “*serious problems*” or “*failures*,” thereby maintaining a constructive and positive tone. Through euphemism, Gibran emphasizes that difficulties are part of an improvement process rather than indicators of failure. This strategy sustains collective morale and prevents public discouragement. The euphemistic framing projects the government as solution-oriented and supportive of continuous collective improvement.

These findings align with the study by Crespo-Fernández (2014) in “*Euphemism and Political Discourse in the British Regional Press*” (*Brno Studies in English*), which explains that politicians frequently employ euphemism as a “safe” strategy for addressing sensitive issues or public criticism without generating negative audience perceptions. Crespo-Fernández notes that euphemism—particularly in the forms of understatement, litotes, and periphrasis—is used to avoid potentially offensive expressions while maintaining politeness and face-saving strategies. This framework helps explain why Gibran chooses softened terms such as “*evaluation*” and “*challenges*,” ensuring that communication remains polite, constructive, and authoritative without assigning explicit blame.

DISCUSSION

Communication that is categorized as effective is communication that is polite, accurate, and firmly grounded in the concept of linguistic politeness (Dewi et al., 2024). The findings of this study indicate that the speeches of the Vice President of the Republic of Indonesia, Gibran Rakabuming Raka, represent the principles of linguistic politeness as formulated by Leech, namely the maxims of tact, generosity, approbation, modesty, agreement, and sympathy. These principles function not only as communication strategies but also as mechanisms for constructing the self-image of a wise, inclusive, and ethical leader. This finding supports Leech’s theory, which posits that politeness maxims are essential tools for maintaining social harmony and preventing conflict in verbal interactions. In the context of state affairs, the application of these maxims constitutes a form of strategic rhetoric aimed at fostering emotional closeness between leaders and the public.

Furthermore, the utterances found in Gibran’s speeches also reflect linguistic politeness from a cultural perspective, as articulated by Fairclough et al. (1989), who argue that politeness is closely related to the recognition of social structures, power relations, and collective norms. This is evident in the way Gibran constructs his utterances by considering the social position of his interlocutors and carefully selecting diction appropriate to the communicative context. Utterances characterized by humility, appreciation of community contributions, and an emphasis on collective participation reflect efforts to maintain egalitarian and non-authoritarian social relations, in line with the dialogical principles of critical discourse theory.

The language styles identified in Gibran’s speeches—such as repetition, metaphor, antithesis, litotes, and euphemism—demonstrate that linguistic strategies are not merely ornamental rhetorical devices, but also serve as means of delivering ideas in a persuasive,

empathetic, and communicative manner. These stylistic features reinforce the functions of language as described by Tarigan as well as Ningsih and Atmazaki, who argue that speech is an expression of thought and emotion involving psychological, social, and semantic dimensions. Consequently, the selection of language style becomes part of a broader discourse strategy that helps soften messages, build interpersonal closeness, and enhance the persuasive impact of speeches on audiences.

When related to previous studies, the findings of this research extend the work of Widyawari and Zulaeha (2016), which emphasizes ideological representation through politeness strategies. This study demonstrates that politeness not only represents ideology but is also closely intertwined with the selection of language styles that soften political messages. Moreover, compared to the research of Hardana and Indiyah, which focuses on politeness compliance and violations in President Joko Widodo's speeches, this study offers a more comprehensive perspective by examining how linguistic politeness is constructed positively and productively through stylistic choices in the Vice President's speeches. The findings also complement the study by Kurniawati et al. (2022), which centers on semantic power, by showing that power in political discourse is not always manifested through dominant linguistic structures, but can also be expressed through politeness and linguistic empathy.

From a theoretical standpoint, this study reinforces the relevance of Leech's politeness theory within the context of contemporary political communication in Indonesia and demonstrates that the theory remains applicable for analyzing the discourse of state officials in the digital era. Additionally, the findings enrich pragmatic and stylistic studies by showing that language styles such as repetition, metaphor, antithesis, litotes, and euphemism function not merely as rhetorical ornaments, but as pragmatic devices for maintaining politeness and fostering emotional closeness. Practically, the results of this study have important implications for public officials and political communication practitioners, encouraging greater attention to politeness principles and language style in public speeches. Speeches should not be viewed solely as vehicles for policy delivery, but also as forms of linguistic diplomacy that significantly influence public perception.

Effective communication is fundamentally grounded in the principles of linguistic politeness, as politeness plays a crucial role in maintaining social harmony and preventing negative communicative outcomes such as misunderstanding (Dewi et al., 2024). By integrating politeness principles with appropriate language styles, Gibran's speeches function not merely as formal communication tools, but also as instruments of diplomacy and the reinforcement of social legitimacy. This aligns with the views of Pranowo (2012) and Ngalim (2015), who assert that linguistic politeness reflects the speaker's personality and serves as a means of preserving social communicative integrity. Therefore, it can be concluded that the findings of this study affirm that linguistic theories are not merely normative constructs, but are actively and concretely applied in the practice of political communication in Indonesia.

CONSLUSION

This study concludes that the speeches of Gibran Rakabuming Raka as the Vice President of the Republic of Indonesia consistently represent the principles of linguistic politeness as formulated by Leech, while also employing various language styles that strengthen political and social messages. The application of the maxims of tact, generosity, approbation, modesty, agreement, and sympathy reflects an ethical communication approach that respects the audience and prioritizes empathy and dialogue. In addition, the use of language styles such as repetition, metaphor, antithesis, and euphemism demonstrates rhetorical competence that enhances persuasive power and creates a personal impression in each speech.

These findings affirm that effective political communication does not rely solely on message content, but also on the manner of delivery, which should be polite, inclusive, and capable of fostering emotional closeness. The research objective of revealing representations of politeness and language style in Gibran's speeches has been fully achieved. This study contributes to the fields of pragmatic linguistics and political rhetoric and serves as a reference for developing ethical and humanistic models of public communication in Indonesia.

Furthermore, this research has implications for the educational context. Teachers are encouraged to use polite language and appropriate stylistic expressions in the teaching process so that they can serve as positive role models for students. For learners, this study provides additional insight into polite speech practices as well as knowledge of figurative language and stylistic devices that can be applied in communication. Moreover, the speeches of Vice President Gibran Rakabuming Raka can be utilized as instructional materials in teaching speech texts in Indonesian language classes.

BIBLIOGRAPHY

- Crespo-Fernández, E. (2014). Euphemism and political discourse in the British regional press. *Brno Studies in English*, 40(1), 5–26. <https://doi.org/10.5817/BSE2014-1-1>
- Dewi, A. S., Prabawa, A. H., Prayitno, H. J., Pratiwi, D. R., Lukman, L., & Syar'i, A. (2024). Kesantunan Berbahasa Dakwah Gus Baha pada Media Sosial Youtube: Kebermanfaatannya bagi Pembelajaran Bahasa Indonesia. *Jurnal Keilmuan Dan Keislaman*, 16–29. <https://doi.org/10.23917/jkk.v4i1.64>
- Fauzan, U. (2022). Discourse Analysis in the speeches of Indonesian Parliamentarians about Handling COVID-19. *Eurasian Journal of Applied Linguistics*, 8(2), 56–65. <https://doi.org/10.32601/ejal.911541>
- Huang, Y. (2008). Politeness Principle in Cross-Culture Communication. *English Language Teaching*, 1(1), 96–101.
- Kurniawan, K., Maharani, A., & Anshori, D. S. (2024). Language Politeness and Speech Function A Case of Public Figures in Indonesia. *Language Politeness and Speech Function*, 1, 260–268. https://doi.org/10.2991/978-94-6463-376-4_34
- Laila, N. A., & Sugirin, S. (2022). Politeness Principles in Written Conversations: An Analysis of English Textbook. *AL-ISHLAH: Jurnal Pendidikan*, 14(1), 359–366. <https://doi.org/10.35445/alishlah.v14i1.484>
- Latupeirissa, D. S. (2018). Repetition in Indonesian political language. *International Journal of Linguistics, Literature and Culture*, 4(6), 72–80. <https://doi.org/10.21744/ijllc.v4n6.427>
- Mantra, I. B. N., Handayani, N. D., & Kumara, D. G. A. G. (2022). Language Politeness Strategies Employed By Lecturers and Students in Online Learning. *IJEE (Indonesian Journal of English Education)*, 9(2), 249–265. <https://doi.org/10.15408/ijee.v9i2.27069>
- Muttaqin, N., & Jaya, D. (2025). Penerjemahan Metafora dalam Pidato Politik Presiden Joko Widodo. *Linguistik Indonesia*, 43(1), 59–79. <https://doi.org/10.26499/li.v43i1.665>
- Nasution, A. M. (2024). The Rhetoric of Preaching by Ustadz Yusuf Mansur: Inspiring the Spirit of Almsgiving Through YouTube Daqu Channel. *Al-Jamahiria : Jurnal Komunikasi Dan Dakwah Islam*, 2(1), 56–71. <https://doi.org/10.30983/al-jamahiria.v2i1.8437>
- Nasution, R. F., & Kartolo, R. (2025). ANALISIS SEMANTIK PIDATO KAMPANYE PASANGAN CALON BUPATI DAN WAKIL BUPATI DELI SERDANG DI PILKADA 2024. *CENDEKIA : Jurnal Ilmu Pengetahuan*, 5(2), 779–789.
- Nurlaili, Nababan, M. R., & Santosa, R. (2022). Analysis of Parallelism Translation Quality in the Novel Negeri 5 Menara. *International Journal of Multicultural and Multireligious Understanding*, 9(11), 67–73.
- Ramli, Ibrahim, R., Muthalib, K. A., Alamsyah, T., & Gadeng, A. N. (2023). Principles of Politeness Used and Violated by Acehnese-Speaking Khatibs in Their Friday Prayer Sermons. *Studies in English Language and Education*, 10(1), 501–516. <https://doi.org/10.24815/siele.v10i1.26418>
- Rizka, B., Lismalinda, Adnan, Moriyanti, & Faisal. (2020). Jokowi Vs Prabowo: the Politeness and Its Violation in Political Communication of Indonesian President Candidates. *Humanities & Social Sciences Reviews*, 8(3), 31–38. <https://doi.org/10.18510/hssr.2020.834>
- Rohana. (2022). Analysis of speaking based on the principle of the maxim of principles. *Excellent Education, Science and Engineering Advances Journal*, 1(2), 66–70.
- Rohaniyah, J., & Fadilah, S. (2018). The Analysis of Hyperbole and Synecdoche in Jokowi's Political Speeches On 2014 and 2015 live on Metro TV. *Wacana Didaktika*, 6(01), 76–85. <https://doi.org/10.31102/wacanadidaktika.6.01.76-85>
- Santoso, D., Nuraini, F. I., & Kasiyarno. (2021). Leech's politeness principle used by teachers in English language teaching. *Advances in Social Science, Education and Humanities Research*, 584(Icorsh 2020), 878–885.
- Santoso, D., & Nurfitri, R. S. (2024). Leech's Politeness Principles Uttered by Indonesian Vice Presidential

Candidate in the Event “13 Tahun Mata Najwa: Bergerak Bergerak Berdampak.” *Journal Corner of Education, Linguistics, and Literature*, 4(001), 164–176. <https://doi.org/10.54012/jcell.v4i001.378>

Sajida, Y. A., Tsaabita, Z., Permatasari, Z., Damanik, S., Qorizki, D., Fakhrani, A. F., Purwo, A., Utomo, Y., & Prasandha, D. (2024). Analisis Tindak Tutur Ilokusi dalam Cuitan Akun X Calon Presiden 2024 Nomor 1 Anies Baswedan. *Jurnal Kajian Dan Penelitian Umum*, 2(4), 31–56. <https://doi.org/10.47861/jkpu-nalanda.v1i3.1166>

Syah, N. A. (2019). *Penggunaan Gaya Bahasa Penegasan pada Naskah Pidato Kenegaraan Presiden RI dalam Rangka Hari Proklamasi Kemerdekaan RI yang Ke-70*.

Suciati, S., & Ambarini, R. (2018). A Rhetorical Analysis of Selected Speeches of Indonesian Woman Politicians: Pre-Electoral Strategies. *Advanced Science Letters*, 24(6), 4541–4545. <https://doi.org/10.1166/asl.2018.11650>

Zakariya, M. R., Chojimah, N., & Nurhayani, I. (2018). Rhetoric and Discourse in Political Speeches. *Alphabet*, 1(2), 95–102. <https://doi.org/10.21776/ub.alphabet.2018.01.02.02>

