Sharpening the character of local wisdom in virtual communication in Indonesia

Afilando el carácter de la sabiduría local en la comunicación virtual en Indonesia

I Ristiani
https://orcid.org/0000-0002-6410-5384
iisristiani@unsur.ac.id
University of Suryakancana. Indonesia

ABSTRACT

This article aims to analyze what characters emerge when someone communicates virtually and what must be done so that local wisdom is maintained by continuing to follow the era of rapid technological development. The conclusion of this article is to maintain the politeness of language as self-control in the embodiment of a civilized society. So it is necessary to understand the existing local wisdom that can become a tool in self-control when we think. It should always be filtered whether the opinions expressed have paid attention to aspects of wisdom, acceptance, generosity, approval, and sympathy for others.

Keywords: Character, local wisdom, social media, and technology.

RESUMEN

Este artículo tiene como objetivo analizar qué personajes surgen cuando alguien se comunica virtualmente y qué se debe hacer para mantener la sabiduría local al seguir la era del rápido desarrollo tecnológico. La conclusión de este artículo es mantener la cortesía del lenguaje con autocontrol, como encarnación de una sociedad civilizada. Por lo tanto, es necesario comprender la sabiduría local existente que puede convertirse en una herramienta de autocontrol cuando pensamos. Siempre debe filtrarse si las opiniones expresadas han prestado atención a aspectos de sabiduría, aceptación, generosidad, aprobación y simpatía por los demás.

Palabras clave: Carácter, sabiduría local, redes sociales y tecnología.

INTRODUCTION

Nowadays people easily update their status and inform them through social media. Directly or indirectly the world can find out. Updates in words, photos, images, videos, etc. can be easily and quickly spread to all corners of the world. At that moment, even people can update by doing live broadcasts. Not only renewal by ourselves, when opening one of the media, but we are also asked with the question, "What do you think?" But also renewal can be written by other people, so we can write something on the command, "Write something for the intended person" (Hjorth & Hinton: 2019; Bayer et al: 2020, pp. 471-497).

In social media, when we update or someone else writes something to our status, at that time the opportunity to speak or think about other people is more open. Freedom of opinion in commenting is the impact of the rapid spread of status. It was realized that Indonesian society was a community that had a communal culture (Watie: 2015, pp. 20-23). Always want to be with others, not comfortable in solitude, so that there are various groups, certain groups, certain groups that have certain similarities or goals (Argenti: 2006, pp. 357-370). It could be, if not included in the group or the group, he will feel isolated, lonely in solitude, isolated or not in groups with others. This certainly can have an impact on the interaction model (Barker: 2008, pp. 6-14). As said by Manan (Manan: 1989) that change can occur by the existence of certain forms of social interaction created by a small group in a socio-cultural system if the pattern of small group interaction is used as a model or general pattern for similar activities in the community concerned.

METHODS

The emergence of these groups is because of the goals and some similarities that have an impact on increasingly intense patterns of interaction in them. These groups can be formed from a variety of similarities, both physical similarity and psychological similarity (interests or goals, common thoughts, feelings, etc.). From the existing groups, various communities were formed. One of the communities that exist today that has emerged as a result of technological media is the emergence of virtual communities. This community exists by utilizing internet media. Virtual meaning is "the unreal, virtual". According to (Akkirman & Haris: 2005), states that virtual communities occur or arise because of the shared interests of the parties involved in the same interaction. From this same interest arises a continuous interaction with the parties involved in the community. Communication that occurs in this virtual community is the process of delivering and receiving messages through cyberspace or virtual space that is interactive (Martynova et al.: 2019, pp. 106-125).

Virtual communication according to Bartelt and Dennis (Bartelt & Dennis: 2014, pp. 521-524) there are two types, namely synchronous online communication (synchronous) and asynchronous online communication. If the communication is carried out by two or more people at the same time or in unison or real-time, then that is what is called synchronous online communication (synchronous communication) such as chat, voice call, or video call, video conference, instant messaging, and social networking. The giver and receiver of the message are both online. Conversely, if the communication between the massage giver and the recipient of the message is done while offline, then that is what is called asynchronous online communication? In this Asikron Online Communication, there is a time delay between the message giver and the recipient of the message. The intended communication such as communication via email, forums, blogs, websites. Could be, when the message sender, the recipient of the message may be offline, so that new messages will be received when the recipient is online (Abdullina et al.: 2019).

Based on the conditions above, this paper is raised by highlighting some examples of a person's interactions when communicating virtually. The interaction raised is addressed by someone (what the writer refers to as) netizens or citizens to the figures who become public figures. The way of opinion and communication style of citizens is the subject of this paper. Furthermore, it is examined from the politeness aspect of language as an inseparable part of developing one's character. Examples of comments as an

interaction-communication are taken from the virtual community by taking a sample of Indonesian people who become public figures.

A public figure is defined as a figure known by many people or by the public. Someone who becomes a public figure, that is someone who deserves to be an example, role model or idol. Both come from national leaders, political actors, religious leaders, as well as from community leaders in an area. A public figure is demanded to always maintain his behavior, ethics, and morality. Therefore, what will be highlighted in this paper is the importance of maintaining our attitude in opinion even though it is expressed on social media.

RESULTS

The problem is not with the virtual type used but on the techniques or ways of conveying thoughts or opinions that are inseparable from the substance or material delivered (Heller: 2010). Broadly, communication is interpreted as a form of behavior of someone both verbal and nonverbal which is responded by other people. In a narrow sense, communication is defined as a message sent by someone to one or more recipients with a conscious intention to influence the recipient's behavior (Supratiknya: 1995).

Communicating is a person's language action activity. Here are some examples of citizens' language acts in virtual communication. An example is taken from several citizen comments on someone who is a public figure.

1. Setya Novanto, November 15, 2017. FB Status Update, 11th DPR RI plenary meeting. Opening of Session Period II Session Year 2017-2018 (11/15/2017).

Comments arising from citizens include the following:

a. Bang Mat Naso Tarlupaon
"Already stupid, stupid, stupid, smart ass, bothering the people, corruption, LIVING AGAIN !! When People like you are destroyed (dead) in this country?

Reply to comment:
Lucky Ahmad: *"Steady"*
Bang Mat Naso Tarlupaon: "*Watching TV One, the daddy (Setya Novanto) wants to be hung at Mona's, he said!!!*

Muhammad Faisal Hidayat: *"I'm also waiting for when the bastard Setya Novanto is dead".*
Bang Mat Naso Tarlupaon: *" there is a meeting of the Corruption Eradication Commission of 10 million for anyone who discovers the presence of the Setya Novanto (trash)!!!!.*

Haryanto Dri Hen: *"This papa-like person is not extinct, the replacement seeds are at the same time."*
Sangeeta: "*Should we just demonstrate."*
Grepezzt Oi: *"I have never seen a corruptor in a large-scale demonstration in Indonesia, even though corruptors are very dangerous pests".*

Ink: *"Papa, where are you going?". "Papa at the hospital hit an electric pole"."Let's go to the hospital to visit the electricity pole".*

Satya Noval: "*That's right".*
Wenk Kanjeng Doso: "*Don't die yet, my ID card hasn't finished yet".*
Usdek Lieur: "*People like Novanto must be buried alive".*
Elgo: "*People don't have the shame of bothering the little people".*
Petra Danka: "*Usdek Lieur previously wished his eyes. Please spit on the head".*
b. Idham Anwar
"Sir, you don't have any good or supportive comments, my advice is that if I become a father, close my account, I'm embarrassed, sir, unless you have thick ears".

Reply to comment:
Nurul: "*I saw the comment that nobody flattered the thief Setnov".*

Dhea Prasetya: *"You've been shy about breaking up bro*".

Hada Shimotexart: *"Haha, you can just coeg*".

Idham Anwar: *"We wish them well soon, info TV One who is also the owner is a senior, the news he was in an accident when he wanted to turn himself into the KPK"*

Yayat Adila: *"Let's pray together that Novanto will be called by God".*

Idham Anwar: *"Yayat Adila, don't pray that later when he dies the law of the world will be finished. Let's just pray that he can regain his health quickly and be able to carry out his world sentence and be able to open all the masterminds of the E-KTP case. My analysis is certain that this has to do with the former RI-6".*

Yayat Adila: *"Yeah, bang, Idam, I just feel annoyed that he is above the law, that's what his car crashed into the pillar is just an actual conspiracy. He wasn't in the hospital. He had disappeared first, running away somewhere".*

Diaz: "*This kind of person mister Setnov has no shame in knowing corruption is not ashamed of drama. Don't be shy like that crazy person. Weak officials die, Pak Setya Novanto".*

Idham Anwar: *"Are there any current conditions for visitors to visit? If there are any greetings from the KPK*".

De Ngaf Amarah: "*If the doctor says Satan Novanto has amnesia, the doctor will immediately be given the medicine for rats*".

Idham Anwar: *"De Ngaf Amarah say amah balal. Going to the spell won't go to the doctor if that happens*".

Lifen Zhu: "*Wow, the ears are thick, thick as Karo pork ears".*

Agung Bewee: "*Weve still have shame huh?"*

c. Kristyna

"*Come on, daddy's catching, if not caught this month his name is not SET NOV anymore, Then next month it will be SET DES, it's also not catching SET, after a long time it can SET RES, it's okay because the problem is because I tried to lose it like SET TAN*".

d. Chaid Nizam Ilyas

"Not enough prisons, not enough police, and not enough courts to enforce the law if it is not supported by the people. How can the people believe in the law, if they are the enforcers who violate the law".

e. Generasi Biru

"Completing his duties enriches himself and certainly makes the people of Indonesia increasingly suffer. If you can kill people slowly. Actually, what's your vision and mission? Do you want to sell all state-owned companies or you still want to ask for more shares?"

2. Ustadz Abdul Somad Lc., MA (Religious Figure) Fb status update December 26, 2017, at 17.34 "Deported because he was thought to be a terrorist kingpin, Ustadz Abdul Somad lectured via skype with worshipers in Hong Kong ... https://goo.gl/sbuHWv

Comments of citizens as follows:

a. Mell Snakespit: "*God willing, the more slander struck the more extraordinary your degrees O my brother. Laa Takhof wala tahzan, Innalooha maanaa. Your intention and steps to perfect your palace building in heaven*"

b. Meir Shin: "*Patience sincere heart, we are both lovers of the Prophet Muhammad Salamhollalllohu Alaihi Wasallam, may all the Muslims of the lovers of the Messenger of Allah be saved on the Day of Resurrection from the torment of hellfire, hopefully from now on we all hope for the pleasure of Allah will receive the intercession of the Messenger of Allah the lover of Allah. Aamiin.*

c. Selamat Putra Ingandaya:" *Hopefully the stumbling block does not make UAS discouraged, but instead makes Ustadzh stronger in broadcasting Islam. Aamiin"*

d. Muhammad Alfaridho: *"Patient ustadz, next time it certainly can. The spirit of Mr. Abdul Somad. We will support you."*

e. Amnasir: *"May Allah always give you ustadz health, strength and long life, your da'wah as a light to light the people in the darkness."*

3. Ridwan Kamil (Government Leaders)

FB status updates September 22 at 19.45 This Friday, September 25, 2015, the city of Bandung has been 205 years old. This Tuesday is a pilgrimage to the tombs of ancestors, especially the founder of the city of Bandung, Raden Adipati Wiranatakusumah 2, known by the title Dalem Kaum. His grave is behind the Great Mosque of Bandung Square

Citizen Comments:

a. Sonnenstrahlen Amel

"*Talking about the label of Raden which is preserved until the time of science and technology, it is reminded of India with its caste .... hehehe... it's raden.*

b. Silvia Rotua Hotnida

"The spirit continues to work by valuing the services of heroes. Let's keep your health a personal hero".

c. Akhiee Ghaull Vasant

"*The always success of Bandung's city, Emil".*

d. Mohammad Elvan N Taufik

"assalamualaikum sir. what have work for me".

e. Meli Devie

"I want to ask, what is the SPP and the money for the construction of a high school in Bandung on the seizing of P and K offices and the mayor? Why not free? Please answer because if you are not paid you cannot take the Final Examination Semester.

4. Rina Nose (Artist)

Status update November 10, 2017, at 20.23 "Whatever steps you've taken must have been thought of by you, now supporting you is the best way. Those who love you sincerely will always be accompanied by your steps. Keep the spirit*".*

Citizen comments among them:

a. Rahman Syafariyah

"At first I didn't believe it, I just didn't expect it. But apparently …."

b. Susanti

"Rina Sis, why do you open the hijab ... it's beautiful when you wear hijab, it works!'

c. Mustain Mukti

"Yes Allah is too love the world, the hereafter is abandoned. Though living in the world is only temporary, while in the afterlife without limits. For eternal trillions of years in it. HEAVEN HELL…. NAUZDUBILLAAHI MIN DZAALIK'

d. Wahyu Lestari 'Walezt'

"It is a pity to open the hijab. Even though he is an artist who is highlighted by many people. It should be a role model for many people. Lack of faith, lack of knowledge about religion, veiling is only for humans not because of Allah. As a result, yes like this can easily open the hijab."

e. Elsa Riyani Azahar

"O Muslim women, don't use your heart as a benchmark for a decision. Two whispers are in our hearts, there are syaithon whispers that are sourced from hawanafsu and the tone of whispers that come from Allah following the Koran. Humans are weak, according to humans is good, not necessarily according to God is good, it could be the opposite. Verily Allah is All-knowing, All-Hearing".

If you pay attention, the comments 'citizens in the act of virtual communication language are very diverse. Language Actions as the opinion of Pauleen and Joong (Pauleen & Joong: 2001, pp. 190-202) which states

that when someone commits language acts or in other words are speaking (communicating using language), then three language actions appear simultaneously in them, namely: acts of locution, illocution, and perlocution. The act of locution (lectionary act) relates to a topic with a description in an expression. Same as 'subject' and 'predicate'.

Meanwhile, illocutionary acts are forms of sentences that embody an expression. Illocutionary acts, namely the pronunciation of a statement, offer, promise of questions, and so on. Each of the expressions conveyed in the sentence forms above certainly all affect the listener, according to the situation and condition of the pronunciation of the sentence. The effect or result caused by the listener is called 'blocking'.

More simply, according to Lubis (Lubis: 1988), it can be said that 'locution' is the basic meaning of following the basic reference of the sentence. 'Illocution' is the power expressed by the user of the language. Does that phrase contain the power of commands, ridicule, complaints, praise, and others? While 'perlocution' is the result or impact of the expression on the listener. The effect on the listener of the phrase depends very much on the listener's perceptibility of the meaning that is raised in the 'locution' and 'illocution' of the language user.

As an example of analysis, the authors take a sample of figures based on four types of figures, namely: political figures, religious figures, government figures, and community figures from the artist circles. In the comments of citizens above, we can analyze them based on language actions and politeness. For example, we can consider the table 1. Analysis and recapitulation tables 'locution, illocution, and perlocution' language action in virtual communication described above.

Table 1. Analysis and recapitulation of 'locution, illocution, and perlocution'

No.	Expression	Language Act		
		Locusi	Illocution	Perlocution
1.	*"Already stupid, stupid, stupid, smart ass, bothering the people, corruption, LIVING AGAIN !! When People like you are destroyed (dead) in this country???*	Expletive that contains hate	Angry, mockery	The listener must understand how angry the speaker is
2.	*"I'm also waiting for when the bastard Setya Novanto is dead"*	Hatred	Helpless hate	Evoke the target's anger
3.	*I saw the comment that nobody flattered the thief Setnov*	Insult	Power of ridicule	Evoke the target's anger
4.	*Wow, the ears are thick, thick as Karo pork ears".*	Insult	Power of ridicule	Hope the target is aware of his mistakes
5.	*"God willing, the more slander struck the more extraordinary your degrees O my brother. Laa Takhof wala tahzan, Innalooha maanaa. Your intention and steps to perfect your palace building in heaven"*	Meaning fortitude	Powerless advice	To be patient
6.	*" Hopefully the stumbling block does not make UAS discouraged but instead makes Ustadzh stronger in broadcasting Islam. Aamiin"*	Meaning boosting the strength of the soul	Praying and empowering	So that the target is strong
7.	*Patient ustadz, next time it certainly can. The spirit of Mr. Abdul Somad. We will support you.*	Meaning to give encouragement	Powerless support	To target spirit
8.	*May Allah always give you ustadz health, strength and long life, your da'wah as a light to light the people in the darkness.*	Meaning full of prayer and hope	Prayerful	So that the target is always healthy

9.	"The spirit continues to work by valuing the services of heroes. Let's keep your health a personal hero".	Meaningful of work spirit	Power of solicitation	The target is to work with enthusiasm
10.	"The always success of Bandung's city, Emil".	Meaning to pray	Prayerful	Success target
11.	"Assalam Alaikum sir. what has work for me".	Meaningful asking	Hopeful	Targets can give or think about the work of their people
12.	"I want to ask, what is the SPP and the money for the construction of a high school in Bandung on the seizing of P and K offices and the mayor? Why not free? Please answer because if you are not paid you cannot take the Final Examination Semester.	Meaning to complain	Powerless complaints	Targets can evaluate existing policies
13.	"At first I didn't believe it, I just didn't expect it. But apparently…."	Meaning distrust	Powerless disappointment	The target can understand the speaker's mistrust
14.	"Yes Allah is too love the world, the hereafter is abandoned. Though living in the world is only temporary, while in the afterlife without limits. For eternal trillions of years in it. HEAVEN HELL…. NAUZDUBILLAAHI MIN DZAALIK'	Meaning regret	Helpless disappointed	Targets are expected to avoid mistakes
15.	"It is a pity to open the hijab. Even though he is an artist who is highlighted by many people. It should be a role model for many people. Lack of faith, lack of knowledge about religion, veiling is only for humans not because of Allah. As a result, yes like this can easily open the hijab."	Meaning to complain	Powerlessly disappointed and command	Targets can improve themselves
16	"O Muslim women, don't use your heart as a benchmark for a decision. Two whispers are in our hearts, there are syaithon whispers that are sourced from hawanafsu and the tone of whispers that come from Allah following the Koran. Humans are weak, according to humans is good, not necessarily according to God is good, it could be the opposite. Verily Allah is All-knowing, All-Hearing"	Meaningful of advice and orders	Powerless advice and orders	The target can make the right decision

From several examples of the conversation above, the act of speaking a citizen is very based on the attitude and stand of the character being commented on. For the characters he hates, the comments made do not contain a bit of anger, insults, or ridicule and expletives (as shown in the comments on the political figures above). Unlike the case with comments on religious leaders, or other figures. Comments made by citizens on religious leaders contain more power of advice, prayer, reinforcement, or support. Comments made by citizens on government figures vary widely. Some contain prayers, invitations, hopes, and even complaints that are expressed. Unlike the comments made on an artist who is in trouble. The expression expressed by citizens in the example above contains a lot of disappointment. In other parts, contains the power of command, and advice.

Of course, it is realized that our comments on something or on an object other than being motivated by the form of the object as the object being discussed, are also based on our attitude, or position, and our opinion of the object. So, the conversation is influenced by two things, namely the influence of external factors, and the influence of internal factors. The external factor is the target factor as the object being discussed, and the internal factor is the speaker's character factor of the speaker's attitude towards what is expressed.

Regarding the acts of language above, we also need to examine the aspects of linguistic politeness. The politeness theory which is used as the basis of reference in this paper is the theory presented by Geoffery Leech. Leech (Chaer: 2010) explains that language cohesiveness is based on six principles which are described as maxims (rules or teachings). The six principles of politeness are Maximum wisdom (Tact), Maximum acceptance (Generosity), Maxims of mercy (Approbation), Maximum humility (Modesty), Maximum approval (Agreement), and Maximum Prosperity (Sympathy).

In the maxim of wisdom, Leech (Chaer: 2010) explains that in every speech, the speech participant should try to minimize the losses of others, or maximize profits for others. While in acceptance Maksim, the speaker tries to maximize his losses, and minimize his gains. Prosperous generosity, speakers are required to maximize respect for others and minimize disrespect for others. In Maksim Humility of the speakers maximizes disrespect for themselves, and minimizes respect for oneself. A match maxim shows that every speaker and interlocutor maximizes agreement between them and minimizes disagreement between them. While Maximum Conclusion shows that speakers maximize sympathy and minimize antipathy to the interlocutor.

Leech's opinion, shows how the attitude of a speaker towards the interlocutor. Between maximizing and minimizing yourself and others. When described looks like the following:

Table 2. Leech's opinion

NO	MAXIMUM TYPE	Maximizing		Minimize	
		Self	Other people	Self	Other people
1.	Wisdom		√ profit		√ loss
2.	Reception	√ loss		√ profit	
3.	Mercy		√ respect		√ disrespect
4.	Modesty	√ dishonor		√ respect	
5.	Approval or Compatibility	√ agreement	√ agreement	√ disagreement	√ disagreement
6.	Sympathy		√ sympathy		√ antipathy

That is, whether our language acts from the politeness aspect have taken into account:
a. Maximizing profits, respect, approval, and sympathy of others (UHSS);
b. Maximizing loss, disrespect, and self-approval (RtHS);
c. Minimize loss, disrespect, disapproval, and antipathy of others (RtHtSA); and
d. Minimize profits, respect, and disagreement with yourself (UHtS)

If you pay attention to the language act in the example above, the numbers one through four are examples of language acts that are not polite. Overall the example of politeness analysis in the sentences above based on Leech's theory is as follows:

Table 3. politeness analysis based on Leech's theory

No	Sentence Number	Maximizing		Minimize		Information
		Other people (UHSS)	Self (RtHS)	Other people (RtHtSA)	Self (UHtS)	
1.	1	-	-	-	-	No manners
2.	2	-	-	-	-	No manners
3.	3	-	-	-	-	No manners
4.	4	-	-	-	-	No manners
5.	5	√	-	-	-	Polite

6.	*6*	√	-	-	-	Polite
7.	*7*	√	-	-	-	Polite
8.	*8*	√	-	-	-	Polite
9.	*9*	√	-	-	-	Polite
10.	*10*	√	-	-	-	Polite
11.	*11*	-	-	√	-	No manners
12.	*12*	-	-	√	-	Polite
13.	*13*	-	-	√	-	Polite
14.	*14*	-	-	-	√	Polite
15.	*15*	-	-	√	-	Polite
16.	*16*	-	-	-	√	Polite

DISCUSSION

Analysis of politeness in courtesy or not the sentences above are based on the contents of the speaker's language expression from the aspects of profit, respect, agreement, and sympathy towards others. In the examples of the conversation above, the comments of a citizen of a person depend very much on the figure inherent in the character. Of course, the opinions expressed are the right to speak for all, but it must be understood that the opinions we submit should be considered by always thinking of the positive results expected from the comments provided. We understand that the thoughts we express must be considered the impact of their substance from the side of others and the side of oneself. A person's style of conveying thoughts through freedom of opinion reflects the character in question.

In maintaining the character of life, Lickona (Lickona: 2004) explains that "the character of life has two sides, namely the side of right behavior in relationships with others and the side of right behavior about oneself". The two sides are interconnected, meaning that we need control over ourselves to do what is right for others. In expressing opinions, our eastern culture teaches modesty. There are many teachings contained in our local wisdom. We know several teachings that need to be preserved as expressed in some proverbs in our society regarding the importance of preserving the language that we convey.

About politeness in language, in Sundanese people, we know the steps of bases. Apart from the choice of words in the language, politeness of a person is also shown from the aspect of facial expressions, gestures, and language intonation (Sudaryat, 1995). Therefore, local wisdom embodied in proverbs or the teachings of education, we need to make guidelines in honing character. By paying attention to several local wisdom, for example in culture (Language), the teachings contained in the Sundanese proverb as an example of existing local wisdom, which is loaded with the teachings of education, and other social values.

As in the proverb Where the earth is trampled on, the sky is held up to signal to us the importance of understanding cultural wisdom. The appreciation of local wisdom can foster self-esteem and enhance the dignity of the nation and state (Rahyono: 2009). The dignity of the nation and state begins with individuals who can respect themselves by upholding the existing local culture. Concerning speaking in languages, in Sundanese society in addition to several proverbs above, there are several proverbs below:

Biwir nyiru rombengeun (Nagging or all secrets told to others);
Heures Letah (Speak harshly);
Heurin Ku latah (Rarely speak only as needed);
Kalapa bijil ti cungap (talk about your secrets)
Malapa gedang (too much talking is not to the point);

Manis Lambe (No action talk only);
Meupeus keuyang (Getting angry at people we don't dare to scold);
Hambur Bacot, murah congcot (Grumpy but generous);
Hirup ulah manggih tung, paeh ulah aya Beja (Must be a good person);
Kudu nyah lantana, kudu nyah tatambangannana (Must know what the likes of those we care about);
Landung kandungan, laer aisan (Should be patient);
Lauk buruk ngilu Mijah, puritan milu Endogan (Meddling in other people's business)
Mangkok Emas Eusi Madu (Good people, speak politely);
Ngagulkeun Payung butut (Honor your own family);
Ngaliarkeun Taleus Ateul (Talk about ugly things);
Ngusik-Ngusik Ula mandi, Ngahudangkeun Ngobah-Ngobah MacanTuru (Talking about problems that have already been completed, so that he will be threatened again).

The above proverb shows that the local wisdom of the Sundanese people teaches to be careful in speaking, politely in language. Maintain our thoughts and attitudes in associating with others. Among others in communicating with others. About this, today the way people communicate is very advanced. It can be done with anyone and at any time, one of them through communication in cyberspace, or what is commonly referred to as virtual communication.

Virtual communication arises because of technology. Technology can provide a change in various aspects of human life. In today's life, according to Tilaar (Tilaar: 2002), the source of prosperity and strength in the community or country is not located in the vast area and abundant natural resources but has moved to the mastery and use of science and technology. It shows the emergence of a new civilization of humanity. The birth of telematics society. Until today, according to Toffler in Tilaar (Tilaar: 2002), there are three waves of civilization, namely the wave of agricultural technological civilization, the wave of industrial-technological civilization, and the wave of an information civilization. Everything is developing because of the development of technology according to its time.

In the world of information, the development of science and technology has encouraged producers to make various applications that can provide conveniences for consumers as users. One manifestation of the development of science and technology is the use of various applications through the use of various communication media. Nowadays many people use media communication via the internet. Through the internet, a person can search for information from various worlds with themes that are following what is needed. Through the internet also a person can communicate quickly, with various social networks, and other communication media.

CONCLUSION

We realize that today the development of science and technology is rapidly increasing. In the world of communication, the development of communication media is even more advanced. Many media can be used to interact with others. Previously the owner of the telephone could be counted on the fingers. And that's the home phone. But now, almost everyone has a telephone, even the phone is not left at home, but can be taken anywhere. Used all the time, there are times when needed. In terms of correspondence, ancient times and today are very different. If in the past had to wait for letters for days, but now information by mail can be counted in minutes and may even require only a few seconds with existing communication devices and media technology. The above conditions have an impact on social change. It is realized that the development of science and technology has changed lifestyles and even able to change the outlook of human life. In today's digital era, we can see various changes in human character. In the world of communication, changes are very different from the previous phase. One cause of these changes is the presence of the internet during human

life. The internet as a communication media has become the main source of information that can answer various problems faced by its users. On the other hand, the internet has become an area of individual communication to convey various thoughts, through opinions expressed in cyberspace, or into communication known as virtual communication.

The development of science, technology, and information provides a great opportunity for someone to be able to penetrate the world without borders and distance. People have the freedom in conveying ideas, ideas, thoughts, or opinions to others. A person can also respond or react to various conditions. In that condition, an individual has openness in opinion. Although not uncommon, for reasons of freedom of opinion gave birth to individuals who lack a true attitude.

In expressing opinions, surely politeness is needed. Although there is freedom of opinion, there is still a need for self-control. One way is to understand the existing local wisdom. Examining existing local wisdom teaches us that local culture through its wisdom has given us much longer lessons to always maintain politeness in language. Local wisdom with its various cultures trains us to position our roles properly and correctly. Maintaining the politeness of language with self-control is the embodiment of a cultured society. We need to always understand the existing local wisdom that can become a tool or media in self-control when we think. It should always be filtered whether the opinions expressed have paid attention to aspects of wisdom, acceptance, generosity, humility, approval, and sympathy for others. With all this in mind, we hope that our freedom of opinion is maintained politeness.

BIBLIOGRAPHY

ABDULLINA, L., GABDREEVA, N., & AGEEVA, A. (2019). "Using the "Flipped classroom" model in the teaching of the theoretical disciplines (French language) at the university", Xlinguae, 12.

AKKIRMAN, AD & HARRIS, DL (2005). "Organizational communication satisfaction in the virtual workplace". Journal of management development.

ARGENTI, PA (2006). "How technology has influenced the field of corporate communication". Journal of business and technical communication, 20(3), pp. 357-370.

BARKER, P (2008). "How social media is transforming employee communications at Sun Microsystems". Global Business and Organizational Excellence, 27(4), pp. 6-14.

BARTELT, VL & DENNIS, AR (2014). "Nature and Nurture". MIS Quarterly, 38(2), pp. 521-524.

BAYER, JB, TRIỆU, P & ELLISON, NB (2020). "Social Media Elements, Ecologies, and Effects. Annual review of psychology, 71, pp. 471-497.

CHAER, A (2010). Kesantunan Berbahasa. Jakarta: Rinneka Cipta.

HELLER, R (2010). A cost-benefit analysis of face-to-face and virtual communication: overcoming the challenges.

HJORTH, L & HINTON, S (2019). Understanding social media SAGE Publications Limited.

LICKONA, T (2004). Character matters: How to help our children develop good judgment, integrity, and other essential virtues. Simon and Schuster.

LUBIS, AHH (1988). Analisis wacana: pragmatik. Badan Penerbit IKIP Medan.

MANAN, I (1989). Dasar-Dasar Sosial Budaya Pendidikan. Jakarta: Departemen Pendidikan dan Kebudayaan, Direktorat Jenderal Pendidikan Tinggi, Proyek Pengembangan Lembaga Pendidikan Tenaga Kependidikan.

MARTYNOVA, Y., KHABIBULLINA, E., & MARTYNOV, D. (2019). "Nikolay Katanov's scientific journey to Eastern Siberia and Xinjiang (1889-1892)", Novyi Istoricheskii Vestnik-The New Historical Bulletin, 59, pp. 106-125.

PAULEEN, DJ & YOONG, P (2001). "Facilitating virtual team relationships via the Internet and conventional communication channels". Internet Research: Electronic Networking Applications and Policy, 11(3), pp. 190-202.

RAHYONO, FX (2009). Kearifan budaya dalam kata. Wedatama Widya Sastra.

SUPRATIKNYA, A (1995). Komunikasi antar pribadi, tinjauan psikologis. Kanisius.

TILAAR, HAR (2002). Perubahan sosial dan pendidikan: pengantar pedagogik transformatif untuk Indonesia. Penerbit PT. Gramedia Widiasarana Indonesia bekerja sama dengan Center for Education and Community Development Studies.

WATIE, EDS (2015). "Membaca Kearifan Lokal Dalam Penggunaan Media Sosial". Jurnal Transformatika, 13(1), pp. 20-23.

BIODATA

I Ristiani: Iis Ristiani is an Associate Professor in Indonesian Language and Literature law at the Department of Indonesian Language and Literature Education, Universitas Suryakancana, Cianjur, Indonesia (main employee). His research area interests are on Education, Language, Literature, Social, Virtual Communication and Culture.