



Politeness Strategies in Digital Conversation: An Integrative Pragmatic Analysis of Podcast Communication

Strategi Kesantunan dalam Konversasi Digital: Analisis Pragmatik Integratif Komunikasi dalam Podcast

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Abstract: The rapid advancement of digital communication technology has given rise to new forms of verbal interaction, including podcasts, which have become a popular medium for conveying opinions, information, and entertainment. This phenomenon underscores the need to investigate politeness within digital, voice-based, and multimodal communication contexts. Digital media has transformed the way politeness is expressed in communication, with podcast interactions presenting unique pragmatic challenges. This study explores politeness strategies in podcast media through an integrative-epistemological pragmatic approach. The data in this study consist of selected transcripts from three popular Indonesian podcast episodes featuring spontaneous conversations among hosts and guest speakers. By analyzing these transcripts, the research identifies key pragmatic markers of politeness and examines how multimodal elements—visual, aural, and linguistic—shape politeness strategies in digital discourse. The study adopts a qualitative descriptive design, utilizing documentation and note-taking techniques as research instruments to collect and categorize instances of politeness. Findings reveal that politeness in podcast communication manifests in various forms, including expressions of gratitude, admiration, disagreement, and covert criticism. While podcasts allow for spontaneous and informal interaction, speakers employ politeness strategies to maintain social harmony and audience engagement. The analysis is situated within the pragmatic framework of Brown and Levinson's politeness theory and expanded through a multimodal discourse lens to account for tone, pauses, and humor. Notably, the study identifies a shift from traditional speech-based politeness norms toward discourse-based politeness, integrating multimodal cues. This research contributes to the understanding of digital politeness by contextualizing classical politeness theories within podcast media. The findings suggest that podcast communication fosters a hybrid form of politeness that blends conventional speech-based strategies with digital discourse markers. The identified strategies include expressing gratitude, admiration, affirmation, personal sentiments, disagreement, indirectness, direct affirmation, and covert criticism. Future research should examine politeness variations across different podcast genres, languages, and cultural settings. Furthermore, subsequent studies are encouraged to explore how audience interaction influences emerging norms of politeness in digital media. By bridging traditional politeness theories with digital

communication frameworks, this study highlights the evolving nature of politeness in online discourse and offers insights for podcast creators, linguists, and digital communication scholars.

Keywords: Politeness strategies, Podcast media, Digital communication, Pragmatics, Cyberpragmatics

Abstrak: Kemajuan pesat teknologi komunikasi digital telah memunculkan bentuk-bentuk baru interaksi verbal, termasuk podcast, yang telah menjadi media populer untuk menyampaikan pendapat, informasi, dan hiburan. Fenomena ini menggarisbawahi perlunya menyelidiki kesopanan dalam konteks komunikasi digital, berbasis suara, dan multimoda. Media digital telah mengubah cara kesopanan diungkapkan dalam komunikasi, dengan interaksi podcast menghadirkan tantangan pragmatis yang unik. Penelitian ini mengeksplorasi strategi kesopanan dalam media podcast melalui pendekatan pragmatik integratif-epistemologis. Data dalam penelitian ini terdiri dari transkrip terpilih dari tiga episode podcast populer Indonesia yang menampilkan percakapan spontan antara pembawa acara dan pembicara tamu. Dengan menganalisis transkrip ini, penelitian ini mengidentifikasi penanda pragmatik utama kesopanan dan meneliti bagaimana elemen multimodal—visual, auditori, dan linguistik—membentuk strategi kesopanan dalam wacana digital. Penelitian ini mengadopsi desain deskriptif kualitatif, memanfaatkan dokumentasi dan teknik pencatatan sebagai instrumen penelitian untuk mengumpulkan dan mengkategorikan contoh-contoh kesopanan. Temuan penelitian mengungkapkan bahwa kesopanan dalam komunikasi podcast terwujud dalam berbagai bentuk, termasuk ungkapan rasa terima kasih, kekaguman, ketidaksetujuan, dan kritik terselubung. Sementara podcast memungkinkan interaksi spontan dan informal, pembicara menggunakan strategi kesopanan untuk menjaga keharmonisan sosial dan keterlibatan audiens. Analisis ini ditempatkan dalam kerangka pragmatis teori kesantunan Brown dan Levinson dan diperluas melalui lensa wacana multimoda untuk memperhitungkan nada, jeda, dan humor. Khususnya, penelitian ini mengidentifikasi pergeseran dari norma kesopanan berbasis tuturan tradisional menuju kesopanan berbasis wacana yang mengintegrasikan isyarat multimodal. Penelitian ini berkontribusi pada pemahaman kesopanan digital dengan mengontekstualisasikan teori kesopanan klasik dalam media podcast. Temuan penelitian menunjukkan bahwa komunikasi podcast mendorong terbentuknya kesopanan hibrida yang memadukan strategi berbasis ujaran konvensional dengan penanda wacana digital. Strategi yang diidentifikasi meliputi mengekspresikan rasa terima kasih, kekaguman, penegasan, sentimen pribadi, ketidaksetujuan, ketidaklangsungan, penegasan langsung, dan kritik terselubung. Penelitian di masa mendatang sebaiknya meneliti variasi kesopanan di berbagai genre podcast, bahasa, dan latar budaya. Lebih jauh lagi, penelitian selanjutnya didorong untuk mengeksplorasi bagaimana interaksi audiens memengaruhi munculnya norma kesopanan di media digital. Dengan menjembatani teori kesopanan tradisional dengan kerangka komunikasi digital, penelitian ini menyoroti sifat kesopanan yang terus berkembang dalam wacana daring dan menawarkan wawasan bagi pembuat podcast, ahli bahasa, dan sarjana komunikasi digital.

Kata Kunci: Strategi kesantunan, Media podcast, Komunikasi digital, Pragmatik, Pragmatik siber

1. Introduction

Politeness in communication remains a perennially relevant topic within pragmatic studies. Issues surrounding communicative politeness continue to evolve alongside shifting linguistic paradigms and advancements in pragmatics (H. Li & Wang, 2016; Terkourafi & Bezuidenhout, 2021). The linguistic paradigm itself has transitioned from a formalistic approach to a functional one, and now into a post-functional era. Correspondingly, pragmatic research has progressed from semantico-pragmatic and systemic pragmatic approaches to broader general pragmatics and culture-specific pragmatics, culminating in the emerging field of internet pragmatics, or cyberpragmatics (Yus, 2021). Similarly, politeness studies have undergone three major shifts: first, speech-based and ethical politeness; second, emic-centered discursive politeness; and third, integrative discursive politeness that incorporates multimodality while retaining the emic dimension of earlier approaches.

Despite these developments, the study of politeness in podcast discourse remains underexplored, particularly within integrative and epistemological frameworks. Podcasts represent a unique digital genre where spontaneous, semi-structured conversation unfolds in multimodal formats (aural, linguistic, and sometimes visual), creating rich terrain for politeness negotiation. Yet, little attention has been given to how politeness is constructed, maintained, or challenged within these digitally mediated interactions. This gap underscores the need to examine podcast communication using an integrative-epistemological approach that considers both discursive and multimodal features of digital pragmatics.

This study adopts a discursive approach to politeness, integrated with multimodality, given the growing urgency of such research in an increasingly digital and AI-driven communicative landscape (Barton & Lee, 2013; Blitvich & Bou-Franch, 2018). Notably, existing politeness studies rooted in the emic perspective remain scarce within discursive-integrative pragmatics. Most pragmatic research to date has focused on utterance-based analyses, with limited attention to discursive (text- or discourse-centered) approaches—let alone integrative frameworks that combine discourse with multimodal dimensions.

Prior analyses have not adequately captured the interplay between multimodal signs and politeness strategies in digital discourse. Furthermore, little is known about how politeness is collaboratively constructed in podcast settings where the presence of an audience (both immediate and imagined) subtly influences linguistic and paralinguistic choices. This study, therefore, offers a novel perspective by integrating discursive and epistemological approaches in its examination of podcast politeness—an area that previous research has largely overlooked.

In analyzing discourse within a multimodal framework, the text must be interpreted holistically, accounting for its interplay with visual, spatial, gestural, aural, and linguistic elements. Neglecting this integration when inferring communicative intent inevitably leads to misinterpretation (Nicolle & Clark, 1998; Žegarac & Clark, 1999). Consequently, disregarding multimodality in contemporary pragmatic studies is untenable, as it would render discourse interpretation incomplete or even obsolete. This integrative approach is crucial, as podcasts inherently operate within a cybertextual context—where aural, visual, and verbal cues converge to shape meaning. Addressing politeness in such settings demands methodological innovation and theoretical expansion beyond traditional pragmatic models.

The conceptualization of context in pragmatic studies has undergone a significant shift—transitioning from conventional extralinguistic contexts to virtual, cybertext-based extralinguistic frameworks. This emerging paradigm, termed cybertextual contexts by Rahardi (2017, 2020a), reflects the growing influence of digital communication. Parallel to this shift, politeness research in pragmatics has expanded dramatically since its early focus on speech-based models (the "first wave"). While these foundational studies examined how politeness manifests linguistically across cultures—analyzing cultural principles, maxims, and situational/interpersonal strategies (Haugh, 2003, 2015)—this study aims to advance the field by integrating discursive and multimodal dimensions. By analyzing politeness as a semiotic practice in podcast discourse, this study responds to a critical gap in the literature and moves politeness theory forward into the digital, multimodal age. The third wave of politeness research adopts a sociological-interactional framework, conceptualizing politeness as a social achievement that emerges dynamically within interactions. In this paradigm, politeness is neither solely a product of speaker intention nor hearer interpretation, but rather a co-constructed phenomenon shaped by mutual negotiation. Methodologically, this wave integrates qualitative and quantitative approaches, analyzing politeness as evaluative behavioral tendencies within specific socio-cultural contexts. Crucially, it employs both *emic* (insider) and *etic* (outsider) perspectives to examine: The semantic evolution of "polite" vocabulary across languages; Discursive negotiations of interpersonal norms over time (Haugh, 2015; H. Li & Wang, 2016).

Previous studies related to the study of politeness in communication include: (1) *Politeness in Indonesian Language in Learning in Class X MAN 1 Model Bengkulu City* by Novia Anggraini, Ngudining Rahayu, and Bambang Djunaidi. This study found that in the learning process in class X MAN 1 Model Bengkulu City there were 173 compliances with Geoffrey Leech's politeness principles with 6 maxims, and 12 violations of Geoffrey Leech's politeness principles with 4 maxims. (2) *Forms, Factors, and Scales of Politeness in Conveying Intentions* written by Wahyudi Joko Santoso, Semarang State University.

This study found: (i) the forms of politeness in language are quite varied, influenced by both internal and external factors, (ii) these variations can occur in speech events with symmetrical and asymmetrical social statuses of the participants, (iii) in the use of politeness strategies, it was found that participants with asymmetrical social status tend to use strategy 2 (less polite), while participants with symmetrical social status more often use strategy 3 (more polite), and (iv) the scale of politeness used by the participants is also interesting, namely (a) Masters students are more polite than undergraduate students, and (b) lecturers or colleagues use a higher scale of politeness than undergraduate students. These previous studies primarily adopt utterance-based or maxims-based frameworks and focus on formal learning or traditional face-to-face interactions. None of them address politeness as a discursive and multimodal construction within digital audio-based formats such as podcasts. This study therefore fills an important research gap by offering a discourse-centered, cyberpragmatic, and integrative-epistemological approach to analyzing politeness.

This study investigates the construction of politeness meanings in podcast-mediated communication through an integrative epistemological pragmatic lens (Haugh, 2013, 2015). The primary research question examines how politeness is semiotically and interactionally constituted in podcast discourse within this integrative epistemological framework. The significance of this study lies in two key dimensions: (1) Theoretically, it advances politeness research by synthesizing discursive pragmatics with multimodal analysis and cyberpragmatics, providing a more comprehensive framework for understanding language use in digital settings; and (2) Practically, it informs podcast creators, digital communication analysts, and pragmatics educators on how politeness operates in digital voice-based media, thus contributing to more effective and socially attuned communication in contemporary platforms. Methodologically, the research employs contextual analysis and extralingual equivalent analysis (Norrick & Haugh, 2015), the detailed implementation of which will be expounded in the methodology section.

2. Method

This study adopts a qualitative descriptive approach, focusing on systematic observation and interpretation rather than quantitative computation. The investigation prioritizes the analysis of recurrent linguistic patterns that establish communicative norms and conventions. The primary data consists of pragmatic manifestations of politeness strategies employed in podcast interactions. Accordingly, the core data sources comprise transcribed podcast dialogues containing relevant politeness markers. The study examines publicly accessible podcast media available during the research period, serving as the contextual framework for analysis (Onwuegbuzie & Leech, 2005; Smith et al., 2011). This research is designed as a case study focusing on naturally occurring spoken discourse in podcasts. The population includes Indonesian-language podcasts with high listener engagement on platforms such as YouTube and Spotify, specifically those featuring dialogic interaction. The sample is selected purposively, based on criteria such as thematic relevance (e.g., social-political or cultural discussion), speaker diversity, and the presence of multimodal cues.

The research employed systematic observation as the primary data collection method, utilizing audio recording and detailed field note-taking techniques. Following collection, the data underwent rigorous organization through classification and typification procedures to enable structured analysis. This preparatory stage incorporated both data reduction processes to identify essential elements and methodological triangulation to verify the validity of selected data (Sudaryanto, 2015). The data collection instrument consists of an observation guideline adapted to capture multimodal politeness markers (e.g., tone, gesture, spatial arrangement, and digital features like emoji or camera framing). Transcription follows Jeffersonian conventions with multimodal annotations to preserve interactional features beyond verbal language. The curated dataset subsequently underwent comprehensive analysis, with particular focus on interpreting emergent patterns to elucidate the pragmatic constructions of politeness within the communicative context.

This study employs equivalent analysis methodology, with particular emphasis on extralingual equivalents, to examine politeness phenomena through a multidimensional cybertextual framework encompassing visual, aural, gestural, spatial, and linguistic dimensions (Rahardi, 2019, 2020b). The analytical process systematically progresses through identification, classification, reduction, and contextual interpretation of data, utilizing cybertext contexts as the primary interpretive lens. The procedure of the study follows these steps: (1) selection and downloading of podcast episodes; (2) transcription and multimodal coding of selected interactions; (3) classification of politeness strategies based on discursive and integrative paradigms; (4) analysis using extralingual equivalence focused on cybertextual contexts; and (5) triangulation through peer debriefing and repeated data examination to ensure reliability.

Following rigorous implementation of these analytical stages - including verification through repeated examination - the research culminates in comprehensive reporting of findings derived from this multilayered investigation of politeness in digital discourse. This methodological framework is justified by the study's aim to explore politeness as a co-constructed, context-dependent phenomenon in a cyber-mediated environment. A qualitative, multimodal, and emic-sensitive approach enables a nuanced understanding of the interactional dynamics embedded in podcast discourse—something that quantitative or solely utterance-based analyses would fail to capture.

3. Research Findings and Discussion

The findings of this research are the strategies of politeness in stating gratitude, expressing admiration, stating affirmative expressions, expressing personal expressions, expressing disagreement, expressing indirect expressions, stating direct affirmation expressions, expressing personal expressions, stating covert criticism. These results highlight the complex interplay between digital communication norms and politeness realizations, where traditional politeness markers adapt to podcast-specific interactional dynamics. The following discussion will analyze how contextual factors and multimodal elements influence the pragmatic strategies in this unique communicative setting. The analysis is conducted through an integrative-epistemological lens within the pragmatic perspective, which not only examines the linguistic aspects of politeness

strategies but also explores how politeness meanings are constructed multimodally within a cyber context. This approach integrates visual, auditory, and interactional elements, while also accounting for both emic and etic dimensions, thereby enabling a more holistic understanding of how politeness is shaped and negotiated in digital, podcast-based communication.

3.1. The Strategies of Politeness in Stating Gratitude

Politeness in language can be realized through various communication strategies, one of which is by saying thank you. This expression not only functions as an expression of gratitude, but also strengthens social relations in interactions (Johansson, 2016; O'Driscoll, 2011). The following is an analysis of the pragmatic meaning of politeness in saying thank you based on the data obtained.

Data 1



Figure 1. The Interaction of Thanking Expressions in the YouTube Program 'Sidak Rumah Verrell Bramasta'

Data Source: <https://www.youtube.com/watch?v=aChWkxBTEtU&t=19s>

Context of the speech: The speech occurred in the YouTube program Sidak Rumah Verrel Bramasta which took place in the segment (06:23 – 06:25). In this segment, Andre Taulany arrived at Verrel Bramasta's house as part of his visiting program. Upon arrival, Verrel greeted Andre warmly by shaking hands and asking how he was, "How are you, Uncle?". Andre answered in a friendly manner while praising Verrel's appearance by saying, "You're getting more handsome". This speech took place in an informal and relaxed context, which aimed to create a warm atmosphere and strengthen the relationship between Andre Taulany and Verrel Bramasta as guest and host. The utterance that occurred in the segment 06:23 to 06:25 on the YouTube show Sidak Rumah Verrel Bramasta shows one form of positive politeness in communication. In the utterance, Verrel Bramasta asks Andre Taulany how he is by saying, "How are you, Uncle?", followed by Andre's reply, "Fine, Verrel.. You're getting more handsome". Andre's reply contains praise which is one of the strategies of positive politeness. The pragmatic meaning of this utterance lies in the efforts of both parties to create a friendly and intimate atmosphere. Verrel's question shows sincere concern for Andre as a guest, while Andre's praise serves to strengthen interpersonal relationships and increase

Verrel's self-confidence. This praise also reflects Indonesian cultural values that uphold friendliness and respect for others.

In Indonesian communication culture, such utterances reflect positive politeness, which aims to build emotional closeness and social solidarity. Verrel's use of the term "Om" shows respect as well as familiarity, while Andre's response shows appreciation for Verrel's welcome. Overall, this utterance is an example of the use of positive politeness that plays an important role in maintaining social relationships (J. Li & Lin, 2023; R. K. Rahardi, 2023). These simple expressions of attention and praise can create a relaxed atmosphere, strengthen the relationship between guest and host, and reflect the harmony of interaction in the context of an informal event. From an integrative-epistemological pragmatic perspective, this interaction demonstrates how politeness is not only realized through linguistic choices but also through contextual, social, and cultural knowledge embedded within the utterance. The speech acts involved carry epistemic weight because they reflect shared cultural schemas of respect and familiarity in Indonesian society. The integration of verbal expression, social role recognition (guest-host), and cultural nuance (the use of kinship term "Om") enables a more comprehensive understanding of politeness as a communicative action that is deeply situated in both social cognition and interactional context. This perspective positions politeness not merely as a strategy but as an epistemological reflection of relational knowledge and cultural practice in digital communication settings.

Data 2



Figure 2. The Interaction of Thanking Expressions in the YouTube Program "Sidak Rumah Verrell Bramasta"

Data Source: <https://www.youtube.com/watch?v=aChWkxBTEtU&t=19s>

Context of the speech: This speech occurs in the segment 06:25 to 06:33 in the YouTube show Sidak Rumah Verrell Bramasta, where Andre Taulany and Verrel Bramasta are still chatting in front of Verrel's house after greeting each other. In this conversation, Andre expresses his gratitude to Verrel for giving him the opportunity to visit the house. In response, Verrel expresses his gratitude back to Andre by showing appreciation for his business, as well as Andre's efforts in coming all the way to Sentul. The utterance that

occurs in the segment 06:25 to 06:33 shows one form of positive politeness that stands out in interpersonal communication. Andre Taulany begins the conversation by expressing his gratitude for the opportunity given by Verrel to come to his house. This statement not only shows appreciation for Verrel as the host, but also creates a friendly and intimate atmosphere. In response, Verrel shows his gratitude again by highlighting Andre's busy schedule, but still taking the time to visit. This response contains a pragmatic meaning in the form of appreciation for Andre's efforts and sacrifice of time. The use of the phrase "thank you, Om ya" provides a nuance of familiarity, shows solidarity, and strengthens the interpersonal relationship between the two (Helmon & Rahardi, 2020). In Indonesian communication culture, this utterance reflects values of politeness that prioritize respect for others, both as guests and as hosts. Overall, this utterance is an example of positive politeness that successfully creates a warm and harmonious atmosphere in social interaction.

From an integrative-epistemological perspective in pragmatics, this utterance is understood not merely as a verbal politeness strategy, but as a manifestation of the speakers' social, relational, and cultural knowledge. The mutual expression of gratitude reflects that politeness is not only linguistic but also embodies shared understanding regarding norms of interaction in a specific social context. Such speech acts are rooted in shared knowledge about the importance of maintaining relational harmony in public digital spaces. Thus, politeness in this exchange represents an integration of epistemological dimensions—namely the awareness of cultural values and knowledge—with pragmatic dimensions, as a communication strategy to foster positive interpersonal connections. This perspective shows that politeness is a complex communicative act that reflects the internalization of cultural norms and social meanings within the digital communication context such as podcasts or YouTube vlogs.

3.2. The Strategies of Politeness in Expressing Admiration

Politeness in language can also be conveyed through expressions of admiration. This expression not only serves to show appreciation, but also strengthens social relations between speakers. The following is an analysis of the pragmatic meaning of politeness in expressions of admiration based on the data obtained (Kasper, 1990; Yu, 2011).

Data 3



Figure 3. Expression of Admiration in the YouTube Program 'Sidak Rumah Verrell Bramasta

Data Source: <https://www.youtube.com/watch?v=aChWkxBTtU&t=19s>

Context of the utterance: This utterance occurs in the segment 16:10 to 16:20 in the YouTube show Sidak Rumah Verrell Bramasta. When Verrell Bramasta invited Andre Taulany to go up to the second floor of his house, Andre spontaneously complimented the beauty of the interior of Verrell's house. Andre praised the design of the house with phrases such as "really cool" and "masyaAllah," which emphasized his awe and appreciation for Verrell's efforts in designing his house.

Andre Taulany's utterances in this segment demonstrate prominent forms of positive politeness. Sayings such as "really cool," "masyaAllah," and "I didn't expect it" reflect a genuine sense of admiration for the beauty of Verrell's house. These utterances aim to create a friendly atmosphere and show respect for Verrell's taste and effort in decorating his house. The pragmatic meaning of these utterances is to build positive interpersonal relationships by giving sincere and spontaneous compliments. In Indonesian communication culture, compliments like these are a form of positive politeness that is often used to strengthen intimacy and maintain harmonious relationships (Marchiori & Latora, 2000). Overall, these utterances not only function as expressions of admiration, but also as a tool to create a relaxed atmosphere and strengthen social relationships in the interaction between Andre Taulany and Verrell Bramasta.

From an integrative-epistemological pragmatic perspective, Andre's spontaneous admiration is not just a linguistic form of politeness but a communicative behavior rooted in shared cultural epistemes and social cognition. The utterances reflect internalized social knowledge—such as the cultural value of expressing appreciation for others' achievements and aesthetics in Indonesian society. Through this lens, positive politeness emerges as a multidimensional strategy that connects verbal expression, emotional resonance, and cultural recognition. The utterances serve as a bridge between speaker and hearer by affirming mutual understanding and social solidarity. Thus, this interaction illustrates how politeness operates as a performative enactment of epistemic familiarity and cultural belonging within a digital communicative setting.

3.3. The Strategies of Politeness in Stating Affirmative Expressions

Politeness in interaction can also be manifested through affirmative expressions. These expressions are used to convey opinions or clarify something while maintaining politeness in language (Clift et al., 2012; Mulyana, 2021). The following is an analysis of the pragmatic meaning of politeness in affirmative expressions based on the data obtained.

Data 4



Figure 4. Affirmative Expressions in the YouTube Program 'Sidak Rumah Verrell Bramasta'

Data Source: <https://www.youtube.com/watch?v=aChWkxBTEtU&t=19s>

Context of speech: This speech occurs in the segment 17:15 to 17:20 in the YouTube show *Sidak Rumah Verrell Bramasta*. When Verrell Bramasta asked Andre Taulany's opinion about the crystal lamp installed in his house, Andre replied that the lamp matched the concept of his modern minimalist house. Then Verrell added that the lamp was installed to give a futuristic impression, but still maintain the luxurious accent in his house. Verrell uses smooth and relaxed language to convey his reasons, creating the impression that he is open to suggestions or input. Verrell's utterance in this segment shows a form of negative politeness, because he uses language that attempts to mitigate potential threats to the listener's face. The use of the phrases "agak-agak" and "biar ada accent mewahnya" reflect Verrell's attempt to convey his opinion in a way that does not seem pushy or excessive. Thus, he avoids the impression of being too dominant in the conversation or being too confident in assessing the design of his house. The pragmatic meaning of this utterance is to show a humble and polite attitude in speaking, even though he is talking about his achievements (the design of his house). In Indonesian communication culture, strategies like this are often used to maintain harmony and avoid conflict in social interactions (Joseph, 2005; Tsiplakou, 2023). Overall, this utterance plays an important role in creating a relaxed and friendly atmosphere, while showing respect for the listener's opinion. This utterance also reflects how negative politeness can be used to maintain good social relationships while still conveying the intent clearly.

From an integrative-epistemological pragmatic perspective, Verrell's utterance exemplifies how politeness strategies are deeply shaped by epistemic awareness and cultural norms. His careful word choice illustrates a reflexive understanding of how speech acts might be interpreted within Indonesian sociocultural contexts, where modesty and relational harmony are prioritized. The mitigated phrases represent not only linguistic politeness but also a culturally situated knowledge of how to assert

personal views without asserting authority. Pragmatically, this points to a form of epistemic humility—where speakers calibrate their assertions in ways that respect shared knowledge boundaries and social roles. Verrel's utterance, therefore, is not merely polite; it is an enactment of relational epistemology where knowing, saying, and respecting coalesce to sustain social equilibrium in interaction.

3.4. The Strategies of Politeness in Expressing Personal Expressions

Politeness of language can also be seen in personal expressions, which reflect a person's feelings, opinions, or experiences. These expressions are used to build closeness and maintain harmony in communication (Marchiori & Latora, 2000; Wenjuan, 2017). The following is an analysis of the pragmatic meaning of politeness in personal expressions based on the data obtained.

Data 5



Figure 5. Personal Expression of Admiration in the YouTube Program 'Sidak Rumah Verrell Bramasta'

Data Source: <https://www.youtube.com/watch?v=aChWkxBTEtU&t=19s>

Context of the utterance: This utterance occurs in the segment 28:32 to 28:34 in the YouTube show Sidak Rumah Verrell Bramasta. When Verrell Bramasta and Andre Taulany went up to the 3rd floor of Verrell's house, they arrived at the swimming pool area. Andre complimented the design of the swimming pool, which looked modern and luxurious. In response, Verrell explained that his swimming pool had an infinity pool design with a simple yet luxurious style. He used the phrase "ala-ala itu om" to downplay the exaggerated impression of his explanation, keeping the tone of the conversation relaxed and humble.

Verrell's speech in this segment reflects a form of negative politeness because he uses a style of language that shows humility and reduces the potential threat to the listener's face. The phrases "ala-ala" and "gitu om" are used to reduce the impression of arrogance or overconfidence, even though he is showing an achievement (having an infinity pool). This choice of words serves to create a friendly and informal atmosphere, which is appropriate for the context of a conversation between two people who have a relaxed and not too formal relationship. The pragmatic meaning of this speech is to show appreciation for Andre's opinion (who praises the swimming pool), while maintaining a humble impression by not making statements that are too proud of themselves. In

Indonesian communication culture, this strategy is often used to maintain harmony in social conversations and reflect politeness values (Clift et al., 2012; Mulyana, 2021). Overall, this speech shows how negative politeness can be used to build a friendly and relaxed atmosphere in a conversation while still maintaining respect and good relations with the interlocutor.

From an integrative-epistemological pragmatic perspective, Verrel's utterance exemplifies the speaker's epistemic awareness of how knowledge, modesty, and power are negotiated in discourse. His use of the phrase *"ala-ala itu om"* signals a strategic softening of his epistemic stance to avoid appearing boastful. This mitigated expression functions as a marker of epistemic caution, acknowledging the subjective nature of aesthetic judgment while still engaging positively with the listener. It reflects a culturally grounded epistemology in which asserting knowledge or status is ideally accompanied by humility to maintain relational equilibrium. Through this lens, Verrel's utterance does more than reflect politeness—it reveals how language encodes a shared understanding of appropriateness, modesty, and social cohesion in Indonesian communication norms. Such expressions exemplify the speaker's reflexivity in managing self-presentation and audience sensitivity within informal, yet socially significant, interactions.

3.5. The Strategies of Politeness in Expressing Disagreement

Politeness in language can also be manifested in expressions of disagreement. This expression is used to convey differences of opinion without causing confrontation or tension in communication (Anwar, 2020). The following is an analysis of the pragmatic meaning of politeness in expressions of disagreement based on the data obtained.

Data 6



Figure 6. Polite Expression of Disagreement in a TikTok Interview

Data Source: <https://vt.tiktok.com/ZS6tRjKv4/>

Context of the speech: This speech occurred in a TikTok content from the Podcasing account which showed a video of Agus Salim's press conference (victim of violence who was doused with acid), with his wife and lawyer. In the interview, Agus' lawyer stated that Agus did not accept the foundation's decision to divert the donation money that was previously collected for him to the victims of the natural disaster in NTT. This statement was a response to the polemic of alleged embezzlement of donation money by Agus which caused the foundation to withdraw the funds. This speech aims to emphasize Agus' disagreement with the foundation's decision and to defend his rights to the donation. This utterance reflects a form of negative politeness, where Agus's lawyer uses the phrase "very much not accepting" to express his displeasure firmly, but still maintains politeness in expressing his objection. This utterance avoids words that are explicitly attacking or blaming the foundation. Instead, the statement focuses on Agus' position as the injured party and attempts to defend his right to the donation.

The pragmatic meaning of this utterance lies in its function as a strategy to maintain Agus' face amidst the polemic involving him. By expressing his displeasure firmly but politely, Agus's lawyer tries to maintain his client's moral position in front of the public audience while simultaneously putting pressure on the foundation to reconsider its decision. Overall, this utterance reflects how negative politeness can be used in a formal context to express disagreement while maintaining interpersonal relationships and avoiding direct conflict (Culpeper & Haugh, 2021; Faisol & Rahmat, 2021). The choice of words such as "very much not accepting" allows the lawyer to convey a message clearly but without openly attacking the other party. This is in accordance with communication norms in formal situations such as press conferences.

From an integrative-epistemological pragmatic perspective, the lawyer's choice of words shows a strong awareness of the socio-political implications of the discourse. His use of negative politeness illustrates the delicate balance between asserting his client's rights and maintaining social decorum in a highly sensitive public matter. The phrase "very much not accepting" reflects epistemic restraint, as it conveys a clear position without venturing into aggressive rhetoric that might further polarize the dispute. This reflects the epistemological understanding that knowledge in public discourse is shaped by how speakers position themselves within the social and legal framework. In this case, the lawyer's utterance navigates the complex relationship between public perception, legal rights, and interpersonal politeness.

3.6. The Strategies of Politeness in Expressing Indirect Expressions

Politeness in language can also be reflected in indirect expressions, which are ways of conveying meaning indirectly to maintain politeness and avoid the impression of confrontation. This expression is often used to reduce tension and adjust communication to prevailing social norms (Burke & Peyton Young, 2011). The following is an analysis of the pragmatic meaning of politeness in indirect expressions based on the data obtained.

Data 7



Figure 7. Polite Indirectness in Addressing Sensitive Social Issues on TikTok

Data Source: <https://vt.tiktok.com/ZS6tRWExR/>

Context of the speech: This speech occurred in a TikTok video from the Bang Luffy account. In the video, Farhat Abbas, as the attorney for Agus Salim (the victim of the acid attack), reprimanded Pratiwi Novianti regarding the management of donations by saying "Heyy Novi and friends, you didn't donate, don't manage the donation money." Then, Farhat Abbas also stated that Pratiwi Novianti's foundation did not have permission to manage donations from the start. Therefore, Farhat Abbas considered that Pratiwi did not have the authority to manage donation money. This statement was made at an event where Farhat Abbas and Agus Salim were invited guests, with the aim of clarifying Agus Salim's position in the polemic.

This utterance reflects a form of negative politeness, where the speaker uses phrases such as "you don't donate" to emphasize facts and give warnings to the other party in a way that is not directly offensive. The use of imperative phrases such as "don't control the donation money" remains within the corridor of politeness, because it is more intended to express objections than to create open conflict. The pragmatic meaning of this utterance lies in the speaker's attempt to maintain the listener's "negative face," namely the right not to be controlled or blamed directly. By highlighting the listener's position as a non-contributing party, the speaker attempts to build a strong argument without threatening the listener's social face. This utterance also reflects a pragmatic strategy in conflict situations, where the speaker wants to convey disagreement while maintaining interpersonal relationships (Haugh et al., 2013; Locher & Graham, 2010). This choice of a firm but not too confrontational communication style is appropriate for formal contexts, such as television shows or public discussions.

From an Integrative-Epistemological Pragmatic Perspective, the lawyer's choice of negative politeness demonstrates a careful consideration of social roles and the socio-political context in which the speech occurs. Farhat Abbas is not directly attacking Pratiwi Novianti but rather making a factual argument about the legitimacy of her actions in the donation process. His use of negative politeness, by softening the confrontational tone, allows him to assert his point while protecting his and his client's social position. In terms of epistemological pragmatics, the lawyer's utterance represents a strategic alignment with legal norms and public opinion. The pragmatic purpose of maintaining a respectful tone, despite the critical content, illustrates a delicate balance between asserting one's rights and adhering to social norms in public discourse. This epistemic strategy acknowledges the importance of maintaining "*face*" in legal and social contexts, where disagreement is inevitable, but the relationship must remain intact. This reflects the understanding that the public and media-driven discourse on legal matters must carefully navigate power dynamics while still conveying a clear position on the facts.

3.7. The Strategies of Politeness in Stating Direct Affirmation Expressions

Politeness in language can also be manifested through direct affirmation expressions, which are used to convey statements firmly but still maintain politeness. This expression often appears in situations that require clarity and assertiveness without reducing respect for the interlocutor (Blum-Kulka, 1987). The following is an analysis of the pragmatic meaning of politeness in direct affirmation expressions based on the data obtained.

Data 8



Figure 8. Assertive Politeness through Direct Affirmation in Digital Communication

Data Source : <https://vt.tiktok.com/ZS6t8anJR/>

Context of the speech: This speech occurred in a TikTok video from the INDO TODAY ID account. The video is a clip of an interview with Doktif (Doctor Detective) on the Pagi-Pagi Ambyar show, where one of the hosts, Carrens Delano, asked why Doktif still wears a mask in everyday life and not just when creating content on social media. The question implies that wearing a mask outside of social media is considered less relevant. This statement made Doktif feel a little uncomfortable, so he explained that it was his wish, and wearing a mask was his trademark as a form of maintaining privacy so as not to be known by the public.

This utterance reflects negative politeness, in which Doktif asserts his desire to maintain personal boundaries without attacking others. By stating that "Doktif does not want to be known by the public," the speaker maintains his right to make personal choices without feeling compelled to comply with the expectations of others, including the host who asked the question. The pragmatic meaning of this utterance lies in its primary function as a strategy to protect the speaker's "negative face," namely the right to privacy and autonomy. In a formal context such as an interview, this utterance avoids words that could potentially embarrass the questioner. Instead, Doktif uses phrases that politely assert his preferences, such as "this is what doktif wants" and "does not want to be known by the public," so as not to appear to attack or belittle the host's opinion. Overall, this utterance shows how negative politeness can be used to express rejection or disagreement while still maintaining interpersonal relationships (Haugh et al., 2013). The choice of words used reflects the speaker's assertiveness, but still maintains the norms of communication in formal interviews.

From an Integrative-Epistemological Pragmatic Perspective, this utterance also illustrates the importance of personal autonomy in public discourse. *Doktif's* response reflects his right to preserve his identity in a manner that feels comfortable to him, even if it diverges from societal norms or expectations. This utterance is epistemically framed by his own perception of privacy and how he wishes to manage his public image, which is not dictated by others' standards. In terms of epistemological pragmatics, the speaker's strategy highlights how personal boundaries are negotiated within public communication contexts. His decision to politely assert his preferences aligns with the understanding that privacy and autonomy are valued within both social and media-driven environments. This strategy ensures that the speaker can maintain his dignity and autonomy, while still complying with conversational norms in the context of a formal interview.

3.8. The Strategies of Politeness in Expressing Personal Expressions

Politeness in language can also be found in personal expressions, which reflect an individual's feelings, experiences, or views on something. These expressions play a role in building closer relationships and showing openness in communication (Chen, 2016; Sheng & Buchanan, 2022). The following is an analysis of the pragmatic meaning of politeness in personal expressions based on the data obtained.

Data 9



Figure 9. Politeness Strategies in Personal Expressions in a TikTok Video by Shella Shaukia

Data Source: <https://vt.tiktok.com/ZS6t8bSci/>

Context of the speech: This speech is contained in a TikTok upload by the swanupdate.id account. In the video, Shella Shaukia appears as a guest on Uya Kuya's podcast. At one point, Uya Kuya invited Shella to convey her message or wishes to Doktif. In her message, Shella asked Doktif to stop their feud regarding the skincare world. Previously, Doktif had criticized Shella's skincare which was considered overclaimed, which caused a feud between the two. On that occasion, Shella appealed to Doktif to stop feuding, embrace all local Indonesian traders, and emphasized that conflicts like this would never end if they continued. Shella Shaukia's speech reflects positive politeness, where she tries to build a better relationship with the doctor through persuasive invitation messages. The use of phrases such as "let's be okay" reflects the desire to create harmony and eliminate tension. With a communication style that emphasizes empathy, Shella wants to show that she is open to reconciliation and expects the same from the doctor. The pragmatic meaning of this utterance lies in its function as a strategy to repair a relationship that has been disrupted by a previous conflict. This message also shows that Shella recognizes the importance of good relationships in the business world, especially in skincare, and tries to encourage the doctor to work together for the common good. Overall, this utterance reflects how positive politeness can be used to reduce interpersonal tension. By displaying a peaceful and inclusive attitude (Garrett, 2001), Shella sends a message that not only repairs her relationship with the doctor but also portrays herself as someone who cares about collaboration and peace in the business community.

In Integrative-Epistemological Pragmatics, this utterance reveals an effort to address the epistemological concerns related to the perception of self and others in the social space. By using positive politeness, Shella aims to reshape the narrative of their relationship by shifting the focus from conflict to mutual understanding. The epistemological dimension

of the speech is reflected in how Shella perceives the situation — not as a point of contention, but as an opportunity for collaboration. Her pragmatic strategy of using positive politeness reflects a desire to redefine the relationship through a lens of cooperation, highlighting values such as mutual respect, understanding, and peace within the business community. In terms of epistemological pragmatics, Shella's speech also serves to manage and navigate social identity in public discourse. By promoting harmony and unity, she aligns herself with a narrative of peace and collaboration, portraying herself as a figure who values collective efforts over individual conflicts. This not only repairs her relationship with *Doktif* but also strengthens her public persona as someone who promotes peace and collaboration in the business world. Overall, this speech serves as a clear example of how positive politeness can be used strategically in conflict resolution, as well as in fostering good relationships within professional contexts. By focusing on empathy, cooperation, and a shared vision, Shella uses positive politeness to shift the dynamic from conflict to collaboration, reflecting the importance of harmony and mutual respect in both personal and professional spheres.

3.9. The Strategies of Politeness in Stating Covert Criticism

Politeness in language can also be manifested through expressions of veiled criticism, which is a way of conveying dissatisfaction or disagreement subtly without offending the other person (Habib, 2008; Khammari, 2021). This expression is often used to maintain harmony in communication and avoid direct conflict. The following is an analysis of the pragmatic meaning of politeness in expressions of veiled criticism based on the data obtained.

Data 10



Figure 10. Negative Politeness in Expressing Covert Criticism in a TikTok Debate Between Mr. Kholid and Mr. Tarsin

Data Source: <https://vt.tiktok.com/ZS6tNjByT/>

Context of the speech: This speech occurred in a TikTok upload from the Info Dunia Maya account, which posted a video of a debate between Mr. Kholid, a fisherman, and Mr. Tarsin, a village staff. The debate discussed the existence of a sea fence built in Tangerang. In the video clip, Mr. Tarsin stated that the sea fence did not interfere with fishermen in his area, and was even considered to help them. However, Mr. Kholid, who felt that the existence of the sea fence was actually detrimental to fishermen, responded with a smile and stated, "I'm afraid that only village staff models like this, Sir." This response emerged because Mr. Kholid considered that statements like this usually do not reflect real conditions in the field, but are only the opinions of parties who do not understand the reality faced by fishermen.

This utterance reflects negative politeness, because Mr. Kholid uses an indirect strategy to express disbelief and criticism of Mr. Tarsin's views. With phrases such as "I'm afraid these models are only village staff, Sir," he implicitly implies that the argument is less credible and tends to only reflect formal or administrative perspectives, not the reality on the ground. The pragmatic meaning of this utterance lies in the speaker's attempt to maintain the "negative face" of the interlocutor, namely the right not to be directly attacked or blamed. Although critical, Mr. Kholid still uses elements of politeness, such as saying the word "Sir," which shows respect for the interlocutor. This strategy aims to convey his disagreement in a subtle and less confrontational way, although it still implies doubt about the validity of the interlocutor's argument. Overall, this utterance shows how negative politeness is used in public discussion situations to express disagreement politely but firmly. The choice of words used reflects a communication style that tries to maintain interpersonal relationships while maintaining a personal point of view (Locher, 2013).

In the Integrative-Epistemological Pragmatic framework, Mr. Kholid's utterance functions to protect both his own identity as a fisherman, whose lived experiences are being questioned, and Mr. Tarsin's identity as a village official. The epistemological aspect here involves the construction of knowledge — specifically, the difference between formal administrative knowledge (Mr. Tarsin's perspective) and lived, experiential knowledge (Mr. Kholid's perspective as a fisherman). By using indirectness, Mr. Kholid highlights the divide between these two forms of knowledge, while avoiding an outright confrontation that could damage the social bond between them.

This utterance is a clear example of how negative politeness can be employed in public discourse, especially in situations of disagreement, to maintain politeness and avoid direct conflict. By using respectful language and indirect criticism, Mr. Kholid conveys his disagreement without directly attacking Mr. Tarsin, thus maintaining a balance between asserting his own epistemological position and preserving interpersonal harmony. This illustrates the importance of carefully navigating social relationships through polite communication, even when challenging or refuting another's argument.

3.9 Pragmatic Strategies and Politeness in Podcast-Based Communication

This study's findings shed light on the diverse strategies of politeness utilized in digital communication, particularly within podcast settings. The analysis highlights the multifaceted nature of politeness strategies, which adapt to the unique characteristics of podcast-based interactions. This discussion explores the implications of these strategies, contextual influences, and the multimodal elements that shape politeness in the digital sphere. Drawing upon an integrative-epistemological perspective, we consider the linguistic, visual, auditory, and interactional components that contribute to how politeness is realized and negotiated in podcast communication.

The strategies of expressing gratitude and admiration play a vital role in creating rapport and enhancing interpersonal relationships in podcasts. These expressions function not only as social lubricants but also reflect the conversational dynamics between the hosts and their audiences. In podcasts, where the communication is often mediated by technology, expressions of gratitude serve as tools to maintain connection and acknowledge the audience's presence. The subtlety of gratitude and admiration reflects a sophisticated politeness strategy that helps podcasters manage their public persona and maintain listener engagement.

Affirmative expressions, such as agreeing with guests or confirming audience feedback, are central to reinforcing social bonds and validating opinions. The findings show that these expressions are frequently employed as positive reinforcement in podcasts, serving not only as a way to express agreement but also as a mechanism to align with listeners' expectations. The use of affirmation in podcast settings underscores the importance of consensus-building, which is crucial in maintaining a polite and cohesive atmosphere. This strategy is particularly effective in building trust between the podcast hosts and their audience, as it ensures the audience feels heard and validated.

Indirectness is a prominent feature of politeness strategies, especially in environments like podcasts, where the speaker's identity can influence how certain statements are perceived. Indirect expressions allow podcasters to navigate sensitive topics, avoid conflict, and maintain a cordial tone. By utilizing indirectness, podcasters can express disagreement or convey criticism without threatening the social harmony of the interaction. This aligns with Goffman's (1967) concept of "face-saving," where the focus is on protecting the face of both the speaker and the listener.

Personal expressions, on the other hand, contribute to the intimacy and authenticity of the podcast environment. The personal nature of podcasts enables hosts to share their emotions, opinions, and experiences in ways that create a sense of connection with listeners. The personal expression of politeness, such as sharing anecdotes or expressing feelings, not only serves as a means of maintaining positive relationships but also helps to humanize the interaction, making it feel more genuine and relatable.

While indirectness is common in podcasts, the study also identifies the use of direct affirmation expressions, which contribute to the clarity and transparency of communication. Direct affirmations are crucial when podcasters seek to explicitly acknowledge or reinforce certain points, ideas, or opinions. This strategy is particularly

effective in contexts where clarity is necessary, such as during discussions of important issues or when the podcaster wants to express unequivocal agreement with a guest. Direct expressions of affirmation help to create a more structured and authoritative interaction, which can be especially important in professional or informational podcasts.

Covert criticism, a strategy identified in the findings, reflects a delicate balance between expressing dissatisfaction and maintaining social harmony. In podcasts, where the interaction often involves an informal setting, covert criticism allows hosts to address issues or offer counterarguments without disrupting the overall conversational tone. This strategy is particularly relevant in maintaining an image of politeness while also managing potential disagreements or tensions with guests, listeners, or co-hosts. The use of covert criticism in podcasts reveals how digital communication norms shape the ways in which disagreement and critique are communicated.

One of the key insights from this study is the role of multimodal elements—such as tone of voice, music, sound effects, and visual cues—in shaping how politeness is constructed in podcast communication. The auditory nature of podcasts amplifies the role of tone, pitch, and pacing in conveying politeness strategies. For example, a gentle tone or a pause can soften a critique, making it more palatable for the listener. Similarly, music and sound effects can influence the emotional atmosphere of the podcast, subtly signaling the politeness intentions of the hosts.

Visual elements, though less prominent in traditional podcasts, are becoming increasingly important with the rise of video podcasts. Visual cues, such as facial expressions or body language, can complement or even alter the meaning of verbal communication, providing an additional layer of context for politeness strategies. Together, these multimodal elements create a richer, more dynamic communication environment, where politeness is negotiated not just through words but through a combination of verbal and non-verbal cues.

Context plays a crucial role in determining which politeness strategies are employed. The nature of the podcast—whether it is casual, informational, or debate-oriented—can influence the choice of politeness strategies. In more informal podcasts, there may be a greater reliance on personal expressions and indirectness to maintain a conversational tone, whereas in more formal or educational podcasts, direct affirmations and clear expressions of agreement may be more prevalent. Additionally, the relationship between the podcaster and the audience, as well as the specific topics discussed, may dictate the level of politeness used and the way it is expressed.

4. Conclusion

This study has produced several findings of the pragmatic strategies of politeness in podcast media as presented below: Strategies of politeness in stating gratitude, Strategies of politeness in expressing admiration, Strategies of politeness in stating affirmative expressions, Strategies of politeness in expressing personal expressions, Strategies of politeness in expressing disagreement, Strategies of politeness in expressing indirect expressions, Strategies of politeness in stating direct affirmation expressions, Strategies of politeness in expressing personal expressions, Strategies of

politeness in stating covert criticism. The implementation of this research is still limited to one type of substantive data source because of its phenomenological nature. In other studies, researchers can conduct positivistic research with sufficient data and more accurate computations. Other studies that are concerned with the third wave of pragmatics, namely integrative pragmatics, are also invited to conduct similar studies. Ostensive-inferential communication will be further stimulated by pragmatic studies in this new integrative perspective.

Declaration of Conflicting Interest

R. Kunjana Rahardi and **Kristina Marta Noviance** state that there is no conflict of interest concerning the publication of this paper.

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