

**A PRAGMATIC ANALYSIS OF POLITENESS STRATEGIES IN “KELUARGA ARTIS”
PODCAST BASED ON BROWN & LEVINSON’S THEORY**

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Abstract

Politeness strategies and politeness principles, as pragmatic manifestations, are two determining factors in communication for both speakers and listeners. This study aims to analyze the politeness strategies that emerge in conversations on the *Keluarga Artis* podcast. The focus of this study is on four politeness strategies, namely Bald on Record, Positive Politeness, Negative Politeness, and Off Record. The method used in this study is qualitative descriptive analysis. The results of the analysis show that Positive Politeness is the most dominant followed by Off Record, Bald on Record and Negative Politeness. These findings indicate that this study highlights how conversation style and media context influence the choice of politeness strategies, contributing to a better understanding of language use in digital communication.

Keywords : Pragmatics, Politeness Strategies, Podcast, Brown & Levinson’s Theory

A. Introduction

In today's world, pragmatics is an important field of study, which examines the relationship between language and the context of language comprehension. To gain a broader understanding of how language can be used in various situations, research needs to be conducted in different areas. According to (Watts, 2003), people need to pay attention to the expectations of others in order to understand why and how people use language in different contexts. In this case, one must be able to speak politely to others to maintain social comfort and avoid problems in conversation. Politeness itself can be analyzed through various media such as books and real conversation. Researcher can also analyze politeness in a podcast. Podcasts are now one of the media favored by many people to seek entertainment and inspiration. Podcasts are a series of digital audio episodes available on the internet, similar to radio but can be listened to on demand. Listeners can download or stream

podcasts anytime and anywhere using various devices such as mobile phones or computers. Podcasts are one of the most popular media today and can be used to analyze politeness. Researchers want to analyze politeness strategies in the podcast “Keluarga Artis” hosted by Niky Putra and Mario Caesar, two cousins of singer Raisa Andriana, focusing on the utterances spoken in the podcast.

This podcast features lighthearted conversations about everyday life, delivered with their signature humor. Niky Putra is known for his POV-style content, characterized by his flat tone and unique, stiff expressions. Before becoming an independent creator, he worked at the Froyonion agency. Meanwhile, Mario Caesar is known for his parodies and comedy content that often go viral on social media. He is able to deliver fresh humor with natural and expressive characters. One of the episodes, episode 7 with Ustadz Kalcer, is an interesting example because it not only discusses light topics for entertainment, but also touches on more meaningful things, such as outlook on life, moral values, and social reflection. This episode shows how a relaxed atmosphere can still be combined with educational and inspirational messages, making it relevant for further study.

The researchers chose episode 7 of the podcast with Ustadz Kalcer as the object of data collection because this episode displays various forms of language politeness strategies through the interaction between the host and the guest. The conversation in this episode shows how politeness is applied in spontaneous communication in a digital context. The topic discussed also support this, as they often relate to advice, moral values, and humor that maintain respect and harmony between speakers. In addition, the conversations in this episode show how politeness is applied in spontaneous communication in a digital context. The topics discussed also support this, as they often relate to advice, moral values, and humor that maintain respect and harmony between speakers. Furthermore, this episode reflects Indonesian cultural norms that uphold the values of politeness, humility, and familiarity, as expressed through the speakers' words. Therefore, this episode is a relevant source of data for examining how politeness strategies are expressed in natural spoken language, especially in modern digital media such as podcasts.

B. Literature Review and Hypothesis Development

1. Literature Review

A. Pragmatics

According to (Huang, 2014) pragmatics is a branch of linguistics that studies how meaning is conveyed in the context of actual language use. The main focus of pragmatics is not only on the literal meaning of utterances, but also on how speakers and listeners understand the meaning behind those utterances by taking into account factors such as the situation, shared knowledge, communication goals, and social relationships. Pragmatics involves aspects such as deixis, presupposition, implicature, and speech acts. In other words, pragmatics bridges the gap between linguistic structure (what is said) and social action (what is meant), thus enabling the analysis of language as a tool for social action, not merely a system of signs.

B. Politeness

Within the framework of (Brown & Levinson, 1987) Politeness: Some Universals in Language Usage, politeness or linguistic impression is defined as an individual's attempt to minimize threats to the “face” of others in social interactions. Politeness serves to maintain harmony in communication by considering the feelings, social status, and distance between participants. Politeness is not merely a matter of speaking etiquette, but a conscious and socially motivated linguistic strategy to show respect, solidarity, and empathy. This theory also emphasizes that politeness is universal but can vary in its cultural realization—that is, all languages have ways of conveying respect and saving face, but the forms and levels of usage differ in each society.

C. Speech Acts

Referring to (Huang, 2017) explanation and the classical theories of (Austin, 1962) and (Searle, 1979), speech acts are actions performed through speech. When someone speaks, they do not only utter words, but also perform an action — such as commanding, requesting, promising, or refusing. Every speech act has three dimensions: locutionary act (the act of saying something), illocutionary act (the act intended by the speaker, such as commanding or requesting), and perlocutionary act (the effect on the listener). In a pragmatic context, speech acts form the basis for understanding how language functions as a tool for social action that is influenced by context, social relationships, and communication goals.

D. Face Threatening Acts (FTA)

According to (Brown & Levinson, 1987), Face-Threatening Acts (FTA) are statements or actions that have the potential to threaten or damage a person's face — that is, the social self-image that every individual wants to maintain in interactions. There are two types of face: positive face (the desire to be accepted, liked, and respected by others) and negative face (the desire to be free from coercion and not be disturbed). FTA occurs when someone rejects, criticizes, gives orders, or offends someone personally, because such actions can threaten one or both types of face. In this theory, the success of communication is determined by the extent to which the speaker is able to mitigate threats to the face of the interlocutor through appropriate politeness strategies.

E. Politeness Strategies

Still within the framework of (Brown & Levinson, 1987), there are four main strategies for dealing with face-threatening acts: (1) Bald on Record — speaking directly without beating around the bush, usually used in urgent situations or when social relationships are very close; (2) Positive Politeness — showing closeness, praise, and solidarity to strengthen social relationships; (3) Negative Politeness — maintaining distance and respecting the freedom of the interlocutor through the use of polite expressions such as apologies or indirect forms; and (4) Off-Record (Indirect Strategy) — conveying meaning indirectly so that the listener can interpret it themselves without an explicit threat to face. The choice of strategy depends heavily on the level of social distance, relative power, and the severity of the FTA (coercion rating).

F. Brown & Levinson's Politeness Theory

(Brown & Levinson, 1987) politeness theory is an extension of (Goffman & Best, 2017) concept of “face” in Interaction Ritual. They combine linguistic and sociological analysis to explain how impressions operate universally. According to this theory, every social interaction involves a potential threat to face, so speakers need to use strategies to preserve it. Brown & Levinson also introduced three important variables that influence the choice of politeness strategies: P (Power – the power relationship between the speaker and the listener), D (Distance – social closeness), and R (Ranking of Imposition – the level of burden of the request or threat). The combination of these three variables determines the degree of politeness required. This theory then became the main foundation in the study of pragmatics and cultural communication,

as it provides a strong analytical framework for understanding the relationship between language, power, and social harmony.

2. Hypothesis Development

A. Theoretical Base

According to (Brown & Levinson, 1987) Politeness Theory, speakers tend to use politeness strategies to maintain the listener's positive and negative face during communication. The choice of strategy depends on factors such as social distance, power relations, and the level of imposition. In informal contexts like podcasts, where the conversation is relaxed and aims to build rapport, speakers are more likely to employ positive politeness strategies that express solidarity, humor, and shared identity.

B. Research Backed

- 1) (Fitri, 2022) conducted a qualitative study to analyze the use of politeness strategies in the film *Mulan*, focusing on the speech acts of the main character and her family. Using Brown and Levinson's (1987) framework, the researchers identified all four types of politeness strategies—bald-on record, positive politeness, negative politeness, and off-record—along with instances where no Face Threatening Act (FTA) occurred. The findings revealed that positive politeness was the most frequently used strategy, followed by bald-on record and negative politeness, while off-record and don't do FTA appeared less often. The study concluded that the choice and frequency of these strategies were strongly influenced by the characters' cultural background and the social context of the interactions.
- 2) (Mahendra Surya Pratama, n.d.) conducted a qualitative study examining the differences in Deddy Corbuzier's use of politeness strategies when interacting with male and female guests in *Close The Door Podcast*. Using Brown and Levinson's (1987) politeness theory as the analytical framework, the researchers analyzed two podcast episodes featuring guests of similar backgrounds but different genders. The findings revealed that Corbuzier employed all four types of politeness strategies—bald-on record, positive politeness, negative politeness, and off-record—toward both male and female guests. However, negative politeness was more frequently used with the female guest, while positive politeness appeared more often with the male guest. The study also found that certain

strategies were used exclusively depending on the guest's gender. Overall, the results indicate that gender plays a role in influencing the selection and use of politeness strategies in conversational interactions.

- 3) (Nur Hanifah Lestari, Khusnul Khotimah, 2025) conducted a descriptive qualitative study to examine the forms of politeness strategies used in Habib Jafar and Onad's Podcast Episode 21: Boris in a Dress Makes Hysteric, and to explore their implications for Indonesian language learning at the high school level. The data were collected through the techniques of free listening and note-taking, focusing on the utterances of Habib Jafar, Onad, and Boris. Using Brown and Levinson's (1987) politeness framework, the researchers identified 43 instances of politeness strategies, which included direct strategies (41.86%), indirect strategies (2.33%), positive politeness (37.22%), and negative politeness (18.60%). The results indicated that direct and positive politeness strategies were the most dominant in the conversation. Furthermore, the findings highlight the relevance of these politeness strategies as instructional material for teaching negotiation texts in Indonesian language learning, promoting awareness of appropriate and respectful communication.

C. Formulation of the Problem

This research is formulated to find out (1) what types of politeness strategies are used by the speakers in the selected podcast, (2) which types of strategies are dominantly used, and (3) how contextual factors such as gender and cultural background influence the use of these strategies.

3. Research Method

This study employs a qualitative-descriptive approach because the data analyzed consists of words, phrases, and sentences rather than numerical values. In linguistic and literary research, this method is commonly used due to its flexibility and suitability for examining the contextual meanings that emerge in various situations. The study aims to understand and explain the use of politeness strategies in a podcast; therefore, a descriptive method is appropriate for illustrating how these strategies appear and are constructed. As stated by (Creswell W. J. and Creswell J. D., 2014), qualitative research seeks to explore and interpret the meanings that individuals or groups associate

with social or human phenomena, involving emergent questions, context-based data collection, inductive analysis from specific findings to broader themes, and interpretative reporting that captures the complexity of the situation.

Data collection in this study was conducted through two stages using the Simak Bebas Libat Cakap (SBLC) method and the note-taking technique. At this stage, data is obtained by observing language use. The listening process begins with the basic techniques of tapping and recording, which involve tapping into a person's language use, followed by the Free Listening and Conversation Technique. The tapping technique is performed in conjunction with the recording technique, which uses a tape recorder. The final step, the researcher records the data on a data card (Sudaryanto, 2015). Each relevant utterance was transcribed and noted in the observation sheet according to its time and context. This process was repeated several times to ensure that the collected data were accurate, detailed, and comprehensive. The researchers carried out several stages in analyzing the research data. The collected data consisted of the utterances from the podcast *Keluarga Artis*, which were categorized according to the framework of Brown and Levinson (1987). The analysis followed the model proposed by (Matthew B, A. Michael Huberman, 2014), which includes three main steps: data condensation, data display, and drawing and verifying conclusions.

4. Discussion

Result

Based on (Brown & Levinson, 1987) theory, politeness strategies consist of four types; bald-on record, positive politeness, negative politeness, and off-record. In this study, the researchers found that Mario Caesar and other person used all politeness strategies in the podcast. As the findings show, the positive politeness strategy was used twelve times; off record was used eight times; bald on record occurred seven times and negative politeness occurred four times. An example of the findings was given for each of the strategies respectively.

Bald on Record

Sample 2 ; 06.27

Niky : khusus di podcast ini, Pak Ustaz. **Kita pengen iya laginya suara satu sama suara dua.**

This utterance is a clear example of the bald on record politeness strategy, where the speaker delivers her message directly without any attempt to mitigate or soften it. Niky straightforwardly expresses her request or expectation to the interlocutors, showing that efficiency and clarity are prioritized over politeness. The absence of hedging or indirect language suggests that the context of the conversation is informal, and the relationship among participants allows for directness without causing offense. This strategy often occurs in situations where mutual familiarity and equality exist, so the speaker feels comfortable expressing herself openly.

Sample 4 ; 00.03-01.00

Ustadz : Assalamualaikum Wr. Wb.

Mario, Niky : Wa'alaikum salam Wr. Wb.
(Moment Hening)

Ustadz : **Awalnya awkward-nya bohongan tuh tadi. tapi, Jadi beneran awkward ya?**

In this case, Ustadz uses a bald on record approach by directly commenting on the atmosphere of the interaction. His utterance openly expresses his observation without euphemism or politeness markers. This kind of strategy reflects spontaneity and a low level of social distance between the speaker and listeners. By choosing a direct form, the speaker intends to lighten the situation through honesty, rather than maintaining a formal distance. This shows that bald on record can function not only for commands or requests but also to express genuine feelings straightforwardly in friendly communication.

Sample 6 ; 02.30-02.45

Niky : Jauh dari gossip kita

Mario : Bener bener bener bener bener

Ustadz : Selain harga naik

Mario : **selain harga naik bener banget**

Mario's short and emphatic response also represents the bald on record strategy. His utterance serves to directly affirm and agree with the previous statement. The use of repetition and assertive tone ("bener banget") emphasizes sincerity and enthusiasm rather than politeness. In informal discourse, such expressions are used to reinforce solidarity and involvement in the conversation. Thus, even though the statement lacks politeness markers, it does not appear rude; instead, it strengthens interpersonal closeness among participants.

Positive Politeness

Sample 11 ; 13.42-13.48

- Ustadz : Berati ibu lu yang telat dong, ibu lu udah umur berapa lu
Mario : Never too late for anything
Ustadz : **Betul, better late than never kan**

This utterance demonstrates positive politeness through agreement and support. The speaker (Ustadz) aligns his opinion with Mario's previous remark ("Never too late for anything"), showing empathy and shared understanding. Such agreement reinforces social bonds and conveys that both speakers are on the same wavelength. The expression "better late than never" functions as a culturally familiar saying, creating a friendly and cooperative atmosphere. In this way, positive politeness is used to reduce social distance and maintain harmony between participants.

Sample 16 ; 14.24-15.10

- Mario : Culture akhirat tuh gimana sih kalau boleh tahu?iya lgi iya lagi
Ustadz : Jadi kan maksudnya hidup harus balace benar kan? Dunia ambil juga akhirat jangan lupa, gitu, mksdnya okelah nongkrong di kurasu boleh, **boleh ashar jangan lupa friend**

In this utterance, Ustadz employs positive politeness by combining advice with camaraderie. The insertion of the word "friend" at the end of the statement softens the religious reminder, making it sound more like a friendly suggestion than a strict directive. This shows the speaker's effort to make the message acceptable and pleasant to hear. The strategy aims to emphasize solidarity and inclusion, where the speaker seeks to be seen as part of the same group rather than as an authority figure. This reflects the cooperative and warm nature of positive politeness in maintaining good social relations.

Sample 9 ; 01.49 – 01.55

- Ustadz : Damn, damn, damn, damn, damn, **Damn panjangannya tau engga, damn?**
Mario : Apa??
Ustadz : **Demi Alloh Aku ingin menangis**

Here, humor is used as a manifestation of positive politeness. The speaker (Ustadz) uses playful language to engage the listener (Mario) and create a relaxed atmosphere. Although the expression might seem informal, it serves an important pragmatic function—to build rapport and lessen social barriers. The humorous explanation of the word "damn" transforms a potentially

sensitive expression into a shared joke, strengthening their connection. In this sense, positive politeness operates by fostering mutual enjoyment and emotional closeness within the discourse.

Negative Politeness

Sample 20 ; 27.38 – 27.56

- Niky : Pak ustadz, ingin bertanya hukumnya nongkrong tanpa membahas tentang zodiak, itu bagaimana?
- Ustadz : Hei!!, zodiak itu tidak boleh. Jangan percaya zodiak masa percaya zodiak? **Engga boleh dong, masa takdir kita diatur rasi bintang.**

This utterance exemplifies negative politeness because the speaker provides a corrective statement while maintaining respect and consideration for the listener's beliefs. Instead of issuing a direct prohibition, the speaker frames his disagreement with a rhetorical question, which softens the impact. The phrase "masa takdir kita diatur rasi bintang" indirectly communicates disagreement while inviting reflection. Such phrasing minimizes the potential threat to the listener's face and ensures that the correction does not come across as harsh or authoritarian. Thus, this utterance reflects the politeness of maintaining social distance while conveying religious advice.

Sample 22 ; 20.47 – 21.12

- Mario : Tapi kenapa orang yang enggak pernah salat, selalu berbuat maksiat masih dikasih rezeki? Itu kenapa?
- Ustadz : Istidraj namanya. Jadi dikasih biasanya malah lebih banyak dari kita yang rajin.
- Mario : Iya bener ya
- Ustadz : kita enggak bisa menyalahkan mereka atau ini ya. Tapi kita bisa menyalahkan diri kita. **Mungkin kita sedekahnya kurang.** Uang itu kan semakin kita kasih itu baliknya semakin banyak. Walaupun bentuknya bukan uang lagi, mungkin kesehatan, keselamatan.

The inclusion of the word "mungkin" (maybe) functions as a hedge, signaling the use of negative politeness. The speaker avoids absolute statements to prevent sounding judgmental or superior. By presenting his view as a possibility, he acknowledges the listener's autonomy and reduces imposition. This strategy aligns with the principle of being indirect and humble in delivering opinions, especially in discussions involving sensitive or moral topics. It allows the listener to interpret the message freely without feeling accused or criticized.

Sample 21 ; 28.35 – 29.00

- Niky : Tapi ni tadz kalau misalkan nih kita e bilang nih misalkan aku sama Mario e ngobrol gitu ya, “ya lu tuh kalau capricorn e hari ini bisa sial loh.”
- Ustadz : Nah itu kan percaya, Percaya itu enggak boleh itu bisa hati-hati bisa syirik takutnya.
- Niky : Oh berarti jawaban yang benar gimana kalau misalkan kita digituin sama teman kita?
- Ustadz : **Kalau kita kalau kalau teman dekat “gua enggak percaya begituan”. Nah kalau enggak dekat-dekat banget takut nyinggung “oh iya ya thank you” gitu.**

This example illustrates negative politeness through sensitivity to social relationships. The speaker gives alternative ways of responding depending on the closeness with the interlocutor. The utterance shows awareness that language use should be adjusted to avoid offending others. For close friends, directness may be acceptable, while for acquaintances, a softer and more polite response is preferred. This demonstrates the speaker’s caution and respect for the listener’s feelings, aligning with the principle of negative politeness to minimize face-threatening acts.

Off Record

Sample 26 ; 15.29-15.45

- Ustadz : Celana gombrong. Hati juga gombrong biasanya terlalu lebar. Terlalu banyak yang dipikirin. cicilan, Kredivo, payletter tanpa harusnya jangan lupa dengan akhirat itu loh.
- Mario : **Benar. mobil dicicil kok tadarus enggak dicicil**

This utterance reflects an off record strategy as the speaker conveys a moral message indirectly through humor and comparison. Rather than openly criticizing religious neglect, the speaker draws a parallel between financial responsibility and spiritual commitment. The implicit nature of this comment allows listeners to infer the intended meaning on their own. Such indirectness reduces the risk of offending others while still delivering a persuasive moral point. This strategy illustrates how speakers can use subtlety and irony to communicate criticism effectively within a humorous context.

Sample 27 ; 15.45-16.02

- Niky : BYD diusahain kok salat lima waktu. Enggak pernah sih.
- Mario : Bangun pagi jogging dipaksain kok tahajud enggak pernah dipaksain?
- Niky : Ah mandi dua kali sehari bisa. Wudhu ciprat-ciprat enggak bisa.
- Ustadz : **Benar benar, pakai sunscreen lama banget tuh, padahal wudlu cuma bentar doang.**

This example also represents off record politeness because the speaker uses sarcasm to express moral advice in a light-hearted way. By contrasting worldly habits with religious obligations,

the speaker indirectly encourages listeners to prioritize spiritual practices. The use of humor makes the message more acceptable and less confrontational. Through this indirect approach, the speaker manages to remind and entertain at the same time, maintaining a friendly atmosphere while conveying a serious message.

Sample 30 ; 01.24-01.40

- Niky : Luar biasa banget ini. Eeee such an honor buat kita ya sebagai keluarga artis yang memang kita udah hidup eksklusif banget dari kecil memang jauh dari apa ya kita tuh paling enggak suka dikamerain sama infotainment-infotainment.
- Mario : Benar.
- Niky : **Akhirnya bisa belajar sama Ustadz Culture yang memang kayaknya salatnya bagus nih.**

Niky's utterance employs off record politeness through indirect praise. The statement carries both admiration and a subtle reminder of religious virtue. By using humor and implied meaning, the speaker avoids sounding overly serious or judgmental. This strategy helps preserve the casual and friendly tone of the conversation while still expressing respect and acknowledgment. The indirect nature of the compliment allows the listener to interpret it freely, demonstrating how off record communication can balance sincerity and politeness.

Discussion

The findings of this study reveal that the four types of politeness strategies proposed by Brown and Levinson (1987)—bald-on record, positive politeness, negative politeness, and off-record—were used by the participants, particularly Mario Caesar, Niky, and Ustadz. Among the four, positive politeness was found to be the most frequently used strategy, appearing twelve times throughout the conversation. This dominance indicates that speakers tend to emphasize solidarity, friendliness, and group identity, which is in line with the informal and humorous nature of podcasts. Positive politeness strategies, such as giving compliments, showing approval, and using humor, are used to build good relationships and reduce social distance. This reflects the communicative purpose of podcasts—to engage the audience through warmth and mutual understanding, rather than through formality or authority.

Conversely, the bald-on record strategy was also frequently observed, appearing seven times. These instances typically occur during moments of spontaneity or when the speakers have a close relationship that allows for frankness without fear. For example, Mario's emphatic responses (“bener

banget”) and the Ustadz's honest comments created a sense of authenticity and spontaneity that suited the relaxed atmosphere of the podcast. Meanwhile, negative politeness is less common but plays a crucial role in maintaining respect and sensitivity, especially during discussions on religious or moral topics. The use of hedging words such as “ *mungkin* ” and rhetorical reasoning (“ *masa takdir kita diatur rasi bintang?* ”) demonstrates the speakers' awareness of potentially face-threatening actions, showing their efforts to soften differences of opinion and respect the personal beliefs of their interlocutors.

Finally, off-record politeness strategies are used to convey moral or religious messages indirectly through humor, analogy, or irony. These strategies serve a dual function: they convey advice while maintaining an entertaining and non-confrontational tone. For example, comparisons between daily routines and spiritual practices are framed humorously, allowing listeners to infer the intended message without feeling judged. These findings support the hypothesis that contextual factors—such as the speaker's role, social relationships, and cultural background—significantly influence the choice of politeness strategies. These overall results are in line with previous research by (Fitri, 2022), (Mahendra Surya Pratama, n.d.), and (Nur Hanifah Lestari, Khusnul Khotimah, 2025), who also found that positive politeness tends to dominate in conversational and media discourse where familiarity, humor, and cultural sensitivity are key. Thus, the use of politeness in this podcast not only serves to maintain face and harmony, but also reflects broader cultural values, namely respect, warmth, and indirectness, which are characteristics of the Indonesian communication style.

5. Conclusion

Based on the analysis, it can be concluded that the speakers in the podcast—especially Mario Caesar, Niky, and Ustadz—use the four types of politeness strategies as proposed by (Brown & Levinson, 1987): overt, positive politeness, negative politeness, and informal. Among the four strategies, positive politeness emerges as the most dominant strategy, indicating that the speakers aim to create closeness, maintain solidarity, and strengthen interpersonal relationships throughout the conversation. The frequent use of humor, shared expressions, and signs of agreement illustrates the speakers' efforts to minimize social distance and maintain a friendly atmosphere of interaction, which is in line with the informal and entertaining nature of podcasts.

Negative politeness, although less dominant, is applied strategically in contexts that require sensitivity or respect, especially when discussing moral and religious issues. For example, the statement "engga boleh dong, masa takdir kita diatur rasi bintang" shows an effort to correct someone while saving face through indirect reasoning. The “bald-on record” strategy emerges in moments of spontaneity and familiarity, while the “off-record” strategy serves to convey implied meanings or advice indirectly, balancing seriousness and humor.

These findings confirm the hypothesis that the use of politeness strategies is influenced by context, speaker relationships, and cultural norms. In Indonesian discourse, politeness is not only a linguistic choice, but also a reflection of social harmony and respect for others. These results are consistent with previous studies—such as (Mahendra Surya Pratama, n.d.) and (Nur Hanifah Lestari, Khusnul Khotimah, 2025)—which found that positive politeness tends to dominate in conversational interactions where humor, informality, and solidarity play key roles. Overall, this study highlights how the dynamics of politeness in digital media discourse reflect broader Indonesian communication values that emphasize warmth, respect, and mutual understanding.

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