

POLITENESS, POWER, AND IDENTITY IN PODCAST DISCOURSE: AN EMIC DISCURSIVE PRAGMATIC ANALYSIS OF DIGITAL TALK

Kesantunan, Kekuasaan, dan Identitas dalam Wacana Podcast: Analisis Pragmatik Diskursif Emik terhadap Tuturan Digital

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Abstract

Podcast communication has evolved into a significant site of digital public discourse, where norms of politeness are no longer fixed but are continuously negotiated and redefined within dynamic interactions. This study aims to analyze politeness practices in podcast discourse by examining how politeness is constructed, interpreted, and negotiated in relation to power relations and identity formation among speakers. This research employs a qualitative design using an integrative discursive pragmatic approach grounded in an emic–epistemological perspective. The data consist of utterances from naturally occurring podcast interactions. The data sources are selected podcast episodes featuring interactions between hosts and guests. Data were collected through observation methods, employing recording and note-taking techniques. Data analysis was conducted using discursive pragmatic analysis, involving data reduction, categorization of politeness strategies, interpretation of interactional and sociocultural contexts, and meaning-making based on participants’ emic perspectives. The findings reveal that politeness in podcast discourse functions not only to maintain interpersonal harmony but also to assert authority, expertise, and social identity. Speakers with higher symbolic power tend to control interactional norms, while less dominant participants adjust their politeness strategies accordingly. Furthermore, discrepancies between actual politeness practices and conventional theoretical models indicate that politeness is highly contextual and dynamic within digital environments. The implications of this study highlight the need to develop more context-sensitive and adaptive politeness theories in digitally mediated communication, particularly within discursive pragmatics. This research also contributes to fostering more inclusive communication practices and opens avenues for further studies across diverse podcast genres, marginalized speaker groups, and cross-cultural contexts.
Keywords: *communicative politeness; podcast discourse; discursive pragmatics; emic–epistemological perspective; digital context.*

Abstrak

Komunikasi podcast telah berkembang menjadi ruang penting dalam wacana publik digital, di mana norma kesantunan tidak lagi bersifat tetap, melainkan dinegosiasikan dan didefinisikan ulang dalam interaksi yang dinamis. Penelitian ini bertujuan menganalisis praktik kesantunan dalam wacana podcast dengan menyoroti bagaimana kesantunan dikonstruksi, ditafsirkan, dan dinegosiasikan dalam kaitannya dengan relasi kekuasaan dan pembentukan identitas penutur. Penelitian ini merupakan penelitian kualitatif dengan pendekatan pragmatik diskursif integratif berbasis perspektif emic–epistemologis. Data penelitian berupa tuturan dalam interaksi podcast yang diperoleh dari rekaman podcast autentik (naturally occurring data). Sumber data berasal dari beberapa episode podcast yang memuat interaksi antara host dan narasumber. Teknik pengumpulan data dilakukan melalui metode simak dengan teknik rekam dan catat. Teknik analisis data menggunakan analisis pragmatik diskursif, dengan tahapan reduksi data, kategorisasi strategi kesantunan, interpretasi konteks interaksional dan sosiokultural, serta penafsiran makna berdasarkan perspektif emik partisipan. Hasil penelitian menunjukkan bahwa kesantunan dalam wacana podcast tidak hanya berfungsi menjaga keharmonisan interpersonal, tetapi juga menjadi sarana untuk menegaskan otoritas, keahlian, dan identitas sosial. Penutur dengan kekuasaan simbolik lebih tinggi cenderung mengontrol norma interaksi, sedangkan partisipan yang kurang dominan menyesuaikan strategi kesantunannya. Selain itu, ditemukan adanya perbedaan antara praktik kesantunan aktual dengan model teoretis konvensional, yang menunjukkan

bahwa kesantunan bersifat kontekstual dan dinamis dalam ruang digital. Implikasi penelitian ini menegaskan pentingnya pengembangan teori kesantunan yang lebih kontekstual dan adaptif terhadap media digital, khususnya dalam kajian pragmatik diskursif. Penelitian ini juga memberikan kontribusi bagi pengembangan praktik komunikasi yang lebih inklusif serta membuka peluang penelitian lanjutan pada berbagai genre podcast, kelompok marjinal, dan konteks lintas budaya.

Kata-kata kunci: kesantunan komunikatif; wacana podcast; pragmatik diskursif; perspektif emik–epistemologis; konteks digital.

Informasi Artikel

Naskah Diterima 31 Januari 2026	Naskah Direvisi akhir 9 Mei 2026	Naskah Diterbitkan 15 Juni 2026
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Cara Mengutip

Noviance, Kristina Marta., R. Kunjana Rahardi. (2026). *Politeness, Power, and Identity in Podcast Discourse: an Emic Discursive Pragmatic Analysis of Digital Talk*. *Aksara*. 38(1). 82—97. doi: <http://dx.doi.org/10.29255/aksara.v38i1.4951.82-97>

INTRODUCTION

Communicative politeness continues to occupy a central position in pragmatic research, maintaining its analytical relevance amid rapidly transforming linguistic and communicative ecologies. As language practices increasingly migrate to digitally mediated environments, politeness can no longer be understood as a static interpersonal norm but must be approached as a dynamic, interactionally negotiated phenomenon. Theoretical orientations in pragmatics have correspondingly evolved—from formalist traditions to functional approaches and, more recently, to post-functional and discursive paradigms that foreground social practice, identity construction, and power relations in language use (Alex Silk, 2016; Cabrera et al., 2021; Shieber, 1985; Rahardi, 2017).

Alongside these theoretical shifts, the scope of pragmatic inquiry has expanded substantially. Early semantico-pragmatic and systemic-pragmatic approaches have given way to broader frameworks encompassing general pragmatics, culture-specific pragmatics, and, more recently, digital and internet-mediated pragmatics. This latter domain—often conceptualized as cyberpragmatics—addresses communicative practices unfolding within technologically mediated, multimodal, and algorithmically shaped environments, where meanings are co-constructed through the interaction of linguistic, visual, auditory, and spatial resources.

Within this expanding landscape, research on politeness has developed through three major phases. The first phase was characterized by an etic, utterance-level orientation that sought to identify universal principles of polite behavior. The second phase marked a shift toward discourse-based approaches informed by emic perspectives, emphasizing participants’ own evaluations of politeness in situated interaction. The third and most recent phase advances a discursive–integrative conceptualization of politeness that accommodates multimodal communicative practices while retaining the emic foundations established in earlier models (Rahardi, 2020, 2022, 2023).

This study situates communicative politeness within this third phase by adopting a discursively grounded, integrative pragmatic framework that is particularly attuned to digitally mediated interaction. Such an orientation responds to the growing need for pragmatic analyses capable of capturing how politeness, power, and identity are negotiated in contemporary digital talk, including podcast discourse, where participants engage in extended interaction before diverse and often imagined audiences. Existing studies suggest that relatively few investigations

have employed an emic perspective within a fully discursive–integrative pragmatic framework (Rahardi et al., 2023, 2024; Rahmat et al., 2024).

Moreover, much prior research on politeness remains focused on isolated utterances, even when situated within broader discourse contexts. Only a limited number of studies have explored integrative approaches that combine discourse or text-based analysis with multimodal interpretation, incorporating visual, gestural, spatial, aural, and linguistic dimensions. This limitation is particularly salient in digital media contexts, such as podcasts, where communicative meaning emerges through the orchestration of multiple semiotic resources and where relational work is inseparable from issues of authority, alignment, and identity performance.

From an integrative multimodal perspective, discourse or text cannot be analyzed in isolation but must be examined in relation to its dynamic interplay with other semiotic resources. Ignoring these interrelations risks interpretive distortions that compromise analytical coherence and explanatory adequacy. Consequently, the exclusion of multimodal dimensions in contemporary pragmatic research is increasingly untenable, as it constrains our understanding of how politeness and impoliteness are enacted, contested, and evaluated in digitally mediated interaction (Bezemer & Jewitt, 2018; Peñarroja, 2020; Stöckl, 2019).

Parallel to these developments, the conceptualization of context in pragmatics has undergone significant reconfiguration. Traditional notions of extralingual context have expanded to include cybertextual contexts that encompass digital infrastructures, interactional affordances, and multimodal configurations. In podcast discourse, context is not merely situational but technologically and socially mediated, shaping how speakers construct identities, exercise power, and negotiate interpersonal relations through politeness strategies within a public yet conversational communicative space.

The evolution of politeness research itself can be further clarified through the distinction among three waves. First-wave studies focused on universal politeness principles, cultural norms, and maxims, emphasizing linguistic forms as markers of polite behavior. The second wave introduced a discourse-oriented perspective, reconceptualizing politeness as a socially situated practice that emerges through interaction rather than as an inherent property of individual utterances (Chen, 2019; Clift et al., 2012; Yu, 2011; Rahardi & Noviance, 2025).

In this second-wave framework, politeness is understood as jointly constructed by participants, with analytical attention directed toward how interactants evaluate politeness and impoliteness in specific discourse contexts. The third wave extends this socio-interactional orientation by conceptualizing politeness as an interactional achievement closely intertwined with power relations and identity work. This perspective integrates qualitative and quantitative approaches, treats politeness as a patterned evaluative practice, and synthesizes emic and etic viewpoints to account for variation across languages, cultures, and communicative settings.

Although prior studies have generated valuable insights, their analytical scope remains relatively limited. For example, a study by Anggraini, Rahayu, and Djunaidi (2020) on classroom interaction in Indonesia identified 173 instances of adherence to Leech's politeness maxims and 12 violations across four maxims, highlighting patterns of polite language use in educational settings. Santoso (2021) demonstrated that linguistic politeness is influenced by both internal and external factors, varies across symmetrical and asymmetrical relationships, and reflects differences in social background and institutional roles. Furthermore, Prasetyo (2022) revealed that politeness practices in digital communication tend to be more flexible and contextual, shaped by media dynamics and speakers' identities in virtual spaces.

In contrast to these predominantly utterance-centered investigations, the present study adopts a discourse-based, integrative pragmatic perspective to examine communicative politeness in podcast discourse. Podcasts represent a distinctive form of digital talk in which

politeness practices are intertwined with power asymmetries between hosts and guests, identity construction, and audience orientation. This approach captures the multimodal and contextually embedded nature of politeness, accounting for its enactment across verbal, visual, gestural, spatial, and aural dimensions (Park, 2017; Rasmussen, 2003; Verschueren, 1997; Rahardi, 2017).

Building on this theoretical and empirical foundation, the research problem is formulated as follows: what meanings of communicative politeness emerge in podcast discourse when examined through an emic, discursive–integrative pragmatic lens? Accordingly, this study aims to describe how politeness is constructed, negotiated, and evaluated in relation to power and identity in digital talk. Theoretically, it seeks to refine pragmatic theory, particularly integrative and emic approaches grounded in epistemological awareness (Haugh, 2003; H. Li & Wang, 2016; O’Driscoll, 2011). Practically, the findings are expected to contribute to pragmatic pedagogy at the tertiary level by offering analytical models that move beyond utterance- or discourse-only frameworks. The study employs a contextualized analytical procedure, specifically the *padan* extralingual method, as detailed in the methodology section (Mahsun, 2007).

METHODS

This study adopts a descriptive qualitative research design, aimed at systematically describing and interpreting linguistic and interactional practices that instantiate communicative politeness in podcast discourse. The research was conducted over a three-month period, from January to March 2026, allowing sufficient time for data collection, organization, and in-depth analysis. Qualitative orientation enables a comprehensive exploration of meaning-making processes as they are socially and contextually constructed within digitally mediated communication environments.

The data of this study consist of realizations of communicative politeness in the form of utterances extracted from verbatim transcriptions of selected podcast episodes. The data sources include multiple podcast episodes featuring interactions between hosts and guests, chosen based on their relevance to public discourse and diversity of interactional contexts. These data are considered naturally occurring (authentic) linguistic data, in line with qualitative linguistic research principles (Sudaryanto, 1990, 2015; Mahsun, 2007). From a cyberpragmatic perspective, the study emphasizes the interdependence of language, multimodal cues, and digital affordances in shaping politeness practices.

The primary research instrument is the researcher as the key instrument, supported by auxiliary tools such as observation sheets, audio–visual recording devices, and transcription guidelines. The use of the researcher as an instrument aligns with qualitative research traditions, where interpretation and meaning making rely heavily on the researcher’s analytical sensitivity (Mahsun, 2007).

Data collection was carried out using the observation method (*metode simak*), implemented through recording and note-taking techniques. Podcast episodes were systematically observed, recorded, and transcribed verbatim. This process enabled the capture of both verbal expressions and interactional nuances, including prosodic features (intonation, stress), gestures, gaze, spatial orientation, and other multimodal elements relevant to pragmatic interpretation. Field notes were also employed to document contextual information that may not be fully represented in the recordings.

The data analysis employed the equivalence method (*metode padan*), particularly the extralingual equivalence technique, in which context serves as the primary determinant of meaning (Sudaryanto, 2015). Context was conceptualized broadly, encompassing cybertextual, visual, auditory, gestural, spatial, and linguistic dimensions that collectively shape meaning in

podcast discourse. The analytical procedure followed several systematic stages: (1) data identification, involving the selection of utterances relevant to communicative politeness; (2) data reduction, focusing on filtering and simplifying data to retain essential features; (3) data classification, categorizing politeness strategies based on emerging patterns; (4) data interpretation, analyzing how politeness is constructed in relation to power, identity, and interactional roles; and (5) data synthesis, integrating findings into a coherent analytical framework.

To ensure the validity and reliability of the findings, triangulation techniques were applied by comparing data across multiple podcast episodes and interactional contexts. This cross-validation strengthens the credibility of interpretations and minimizes researcher bias (Mahsun, 2007; Sudaryanto, 2015). Furthermore, the analysis is grounded in integrative discursive pragmatics, incorporating emic perspectives to foreground participants' own orientations to politeness while also engaging with broader epistemological considerations (Ishihara, 2010; Johansen & Frederiksen, 2021; Smith et al., 2011).

Through this comprehensive methodological framework, the study provides a rigorous account of how communicative politeness is discursively constructed in podcast interactions and contributes to the theoretical development of integrative discursive pragmatics in digital contexts.

RESULT AND DISCUSSION

This study identifies a range of pragmatically grounded meanings of politeness in podcast-mediated communication, including gratitude enactments, affiliative admiration, emphatic intensification as a resource for stance-taking, self-positioning through personal expression, negotiated disagreement, and interactionally motivated indirectness. These forms are realized through distinct yet intersecting linguistic, discursive, and multimodal cues that index context-sensitive pragmatic meanings embedded within the interactional and cybertextual ecology of podcast discourse. The analysis unpacks each practice by tracing the semiotic markers through which politeness is enacted and by demonstrating how these practices organize stance, relational alignment, and participation within the unfolding dynamics of podcast interaction.

Emic Discursive Meanings of Gratitude as Politeness in Podcast Discourse

Within an integrative discursive–emic framework, linguistic politeness in podcast-mediated discourse is instantiated through a range of situated communicative practices, among which gratitude enactments constitute a salient pragmatic resource. Rather than functioning merely as conventionalized tokens of appreciation, such expressions operate interactionally to negotiate rapport, align social stances, and sustain interpersonal harmony among podcast participants. In podcast interactions, gratitude is emergent, socially embedded, and context-sensitive, shaped by the multimodal affordances of spoken digital communication, including prosody, timing, and interactional sequencing.

The following discussion elucidates the pragmatic meanings of politeness indexed through gratitude enactments, drawing on empirical evidence from selected podcast episodes. The analysis interprets these findings through the study's integrative epistemological orientation to pragmatics, foregrounding how gratitude functions as a discursively constructed practice of relational work within podcast interactional contexts. (Li, 2017; Yang, 2017).

Data 1



GAGAL JADI PEMAIN BOLA, PICHE KOTA SUKSES DI PANGGUNG
INDONESIAN IDOL - MARI KEMARI

Figure 1. Gratitude Enactments

Source of data : <https://youtu.be/6ta6iKx3eo0?si=wV0aKw7tlgG7XPnz>

Discursive Context: The utterance occurs in the YouTube podcast channel Kaks Production, titled *Gagal Jadi Pemain Bola, Piche Kota Sukses di Panggung Indonesian Idol – Mari Kemari*, during the closing segment (1:21:27).

In the closing segment of the *Kaks Production* podcast featuring Piche Kota (1:21:27), the hosts, Arie Kriting and Mamat, exemplify the enactment of positive politeness through explicit expressions of gratitude. Utterances such as, “Thank you very much, Piche, for coming and sharing your story,” function not merely as formulaic closing remarks but as interactionally meaningful acts that acknowledge the guest’s contribution and participation. Through these gratitude expressions, the hosts construct a convivial and supportive interactional atmosphere, reinforcing interpersonal alignment and mutual appreciation. This practice accords with the integrative discursive–emic orientation adopted in this study, as it highlights culturally grounded and context-sensitive strategies through which politeness is enacted and recognized in digitally mediated podcast discourse.

From a pragmatic perspective, these gratitude utterances operate to affirm positive social relations by recognizing the guest’s time, experiences, and willingness to engage in the interaction. Piche Kota’s reciprocal expression of gratitude further consolidates this relational alignment, signaling a shared commitment to maintaining interactional harmony. Within the analytical framework of this study, such reciprocal acknowledgment constitutes a salient indicator of positive politeness, demonstrating how relational values are not presupposed but are actively negotiated and co-constructed through discursive interaction in podcast settings.

Viewed through a cultural lens, expressions of gratitude occupy a central role in Indonesian communicative practices, where they function to preserve social harmony, foster solidarity, and align interpersonal affect (Helmon & Rahardi, 2020; Rahardi, 2016). The interaction between the podcast hosts and Piche Kota reflects these culturally embedded norms, illustrating that politeness operates not solely as a linguistic strategy but as a socially situated practice shaped by shared cultural expectations. This segment thus underscores the explanatory strength of an integrative discursive, emic–epistemological framework in capturing how gratitude enactments contribute to relationship building, signal respect, and shape favorable interpersonal impressions within contemporary digital communication contexts.

Data 2



Pembalasan Jirayut Untuk Penggemarnya

Raditya Dika
11.3 subscriber

Picture 2. Pragmatic Meanings of Politeness in Expressions of Gratitude

Source of data : <https://youtu.be/TLkkn1AsdVo?si=tCtrTJfmLIQiqiF>

Discursive Context: This utterance occurs in the closing segment at 52:15 of the YouTube podcast *Pembalasan Jirayut Untuk Penggemarnya* hosted by Raditya Dika. At the end of this segment, Raditya Dika expresses his gratitude to Jirayut for graciously participating in the podcast and for sharing his experiences and travel tips for visiting Thailand.

The utterance produced in the closing segment of the YouTube podcast *Pembalasan Jirayut Untuk Penggemarnya* (52:15), hosted by Raditya Dika, constitutes a salient instance of positive politeness enacted through expressions of gratitude within an informally styled yet professionally structured podcast interaction. In this moment, Raditya Dika conveys appreciation to Jirayut for his participation, for sharing personal experiences, and for offering practical travel-related insights concerning Thailand. Rather than operating merely as a routinized closing formula, this gratitude expression functions as an interactionally motivated strategy that acknowledges the guest's contribution and affirms his relevance to the discourse. In line with the integrative discursive–emic perspective adopted in this study, the utterance demonstrates how politeness is culturally grounded and contextually realized within contemporary digital media interaction.

From a pragmatic standpoint, the expression of gratitude serves to maintain and strengthen the interpersonal relationship between host and guest. Through explicit acknowledgment, Raditya Dika indexes appreciation that extends beyond the propositional content of the utterance, thereby performing relational work that sustains positive social alignment. Jirayut's responsive expression of thanks further consolidates this mutual orientation, reflecting a shared commitment to interactional balance and respect. Within the analytical framework of this study, such reciprocal exchanges exemplify positive politeness as a jointly constructed practice, where effective and evaluative dimensions of communication intersect in digitally mediated, multimodal discourse.

Within Indonesian communicative traditions, expressions of gratitude are closely associated with values of friendliness, respect, and the maintenance of harmonious social relations. Interpersonal bonds are shaped not only by what is communicated but also by how relational and performative strategies are enacted, particularly at moments of interactional closure. This segment illustrates how positive politeness operates to reinforce interpersonal ties, cultivate a pleasant interactional climate, and project a favorable public persona in informal digital settings. These findings align with the theoretical orientation of integrative discursive pragmatics, which views politeness as a socially situated practice emerging through interaction rather than as a fixed linguistic form (Haugh, 2015; Levinson, 1983, 2013).

Emic Discursive Meanings of Affiliative Admiration as Politeness in Podcast Discourse

Within an integrative discursive–emic perspective, linguistic politeness is enacted through expressions of admiration, which operate not merely as evaluative displays of appreciation but as strategic interactional resources for fostering affiliation and reinforcing social bonds among participants. In podcast-mediated discourse, affiliative admiration functions as a relational practice through which speakers align stances, negotiate interpersonal proximity, and collaboratively construct solidarity in situ. Such enactments illustrate that politeness in digitally mediated settings extends beyond linguistic form to encompass culturally and contextually grounded patterns of relational engagement.

The following discussion examines the pragmatic meanings of politeness as indexed through these expressions of admiration, drawing on empirical evidence from the podcast data analyzed in this study. Interpreted through the study's integrative epistemological framework, admiration enactments emerge as discursively situated acts of relational work, revealing participants' emic orientations to politeness and demonstrating how interpersonal alignment, social evaluation, and affective positioning are jointly negotiated in contemporary digital talk.

Data 3



Picture 3. Affiliative Admiration

Source of data : <https://youtu.be/TLkkn1AsdVo?si=hMoDOaK4RdO0W4b4>

Discursive Context: This utterance occurs at 51:03 in Raditya Dika's YouTube podcast titled *Pembalasan Jirayut Untuk Penggemarnya*. Jirayut expresses his desire to act in a horror film and mentions that he has already received an offer and completed the script reading. Raditya Dika, impressed by Jirayut, immediately responds with the exclamation, "Wooww, so you'll be shooting soon, right?"

The utterance occurring at 51:03 in the podcast *Pembalasan Jirayut Untuk Penggemarnya* on Raditya Dika's YouTube channel exemplifies the enactment of positive politeness through expressions of appreciation and admiration. At this moment, Jirayut shares his ambition to appear in a horror film, noting that he has received an offer and participated in a script reading. Raditya Dika's enthusiastic response, "Wooww, so you'll be shooting soon, right?", functions as an interactional strategy that signals attentiveness, acknowledgment, and supportive engagement with the guest. From the perspective of the integrative discursive framework employed in this study, the exchange demonstrates how admiration operates as a culturally and contextually situated politeness strategy within digitally mediated podcast interactions.

Pragmatically, Raditya Dika's response serves to reinforce interpersonal rapport while overtly recognizing Jirayut's achievement. Rather than functioning as a spontaneous reaction, the utterance affirms the guest's accomplishment and cultivates a warm, emotionally supportive interactional climate. Consistent with the study's emic-epistemological orientation, the response integrates verbal expression, paralinguistic cues, and situational context, reflecting Indonesian communicative norms that emphasize relational harmony, acknowledgment, and mutual respect, as well as the inherently multimodal character of podcast-mediated communication (Celce-Murcia, 2007; Rahardi, 2019).

Within the broader framework of Indonesian communicative culture, expressions of admiration such as Raditya Dika's response constitute positive politeness strategies that foster solidarity, interpersonal closeness, and social cohesion. Enthusiastic markers like "Wooww," combined with anticipatory remarks regarding future achievements (for example, "so you'll be shooting soon"), perform a dual function: encouraging the interlocutor while maintaining harmonious relational dynamics. This utterance thus illustrates how positive politeness in digitally mediated interactions can enhance engagement, strengthen social bonds, and cultivate an interactive, emotionally supportive atmosphere within the podcast format.

Emic Discursive Meanings of Emphatic Intensification as Politeness in Stance-Taking in Podcast Discourse

Within an integrative discursive-emic framework, linguistic politeness is further enacted through emphatic intensification in stance-taking, whereby speakers employ affirmative

utterances to signal alignment, reinforce shared understanding, or provide interactionally relevant clarification while maintaining norms of courteous and respectful conduct. Such affirmations function not merely as propositional confirmations but as pragmatic resources for indexing interpersonal alignment and reinforcing relational cohesion in interaction.

The discussion that follows examines the pragmatic meanings of politeness indexed through emphatic intensification, drawing on empirical evidence from the podcast data analyzed in this study. Interpreted through the study's integrative epistemological orientation to pragmatics, these stance-marking affirmations are shown to operate as discursively situated practices of politeness that reflect participants' emic orientations to alignment and mutuality in podcast-mediated communication.

Data 4



Pembalasan Jirayut Untuk Penggemarnya

Picture 4. Emphatic Intensification in Stance-Taking

: <https://youtu.be/TLkkn1AsdVo?si=xwCHsDe1cc1HgKc4>

Source of data

Discursive Context :This utterance occurs at 50:42 in the YouTube podcast *Pembalasan Jirayut Untuk Penggemarnya* hosted by Raditya Dika. When Raditya Dika inquires about Jirayut's future plans, Jirayut expresses his strong desire to act in films. Raditya Dika responds enthusiastically, "Oh, you want to act in a film?" Jirayut confirms, "Yes, I want to act in a horror film," which is then further reinforced by Raditya Dika's affirmation: "Horror, specifically horror."

The utterance occurring at 50:42 in the podcast *Pembalasan Jirayut Untuk Penggemarnya* exemplifies the enactment of positive politeness through direct affirmation in Raditya Dika's responsive turn. When Raditya Dika inquires about Jirayut's future intentions, Jirayut expresses his ambition to pursue acting in films. Raditya Dika responds enthusiastically with, "Oh, you want to act in a film?", employing an affirmation strategy that demonstrates attentiveness and invites further elaboration. Through the repetition of the guest's statement, Raditya Dika signals engagement and active participation, hallmarks of positive politeness in digitally mediated discourse.

From a pragmatic perspective, Raditya Dika's affirmative responses reflect active listening and precise comprehension, thereby acknowledging and respecting Jirayut's intentions and aspirations. When Jirayut specifies his interest in acting in a horror film, Raditya Dika strengthens this point by repeating, "Horror, specifically horror," signaling careful attention and nuanced understanding. Beyond mere confirmation, such repetition functions as a relational strategy that legitimizes the guest's contribution while promoting interpersonal closeness and social solidarity (Enfield, 2009; Rafieyan et al., 2014).

Within Indonesian communicative norms, affirmation strategies like these exemplify politeness practices that foreground involvement, empathy, and supportive engagement with the interlocutor. Raditya Dika's responsive repetition demonstrates how positive politeness is enacted through verbal affirmation, thereby enhancing mutual acknowledgment, relational warmth, and interactional cohesion in podcast-mediated communication. This instance illustrates pragmatically how affirmation serves to recognize contributions, convey appreciation, and sustain harmonious interaction in digitally mediated discourse.

Emic Discursive Meanings of Politeness as Self-Positioning through Personal Expression in Podcast Discourse

Within an integrative discursive–emic framework, linguistic politeness is enacted through self-positioning via personal expression, wherein speakers articulate feelings, reflections, or lived experiences as interactional resources for managing interpersonal relations. These personal expressions function not merely as self-disclosure but as pragmatic strategies for negotiating interpersonal proximity, fostering intimacy, and sustaining harmonious interaction in podcast-mediated discourse. Through such enactments, politeness emerges as a relational practice that simultaneously projects identity, aligns stances, and mediates social positioning within digitally mediated communication.

The following discussion examines the pragmatic meanings of politeness as indexed through these self-positioning practices, drawing on empirical evidence from the podcast data analyzed in this study. Interpreted within the study’s integrative epistemological orientation to pragmatics, personal expressions constitute discursively situated acts of relational work, reflecting participants’ emic orientations to politeness as an interactionally co-constructed and context-sensitive phenomenon. This approach highlights how the articulation of subjective experience functions simultaneously as a vehicle for interpersonal alignment, identity negotiation, and the cultivation of a supportive interactional climate.

Data 5



Picture 5. Self-Positioning through Personal Expression

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

Discursive Context: This utterance occurs at 50:42 in the YouTube podcast *Pembalasan Jirayut Untuk Penggemarnya* hosted by Raditya Dika. In this segment, Raditya Dika asks about Jirayut’s hopes and plans. After expressing his desire, Jirayut also shares his aspirations by saying, “Yes, I really want it, hopefully it happens, really happens, and I can realize my dream. I really want people to see me in the cinema on the big screen.” This statement is a personal expression of Jirayut’s hopes concerning himself.

The utterance occurring at 50:42 in the podcast *Pembalasan Jirayut Untuk Penggemarnya* exemplifies the enactment of positive politeness through personal expression, as Jirayut openly articulates his aspirations and ambitions. In response to Raditya Dika’s inquiry regarding his future plans, Jirayut expresses a strong desire to achieve his goals, voicing hope that his dream of appearing on the cinema’s big screen will be realized. This act of self-disclosure functions as a positive politeness strategy by inviting relational closeness and strengthening rapport, as individual hopes are shared within a supportive and interactive conversational space.

From a pragmatic perspective, Jirayut’s utterance constitutes an act of self-disclosure that reinforces interpersonal relationships. By openly articulating his ambitions, he signals trust and comfort in his interaction with Raditya Dika while simultaneously inviting encouragement or supportive feedback. Such expressions of personal experience extend beyond mere informational content; they operate as relational signals that foster empathy, alignment, and mutual understanding within the interaction (Park, 2017; Verschueren, 1997).

Within Indonesian communicative conventions, sharing personal experiences and aspirations is widely recognized as an expression of sincerity, honesty, and positive relational intent. By articulating his aspiration to appear on the cinema screen, Jirayut demonstrates vulnerability and emotional engagement, thereby cultivating a more intimate, approachable, and interactive conversational environment. This example illustrates how positive politeness in podcast discourse can be realized through self-positioning and personal expression, enhancing relational solidarity and fostering a warm, emotionally engaging interaction between host and guest.

Emic Discursive Meaning of Politeness as Negotiated Disagreement in Podcast Discourse

Within an integrative discursive–emic framework, linguistic politeness is also enacted through negotiated disagreement, whereby speakers articulate divergent viewpoints while interactionally managing interpersonal alignment and mitigating potential relational friction. Rather than constituting face-threatening acts in a traditional sense, such expressions of disagreement function as pragmatically calibrated moves that balance epistemic positioning with relational sensitivity in podcast-mediated interaction.

The discussion that follows examines the pragmatic meanings of politeness indexed through negotiated disagreement, drawing on empirical evidence from the podcast data analyzed in this study. Interpreted through the study’s integrative epistemological orientation to pragmatics, these disagreement practices are shown to operate as discursively situated acts of relational work, reflecting participants’ emic orientations to maintain harmony amid difference in digitally mediated spoken discourse.

Data 6



IVAN MINTA MAAF KE JIRAYUT , ADA APA?! - BUTIK HAJI IGUN

Picture 6. Negotiated Disagreement

Source of data : <https://youtu.be/u1J8p3jJtpM?si=O8vi69tz65s-WzBn>

Discursive context: This utterance occurs on the YouTube channel *Comic 9 Revolution*. In the podcast, Ivan Gunawan expresses his disagreement, explaining that he was criticized for wearing women’s clothing. Ivan questions why only he was reprimanded, whereas other artists, such as Jirayut, have also dressed in a feminine style. Before making this statement, however, Ivan first apologizes to Jirayut for having done the same thing in the past.

An instance from the YouTube podcast *Comic 9 Revolution*, in which Ivan Gunawan (Igun) responds to public criticism regarding his choice to wear women’s clothing, illustrates the enactment of positive politeness through negotiated disagreement. In this segment, Igun articulates his counterposition by noting that other public figures, including Jirayut, have engaged in similar practices without receiving comparable criticism. Crucially, he prefaces his reference to Jirayut with an apology, signaling that, while intending to present a contrasting viewpoint, he remains attentive to maintaining interpersonal balance and relational sensitivity.

From a pragmatic perspective, this initial apology functions as a mitigating strategy that reduces the face-threatening potential inherent in disagreement. Since disagreement can be construed as confrontational or blame-oriented, the apology clarifies that Igun’s intent is to contextualize and explain his stance rather than to attack or demean others. The sequence of apology followed by dissent enables him to assert his perspective while minimizing relational

tension, demonstrating both respect and interactional awareness (Faisol & Rahmat, 2021; Joseph, 2005; Tsiplakou, 2023).

Within Indonesian communicative conventions, direct disagreement is culturally considered delicate and is typically accompanied by buffering strategies such as apologies, explanatory framing, or humor. Igun's response exemplifies this pattern, conveying dissent in a manner that preserves politeness, empathy, and social cohesion. This case highlights how positive politeness strategies in podcast-mediated discourse can negotiate disagreement, sustain interpersonal relations, and reflect culturally grounded interactional sensitivity in informal, digitally mediated communication contexts.

Emic Discursive Meanings of Politeness as Interactionally Motivated Indirectness in Podcast Discourse

Within an integrative discursive–emic framework, linguistic politeness is further enacted through interactionally motivated indirectness, whereby speakers strategically suspend or redirect the progression of talk in order to convey intentions without overt confrontation. Such non-continuation expressions function as pragmatic resources for managing interactional delicacy, attenuating potential tension, and maintaining alignment with locally salient norms of courteous conduct in podcast-mediated discourse.

The section that examines the pragmatic meanings of politeness indexed through these forms of indirectness, drawing on empirical evidence from the podcast data analyzed in this study. Interpreted through the study's integrative epistemological orientation to pragmatics, these practices are shown to constitute discursively situated acts of relational work, reflecting participants' emic orientations to politeness as a context-sensitive and interactionally calibrated phenomenon.

Data 7



Picture 7. Interactionally Motivated Indirectness

Source of data: <https://youtu.be/uJJ8p3jJtpM?si=O8yi69tz65s-WzBn>

Discursive Context: This utterance occurs at the opening segment of the podcast on the YouTube channel *Comic 8 Revolution*, titled *Banjir Air Mata! Bunda Corla & Ivan Gunawan Bikin Haru Di Episode Pertama - Butik Haji Igun*. In this first episode, Ivan Gunawan invites his first guest, Bunda Corla. However, he begins the segment by saying, “Our guest this time is quite a difficult guest.” This expression is an example of an indirect utterance because Bunda Corla does not reside in Indonesia, and even when she visits, her availability is unpredictable and depends on her mood.

The utterance delivered in the opening segment of the *Comic 8 Revolution* podcast episode entitled *Banjir Air Mata! Bunda Corla & Ivan Gunawan Bikin Haru di Episode Pertama – Butik Haji Igun* exemplifies the enactment of positive politeness through interactionally motivated indirectness. While introducing the episode, Ivan Gunawan remarks, “Our guest this time is quite a difficult guest.” Rather than functioning as a direct complaint or criticism, this statement subtly conveys that inviting Bunda Corla entails challenges, given her residence outside Indonesia and participation constraints. By employing non-confrontational phrasing, Igun preserves politeness and minimizes the potential for offense.

From a pragmatic perspective, this indirectness functions as a face-saving strategy that protects interpersonal rapport. A more explicit assertion suggesting that Bunda Corla is

“difficult to invite” could produce embarrassment or elicit negative impressions (Rahardi, 2019, 2021). Through careful wording, Igun communicates logistical constraints while safeguarding the guest’s social standing and personal dignity. Additionally, the understated humor embedded in the remark further mitigates potential tension, contributing to a relaxed, congenial, and cooperative interactional climate. Within Indonesian communicative norms, indirectness is widely utilized to maintain social harmony. Speakers often avoid overt criticism or confrontational language to reduce interpersonal tension and preserve relational balance. Igun’s utterance aligns with this cultural orientation by conveying sensitive information tactfully, thereby reinforcing relational warmth and sustaining a harmonious conversational environment. This case demonstrates how positive politeness, realized through indirectness, can effectively negotiate delicate interactional situations in digitally mediated discourse.

CONCLUSIONS

This study elucidates the multifaceted pragmatic meanings of politeness in podcast-mediated communication by demonstrating how politeness is discursively constructed, interactionally calibrated, and locally evaluated within digitally mediated talk. The analysis identifies a spectrum of recurrent politeness practices, including expressions of gratitude, affiliative admiration, emphatic intensification in stance-taking, self-positioning through personal expression, negotiated disagreement, and interactionally motivated indirectness. Rather than functioning as fixed or decontextualized strategies, these practices operate as context-sensitive resources through which speakers manage relational alignment, negotiate epistemic and affective stances, and co-construct social harmony. At the same time, the findings reveal that politeness practices regulate voice and participation and, under asymmetrical power relations, may subtly enable marginalization or silencing.

Although limited by its interpretive focus on a specific dataset, this study opens pathways for further research employing positivist, mixed-method, or computational approaches with larger-scale data and corpus-based analysis to enhance generalizability. By foregrounding the interrelations among politeness, power, and identity, the study contributes to social justice-oriented communication scholarship and aligns with contemporary developments in third wave and integrative pragmatics. It further highlights ostensive–inferential processes and the nuanced enactment of politeness in digitally mediated, multimodal, and culturally situated communication, underscoring that politeness should be understood not merely as a linguistic form but as a dynamic, interactionally negotiated, and socially consequential phenomenon in contemporary digital discourse.

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