

Compliance and Violation of the Principles of Politeness in the Marlo-Keisya Podcast: "Don't Want It to End" on the Cataisee YouTube Channel

Fadkhul Mu'is¹, Iib Marzuqi², Irmayani³

^{1,2,3} Universitas Islam Darul Ulum Lamongan, Indonesia

Correspondence email; fadkhul.2022@mhs.unisda.ac.id

Article history

Submitted: 2026/05/14; Revised: 2026/06/10; Accepted: 2026/07/09

Abstract

Politeness in language is an important thing that needs to be considered when communicating so as not to cause hurt, disappointment or feel disadvantaged. This research aims to find out the principle of linguistic politeness and the violation of the principle of linguistic politeness which is validly studied in academic studies. The method used in this study is qualitative descriptive. The analysis was carried out using the theory of politeness according to Leech which put forward six principles, namely the maxim of wisdom, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of agreement, and the maxim of sympathy as well as the form of violation of linguistic politeness, namely the violation of the maxim of wisdom, the violation of the maxim of generosity, the violation of the maxim of praise, the violation of the maxim of humility, the violation of the maxim of agreement and the violation of the maxim of sympathy. The data was obtained through the technique of watching and recording. Based on the results of the study, there were 51 conversations that complied with or violated language politeness. Compliance totaled 20 data with details: (1) 3 Maxim Wisdom Data, (2) 1 Maxim Generosity Data, (3) 7 Maxim Praise Data, (4) 5 Maximal Humble Data, (5) 3 Maximal Consensus Data, and (5) 1 Maximal Sympathy Data. A number of politeness violations were found. 31 data with details: (1) 6 data on violations of the maximum of wisdom, (2) 1 data on violations of the maximum of generosity, (3) 7 data of violations of the maximum of praise, (4) 0 data of violations of the maximum of humility, (5) 13 data of violations of the maximum of agreements, (6) 4 data of violations of the maximum of sympathy.

Keywords

Podcast, Politeness in Language, Pragmatic.



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INTRODUCTION

Language is a means of communication between members of society in the form of sound symbols produced by human speech devices, language is also formed through several components that are appropriately patterned. The language system can be in the form of sound symbols, each language symbol shows a meaning or concept of speech Chaer (2004:35). Language also functions as a form to express feelings, ideas to others, and one's emotions, therefore pragmatic studies are important for humans so that language or information can be conveyed and can be well received when communicating.

Pragmatics is the science that studies the meaning of the structure of language meaning externally, therefore pragmatics is very useful for a person when speaking the word partner can understand the meaning, assumptions, or intentions of the speaker so that they can understand each other, Rahardi (2018:18). He also stated that pragmatics focuses more on language problems in the surrounding environment so as to produce more effective communication. It is hoped that the speaker can process every speech that is conveyed well so that the speaking partner is able to understand the meaning of what Zamzani (2007:18-22) means.

Language politeness is how a person shows politeness and politeness when communicating, when a person is said to be polite if he is able to speak and behave well in accordance with the norms of the environment where Mislikah lives (2024:287-289). Language politeness also holds an important subject when speaking because when the speaker speaks, the speaker's character can be reflected in the way of composing sentences with the aim that when communicating can run well without any disappointment or offending others, Alimunawar. (2018). Therefore, it is very important to learn good language procedures that are in accordance with applicable norms. By following existing norms, one can apply politeness in language.

Based on the above statement, language politeness can be explained through several theories, a number of theories have formulated the concept of language politeness such as Leech's theory (1983), this theory is considered to be the most complete theory and has the widest scope. Leech's principle of politeness is based on rules in the form of maxims containing advice that must be followed in order to fulfill the principle of politeness. The principle consists of six maxims of obedience, namely the maxim of wisdom, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of agreement, and the maxim of sympathy. And there are violations of the principle of politeness consisting of six maxims, namely violations of the maxim of wisdom, violations of the maxim of generosity, violations of the maxim of praise, violations of the maxim of humility, violations of the maxim of agreement, and violations of the maxim of sympathy. Language politeness is found in everyday life, both in writing and orally such as podcasts.

Lately, many social media are in demand by people around the world, such as Instagram, Tik Tok, *Facebook*, *YouTube*, and many other platforms that present a variety of information, news, and entertainment. One of the most used is *YouTube*. Some of the content contained on *YouTube* is very varied such as news, movies, and now another trend, *namely podcasts*. *Podcasts* are currently a platform that is easily accessible and can be played offline, both in audio and audiovisual form, so it is one of the popular media to access.

Many content *creators* and *influencers* are now using podcasts as a source of income, one of which is the viral podcast "*Tak Ingin Usai*" which features a conversation between Marlo and Keisya which airs on the Cataisee *YouTube* channel. This podcast attracted the attention of netizens because it gave rise to a dialogue that was relaxed but still informative even though many netizens criticized. Marlo as the host seeks to dig up information from the speakers through interactive dialogue. To support the smooth conversation, various communication strategies are used so that the information conveyed can be obtained more effectively and maintain a comfortable conversation atmosphere.

Research studies related to language politeness in podcasts have previously been

conducted by several researchers, namely: Calvin, Manzil, and Arlida who studied language politeness with the same theory, namely Leech. Calvin, who studies the politeness of teachers and students in thematic learning in grade VI in Madulegi with the aim of using language can affect the atmosphere during learning and communication relationships in the classroom to be less effective Calvin (2022:74-76). Furthermore, Manzil examines the politeness of language in the novel *Gamerial* by Hidayatul Aini with the aim that the author wants to express the emotions and feelings experienced by the characters such as sadness, disappointment, heartache and pleasure Manzil (2024:89-93). The last researcher is Cantika who researched language politeness in Deddy Corbuizer's podcast with the theme Motivation with the aim of describing a polite and good way of speaking because the way language is delivered on social media can affect the way the audience understands good communication (Cantika:89-93). From these three studies, it can be concluded that politeness in language is very important for social life because when a person cannot use polite language, the orang can be said to have no morals or worse, parents can be considered as failing in educating the child.

The reason the researcher took Marlo-Keisya's podcast titled *Tak wil overi* was because during this podcast there were many uses of sentences that were not polite, especially in guest stars, such as cutting off the host's words before finishing giving questions, saying sarcastic speeches, and putting their feet up on the chair. Podcasts that are aired on YouTube can be negative if the speaker chooses words and how to convey them in a less polite manner, because podcasts that are broadcast openly on YouTube can be negative if a speech or behavior that is said to be less polite can affect the audience's views and the image of the speakers. Thus, this study is important to understand language ethics, especially in communication in the digital world.

METHODS

This study uses a qualitative descriptive approach. This qualitative approach was chosen because the research focuses on understanding and describing language phenomena that occur naturally or spontaneously during the podcast, through descriptive data in the form of words, actions and documents that are analyzed in more depth without using numerical calculations or statistics because the purpose of the research is not to test hypotheses (Andriani 2012:26). This research explains that the source of the data comes from a podcast between Marlo-Keisya *Tak ingin endu* on the Cataisee YouTube channel which was uploaded on July 17, 2023. In this qualitative research, researchers become key instruments for direct data collection (Sugiyono 2013:10).

This data collection technique is carried out through 2 stages, namely the listening technique and the recording technique. The listening technique is carried out by listening to the entire conversation that occurs between Marlo-Keisya without affecting the course of speech during the podcast. The recording technique is used to record all the conversations that are spoken, which is in accordance with the form of compliance and the form of violation of linguistic politeness.

The data analysis technique in this study is to deduce the data obtained through working with data, organizing the data and then selecting it into a data that can be managed (Moleong 2016:248) which includes several stages including: observing the data that has been

taken, analyzing the form of speech that contains language politeness about compliance and violation of politeness. The data presentation stage is carried out by stacking the data on a corpus sheet to facilitate the process of analyzing speech forms.

RESULTS and DISCUSSION

Based on the analysis of the podcast Marlo-Keisya doesn't want to end on the YouTube channel Cataisee, it was found that several speeches contained compliance and violations of the principle of politeness in language in accordance with Leech's theory, the principle of obedience consists of six maxims, namely: (1) the maxim of wisdom, (2) the maxim of generosity, (3) the maxim of praise, (4) the maxim of humility, (5) the maxim of agreement and (6) the maxim of sympathy. There are also six maxims in the violation of politeness, namely: (1) violation of the maxim of wisdom, (2) violation of the maxim of generosity, (3) violation of the maxim of praise, (4) violation of the maxim of humility, (5) violation of the maxim of agreement, and (6) violation of the maxim of sympathy. The results of this study show that 20 data on language politeness compliance and 31 data on language politeness violations were found. The following is an explanation related to the results of the research.

The Principles of Language Politeness in Pocast Marlo-Keisya Don't want to end.

a. The Maxim of Wisdom

This maxim has the principle that every speech should make the loss of others as little as possible or make a profit for others a big loss.

(1) Marlo : "Please sit down, drink first and take a good position so that we can chat casually and calmly, okay Keisya."

Keisya "Okay, I'm going to drink it, but I don't want to drink it." right, heheheh."

Data citation (1) includes the maxim of wisdom, this can be seen from Marlo's speech

"Please sit down, take a good position" which tries to tell Keisya to take a comfortable sitting position, here Marlo tries to maximize the other party's advantage (Rahardi:2005-78), Keisya responds with the words *"okay kak, this is what I drink"* this sequence shows familiarity and provides comfort to each other during the podcast.

(2) Keisya : "Sister Marlo let me have a drink for a minute."

Marlo : "Please be free there are no transfer fees."

This data citation (2) is a maxim of wisdom, because it begins with Keisya's speech asking for permission *"Kak Marlo, permission to drink again for a while"* shows Keisya's polite nature who asks for permission to drink first then Marlo responds with the words *"Please it's free"* with the aim of giving permission and creating a comfortable atmosphere without demanding compensation (Rahardi:2005-78). From this speech, Marlo tries to fulfill the Maxim of wisdom, namely maximizing the benefits of others and minimizing one's own losses.

b. Maxim of Generosity

This maxim of generosity is expected for participants to minimize profits to themselves and try to maximize their own losses (Marzuqi:2016:137). It can be concluded that under the other party when speaking, efforts should be made to get the greatest benefit while for the speaker should get the smallest benefit.

- (3) Keisya : "Bang, if you have a show you want to keep singing in the cave
Bang, why is it that Bang Gua is ready to help enliven the event"
Marlo "That's right, if you're going to make this happen, you're going to have
to make a decision."

The quote in data (3) is that the maxim of generosity is only found in one data, in the form of Keisya's speech "*Bang, lu if you have an event, I want to sing at the event*" from this speech Keisya tried to offer the services she had, namely singing at Marlo's event, and Marlo responded positively (Rahardi: 2005-81). This speech shows that the opponent is more concerned with the other party and maximizes profits for the other party.

c. Praise Maxim

The maxim has a rule, namely criticize others as little as possible and try to praise others as much as possible. Each speaker can maximize respect and praise for the speaking partner and try to minimize criticism or disrespect for the speaking partner.

- (4) Marlo : "It turns out that there are good people in Malang as well, one of which is lu."
Keisya "Oh, yes? Is it true or is it an insult?"
Marlo : "No, that's a compliment."

The quotation in data (4) is included in the maxim of praise. This is contained in Marlo's speech, "*It turns out that there are good Malang people as well, one of them is lu,*" which means a positive assessment of the opponent. The speech was interpreted as a form of appreciation aimed at Keisya to be a good person. Thus, Marlo's speech shows an effort to maximize praise to the opponent so that it is included in the maxim of praise (Rahardi, 2005:84).

- (5) Marlo : "Okay. What are you busy now, what are the album promos latest?"
Keisya : "Hmmm, yes it's really busy Promo album and audio around-Walk
around here."
Marlo : "Oh congrats, the latest album released by Levronka, right."

The quote in data (5) included in the maxim of praise lies in the expressive speech in the form of congratulations "*Oh congrats yes, the latest album released by Levronka, right.*" shows that Marlo feels happy and proud of Keisya's achievements in releasing the song Terabru. The speech is in accordance with the maximal rules of praise (Rahardi:2005-86)

d. Maxim of Humility

The maxim has a principle of politeness that requires the speaker to praise himself as little as possible and criticize himself as much as possible or maximize the disclosure of things that are negative or inappropriate to others.

- (6) Keisya : "Okay. Famous, doesn't that mean you're bang?"
Marlo : "No, it's normal."
Keisya : "He said everyone knows lu bang."
Marlo : "It's normal. Much more famous others like Najwa Shihab,
Deddy Corbuzier, and Sara Wijayanto"

In the data citation (6) is included in the compliance with the maxim of humility, this is found in the speech "No, it's normal." spoken by Marlo when Keisya considers that Marlo is a famous podcaster (Rahardi: 2005-89). However, Marlo added an affirmation that many more famous people besides himself were the reinforcers of the maxim of humility (Rahardi:2005-89)

- (7) Keisya : "Who has come here? Oh Loveini with Lyodra Must be that, huh?"
Marlo : "Love, Ziva, Tiara. How do you know he's here?"
Keisya : "This is a great story, he said when the podcast show was finished in "You ate the last thing you wanted, didn't you?"
Marlo "Wow, it's not just about eating."

The quotation in data (7) is included in the maxim of humility. This can be seen in Marlo's speech, "*No, it's just ordinary eating,*" showing a response to the assumption about his treatment of Ziva and Tiara. This speech suggests that the speaker minimizes the exaggerated impression of his actions by calling them ordinary. Thus, the speech is in accordance with the principle of the maxim of humility (Rahardi, 2005:89).

e. Maxim of Agreement

This maxim contains the principle that speakers and speech partners try to reduce disagreement with each other's opinions, and try to minimize approval of themselves and others.

- (8) Marlo ; "Tell me what you want to say, Keithy?"
Keisya ; "No, I don't. Asked first. It's a Girl You want to be chased, right? This must be wrong again."
Marlo : "No, it's true that girls need to be chased first before."

The quote in data (8) includes the maximum agreement. This can be seen in Marlo's speech, "*No, it's true that girls need to be chased first,*" in response to Keisya's statement. By this speech, it means that the speaker agrees with the opinion of the opponent, so that there is a conformity of views without debate. Thus, this speech is included in the maxim of agreement (Rahardi:2005:92).

- (9) Marlo : "What makes you want to continue your career in the industry music?"
Keisya : "Yes because I want to have a career. Wrong again?"
Marlo : "There's nothing wrong with nothing right here, let's just enjoy it."

The quote in data (9) shows the maximum agreement. This is contained in Marlo's speech, "*There's nothing wrong with nothing right here, let's just enjoy it,*" in response to Keisya's concerns and the podcast continues to run conducively. This speech shows that the speaker does not give a correct or wrong answer. Thus, the speech is included in the maxim of agreement (Rahardi:2005-92).

f. Maxim of sympathy

This maxim of sympathy has a principle that requires the speaker to maximize empathy and minimize antipathy to other parties. If the speaking partner gets a benefit, the speaker should give a speech as a form of sympathy. On the other hand, if the speaking partner is feeling sad, the speaker should express condolences as a form of empathy. Speeches that reflect the principle of maximum politeness and sympathy are in the form of congratulatory sentences, condolences and other forms of appreciation that show their concern for others.

- (10) Marlo ; "Okay, then, during your career, you've had a fever. Is it a stage?"
Keisya : "Oh really, and it just makes the cave feel like Straight down like that."

Marlo : "So how do we deal with it?"
 Keisya : "Meditation."

The quote in this data (10) shows the compliance of the maxim of sympathy, because from the conversation there is no speech that has the meaning of empathy or concern for the condition of the other party. Marlo's response was also in the form of a follow-up answer on how to overcome stage fright, so this conversation was more informative than showing sympathy (Rahardi: 2005-102).

Violation of the Maxim of Politeness in Language on the Marlo-Keisya Podcast Doesn't Want to End

Violations of language politeness can be understood through six maxims that are the basis for seeing speech that deviates during communication (Arlida:2022-98-113). These six maxims help assess whether a speech can be considered impolite because it violates the rules of politeness that should be obeyed.

a. Violation of the Maxim of Wisdom

This principle is required so that speakers can comply with the principle of politeness in language, namely by causing more harm or discomfort to the speaker or other people when communicating, as well as reducing things that are beneficial when communicating (Rustono:2021).

Marlo : "Okay, in the photo album, the concept photo artwork is on the water and I can't swim. Fix Why did you choose that concept?"
 Keisya : "Because it has meaning, find out for yourself."

In the data citation (12) this is a form of violation of politeness, this can be seen from Marlo's speech who tried to ask for information "*why choose that concept?*", but Keisya gave an answer "*Find out for yourself*", from this speech the speaker does not maximize the benefits for the speech opponent but causes losses in the form of a burden to find information on their own. This shows that Keisya's speech violates the maxim of wisdom (Gunansi: 2019:58).

(11) Keisya : "You know me! At least ask Levronka first what it means."
 Marlo : "I was asked if I didn't want to answer, it was a secret. I don't know That's it."
 Keisya : "Levronka is not self-centered. So Keisya is a fruit heart. Levronka is an abbreviation of the name Mama and Papa."

In the data of quotation (12) including a form of violation of politeness, this can be seen from Keisya's speech, "*Th sok tahu lu!, At least ask Levronka first what does it mean,*" showing a response to Marlo's speech. With this speech actually showing impoliteness because it does not provide benefits to the opponent, Keisya also added "*pretentious*" which can mean sarcasm and intend to offend others. Keisya did not directly provide information, but first blamed the opponent. Such conversational speech is a form of violation of the maxim of wisdom (Gunansi:1029-58).

b. Violation of the Maxim of Generosity

Speakers are said to be successful if they can comply with the principle of politeness in language, namely the maxim of generosity, in the interaction *of the Marlo-Keisya podcast "Tak Ingin Usai" in order to achieve good communication goals during the podcast, the speaker sometimes violates politeness against the maxim of generosity indicator (Hajarwati:2021).*

Violations of the maxim of generosity can be characterized by a tendency to maximize profits for oneself and minimize losses for oneself.

(12) Keisya : "You win an award and you don't have to explain who you are."

"Hi I'm Keisya" Sing me a song blah blah blah b
"You know, people know that, they know it.
my songs and they know me."

Marlo "Yes, my son is proud"

In this data citation (13) includes the violation of the maxim of generosity, this can be seen from Keisya's speech, *"Win an award, and you don't need to explain who you are... People already know Coy, they know my songs and they know me."* With this speech, it shows a sense of self-pride, by telling achievements in the form of *"Winning awards"* and telling that they are widely known by people. Thus, the above conversation is a violation of the maxim of humility because it minimizes praise to oneself when communicating (Gunansi:2019-61).

c. Violation of the praise maxim

(13) Marlo : "Oh how many times have you done the wrong thing?"
Keisya : "Four! Four times. Everything continued before the gig
I like to sing by myself. "You stupid asshole, why do you ask?"
"Mistakes of the Times"

Marlo : "Why are you so rude?"

In the data citation (14) including the violation of the praise maxim, this can be seen in Keisya's speech *"Bego bego, why do you ask the mistakes of people mulu"* speech to Marlo's question, but Keisya's speech has a meaning that is condescending and offensive to others. This shows that Keisya does not give a positive assessment when answering questions but gives harsh criticism. This is included in the maxim of violation of the maxim of praise because it does not maximize praise for the opponent in conversation (Gunansi:2019-64).

(15) Keisya : "No. That's Tiara is really scared. He seemed to be covered
in blood.

That stupid blanket. I'm still wondering what's going on,
what's going on?
what happened?"

Marlo : "The question is not what Tiara is doing. Any other stories?"

Keisya : "No, I don't want to make fun of you." Isn't it allowed?"

In the data quote (15) including the violation of the maximum praise, this can be seen in Keisya's speech, *"He is like a blanket cover like that stupid"* and Keisya says *"I really want to vilify Tiara, isn't it?"*. The speech includes a negative assessment of someone as *"that fool"* and directly admitting his desire to vilify someone. So that it has the potential to degrade and offend the parties being discussed. The speech is a violation of the maxim of praise because it does not show appreciation or negative judgment towards the other party (Gunansi:2019-64).

d. Violation of the Maxim of Humility

No speech data was found that contained violations of the maxim of humility on the

Marlo-Keisya Tak Ingin Usai podcast.

e. Violation of the Maxim of the Agreement

Having a principle that speakers and speech partners should find a lot of similarities or agreements with each other (Ruston:2020). However, in reality, there are also situations when someone actually maximizes disagreements between them and even minimizes agreement in communication.

- (16) Keisya : "Heeh. It's not just that you're trying to get that tone wrong. Anyway?"
 Marlo : "It's not like it's just a one-time thing."
 Keisya : "It's not one time thing."

In the data of quotation (16) including the violation of the maximum agreement, this can be seen in Keisya's speech *"It's not a one time thing"*, which was spoken in response to Marlo's question, *"It's not like a one time thing."* The speech led to a direct rejection of Marlo's opinion which was considered to be just a tonal error and happened once. However, Keisya firmly stated that she did not agree with this opinion. With this, the speech is included in the violation of the maxim of agreement which shows disagreement with the opinion of the opponent in communicating (Gunansi: 2019-67).

- (17) Keisya "It's a pity that you can't see it."
 Marlo : "Poor caveat, that's the question."
 Keisya : "It's not professional, it says it works, right? He's em he's em. Yes
 Why do you complain about having a job? Do you want to work?"
 Marlo : "Who's complaining? It was a short period of time."

In data (17) including the violation of the maximum agreement, this can be seen from the question and answer between Keisya and Marlo indirectly to reach an understanding, but it actually shows differences of opinion. The speech partner considers the speaker to complain, *"Yes, why are you complaining, right? Do you want to work?"* then Marlo confirmed, *"Who's complaining? It was a short period of time."*. It shows that both speakers cannot maximize agreement, but rather direct disagreement (Gunansi:2019-67).

f. Violation of the Maxim of Sympathy

It has principles that tend to minimize sympathy and try to maximize inpati so that it is categorized as a form of violation of maximum sympathy because the speaker shows empathy for the speaking partner in the conversation.

- (18) Keisya : "The song is also right. Until now the cave is when I sing
 The song is scary."
 Marlo : "Hahahaha because it's the wrong tone, huh?"
 Keisya : "Why are you laughing? Lu is bad, it's a trauma of your people
 Laugh at this and DM it with a psychologist."

In the data (18), it is a violation of the maximum sympathy because the speaker cannot show empathy for the emotional experience of the opponent in the form of Keisya's condition who conveys her psychological that is still a little scared when singing the song, *"The song is right. Until now, if I sing the song, I am afraid."*

This speech shows the existence of a disappointing experience and should respond with support. However, Marlo responded with "Hahahaha because it's the wrong tone, bro?", tend to think that it is a small problem. This response has no sympathy or concern for the fear conveyed by the speech partner.

- (19) Keisya : "That's right, take advantage of you so you can't sing anymore
You are famous for pushing your incompetence."
Marlo "Trying to drown."
Keisya : "Why?"
Marlo : "More famous. You're pushing the envelope.
You right?
I can't swim."

In data (19) including the violation of the maximum sympathy because one of the speakers cannot show an empathetic attitude towards the other party, this can be seen when Keisya gives a supportive input, namely by suggesting Marlo to be able to fight the embarrassment in singing so that it can become more unique and easily famous. but Marlo responds with a mocking speech "Lu tries to drown" and speech "More famous. You push your inability and you can't swim." This response is sarcastic and not a positive value. Marlo actually turned it into an exaggerated joke. This shows a lack of sympathy for others. With this conversation, it is included in the violation of the maximum sympathy because Marlo does not give a response that shows concern but instead responds with ridicule.

Based on the results of the discussion, there are two problem formulations, namely compliance and violation of language politeness with each of the six maxims in *the Marlo-Keisya Tak Ingin Usai* podcast on the Cataisee YouTube channel. The maxims analyzed include the maxims of wisdom, generosity, praise, humility, agreement, and sympathy.

The maxim of wisdom is seen when the speaker seeks to reduce losses to other parties and maximize profits for the other party during the podcast. On the contrary, this violation of the maxim occurs because the speaker harms the speaker more.

The maxim of generosity is seen in speech that leads to sacrifice or an attitude that is not too selfish. But this violation of the maxim occurs when the speaker is more proud of his own gains than for others.

The maxim of praise is applied through the attitude of giving appreciation or appreciation to others, on the other hand, this violation of the maxim is seen when the speaker gives a criticism or condescending remark.

The maxim of humility is seen when the speaker does not highlight himself and prefers to boast of personal shortcomings. On the contrary, this violation of the maxim occurs when the speaker shows his own happiness or highlights personal advantages. The maxim of agreement is seen when there is communication of agreement between Marlo and Keisya in a conversation, while the violation of this maxim arises when there is a difference of opinion or spontaneous rejection that becomes a disagreement.

The maxim of sympathy is seen in the expression of empathy and concern, while the violation occurs due to speech that shows a lack of empathy for the counter-speech's statement. With these results, the podcasts studied show the dynamics of the use of

language politeness that is not focused on compliance alone unless there is a violation of politeness which is the basis of the analysis of this article.

CONCLUSION

This research focuses on the language of *the Marlo-Keisya* podcast "*Tak Ingin Usai*" which was aired on the Cataisee YouTube channel, which aims to examine the form of compliance and violation of language politeness according to Leech's theory 1983. Conversation data during the podcast was analyzed with the aim of seeing how the speakers and speech partners communicated. These results show that Marlo and Keisya's speech saw a form of compliance with the maxim of politeness, namely the maxim of wisdom, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of agreement, and the maxim of sympathy.

In addition, these results also found that violations of the principle of courtesy were seen during *podcast* conversations, which showed that communication did not continue to run harmoniously. With this interaction in *podcasts* does not serve as a means of entertainment, but aims to reflect the reality of the use of the language of everyday life.

Thus, Marlo-Keisya's *podcast "Tak Ingin Usai"* is not confined to informal conversation spaces, but is also suitable as a source of pragmatic studies that are relevant to understand compliance and violation of language politeness in the context of digital communication.

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