

AN ANALYSIS OF IMPOLITENESS STRATEGY IN THE PODCAST *MISTERI PERKEMAHAN TERLARANG* ON RADITYA DIKA'S YOUTUBE CHANNEL

*Analisis Strategi Ketidaksantunan dalam Podcast Misteri Perkemahan
Terlarang di Kanal Youtube Raditya Dika*

Mohammad Aldo Firmansyah, aldofirmansyah140402@gmail.com

Indra Tjahyadi, indratjahyadi@upm.ac.id

Rasyidah Nur Aisyah, rasyidahnuraisyah@upm.ac.id

^{1,2,3} Fakultas Sastra dan Filsafat

Universitas Panca Marga Probolinggo

Corresponding Author: Mohammad Aldo Firmansyah, aldofirmansyah140402@gmail.com

Abstract

YouTube is one of the popular applications used in society. Many people use YouTube for entertainment and information. Many channels are of interest to YouTube users. One of them is a podcast. The podcast is one of the events that involves conversations between two to more people guided by the host. The language used in podcasts is free and not bound by rules. So that users have freedom in language. One of the famous podcasts is Raditya Dika's YouTube channel. Raditya Dika started the channel in 2007, which has 10.6 million followers. With the freedom of language in podcasts, the researcher is interested in examining the conversations that occur when choosing the object of Raditya Dika's podcast, *Misteri Perkemahan Terlarang*, featuring guest stars Wahid and Nayla. The researcher examined the language impoliteness of Culpaper used in the Raditya Dika YouTube channel podcast with several types of impoliteness, including bald on record impoliteness, negative impoliteness, positive impoliteness, withhold impoliteness, sarcasm, and mock impoliteness. This research used a qualitative descriptive approach to analyze the impoliteness. The research was conducted by watching videos, then transcribing the conversations that took place, and finally analyzing the data that was found, which is included in the types of impoliteness. After obtaining the results of the data, this research validated the data with the support of books, journals, and experts in the strategy of impoliteness. Four data points were found that were relevant to this type of impoliteness. A total of eight impoliteness strategies were spoken, including 1 data point on the impoliteness of pleasantries, 3 data points on negative impoliteness, 3 data points on positive impoliteness, and 1 data point on the politeness of sarcasm and mock.

Keywords: YouTube; Podcast; Impoliteness strategy

Abstrak

YouTube merupakan salah satu aplikasi populer yang digunakan di masyarakat. Banyak orang menggunakan YouTube untuk hiburan dan informasi. Banyak kanal yang diminati pengguna YouTube. Salah satunya adalah podcast. Podcast merupakan salah satu acara yang melibatkan percakapan antara dua orang hingga lebih yang dipandu oleh pembawa acara. Bahasa yang digunakan dalam podcast bersifat bebas dan tidak terikat aturan. Sehingga pengguna memiliki kebebasan dalam berbahasa. Salah satu podcast yang terkenal adalah kanal YouTube Raditya Dika. Raditya Dika memulai kanal tersebut pada tahun 2007, yang memiliki 10,6 juta pengikut. Dengan adanya kebebasan berbahasa dalam podcast, peneliti tertarik untuk meneliti percakapan yang

terjadi ketika memilih objek podcast Raditya Dika, Misteri Perkemahan Terlarang, yang menampilkan bintang tamu Wahid dan Nayla. Peneliti mengkaji ketidaksantunan berbahasa Culpaper yang digunakan dalam podcast kanal YouTube Raditya Dika dengan beberapa jenis ketidaksantunan, meliputi ketidaksantunan bald on record, ketidaksantunan negatif, ketidaksantunan positif, ketidaksantunan withhold, sarkasme, dan ketidaksantunan mock. Penelitian ini menggunakan pendekatan deskriptif kualitatif untuk menganalisis ketidaksantunan tersebut. Penelitian dilakukan dengan menonton video, kemudian melakukan transkripsi percakapan yang terjadi, dan terakhir menganalisis data yang ditemukan, yang termasuk dalam jenis-jenis ketidaksantunan. Setelah memperoleh hasil data, penelitian ini melakukan validasi data dengan dukungan buku, jurnal, dan pakar di bidang strategi ketidaksantunan. Ditemukan empat titik data yang relevan dengan jenis ketidaksantunan ini. Sebanyak delapan strategi ketidaksantunan dituturkan, meliputi 1 titik data ketidaksantunan basa-basi, 3 titik data ketidaksantunan negatif, 3 titik data ketidaksantunan positif, dan 1 titik data kesantunan sarkasme dan mock.

Kata Kunci: youtube, podcast, strategi ketidaksantunan

Introduction

Language is a human communication system expressed in written expression or a series of sounds organized into smaller units such as words, sentences, and morphemes. According to the Languages of the World, approximately 7.168 languages are spoken globally. English has the largest number of speakers, a total of 1.5 billion individuals, followed by Mandarin, which has around 1.1 billion speakers. Language is one of the most important communication systems in people's lives because it comprises a system of sound symbols that individuals use to communicate, cooperate, interact, and identify themselves. Language, society, and culture closely relate to and support one another. Language has always existed in society. Language is part of culture, but some consider it a cultural marker. These opinions certainly have different bases (Albaburrahim, 2019).

The existence of language can build the identity of a group. Humans are a component of society who use language as an identity to indicate that they are members of a certain group (Rismaya et al., 2022). Language and communication have a very close relationship, namely as a tool or medium for communication used by humans in interacting with each other. With this, language becomes the main thing in communication. Speakers and listeners need language skills to understand the content of speech during the communication process (Mailani et al., 2022).

Two categories of language functions are general and specific. In language literature, the general functions of language as a tool to express oneself or express feelings, speakers use it to communicate feelings, concepts, intentions, and images. Language is a tool that speakers can use to express the thoughts and feelings of speakers (Kusumawati & Misnawi, 2024). Furthermore, it functions as a facilitator of the exchange of intentions, creates feelings, and communication is a further consequence of expression. Language as a means of communication means putting. The reader or listener is at the center of one's attention. Language is

considered communicative because it is general. Language is also a tool for social adaptation and integration, the person depends on the situation and conditions when adapting to their social environment.

Informal language is used when speaking with friends, and formal language is used when speaking with parents or respected individuals. Mastering the language of a place makes it easier for someone to blend in and adjust. The next language is also a means of social control; it can be applied to oneself and society as a whole (Nurfarhana et al., 2019). Examples include textbooks, religious lectures, scientific orations, participating in discussions, and promoting social services. One example of how language can serve as a very convenient tool of social control is as a tool to reduce anger. Meanwhile, the specific functions of language are to develop bonds in daily interactions, realize art (literary language that can be used to express feelings through the medium of art, such as verse, poetry, prose, etc), and sometimes use language that has a denotation or implied meaning.

The reader must understand the language well to understand the meaning the reader wants. Language also functions as a study of ancient languages. Communication is the process of conveying information or messages from one person to another through certain media or means. Communication can include information, ideas, feelings, and perspectives between individuals or groups.

Humans in their lives are never separated from communication. This is the most important part of every human activity. Cherry (1964) states that communication is a way to create social units from individuals by using language or signs. Therefore, the various rules are used to achieve the goal. Communication occurs not only through words but also through interactions, such as smiling and nodding the head, which shows shared interests, attitudes, and feelings (Pohan & Fitria, 2021). Communication influences everyday life. Through communication, humans can form bonds with new people know. Communication aims to achieve understanding and be able to interact with each other as social creatures (Fitri et al., 2024) apart from this, communication can create and maintain meaningful social relationships. Johnson (1981), communication can form a person's identity or identity through communication between social beings. Communication is divided into direct and indirect communication.

Direct communication is the transmission of information, whether thoughts or feelings, which is conveyed directly by meeting face-to-face between the speaker and listener. This communication is the most effective thing in communicating because with this, a speaker immediately knows the response of the listener. Meanwhile, indirect communication is the delivery of information, either through thoughts or feelings from a speaker to a listener, indirectly or using media. Indirect communication usually occurs in certain texts, diction, and language styles, such as in literary works. Sign communication is found in scouts, namely the Morse and semaphore symbols used to communicate (Inderasari et al.,

2020). Indirect communication is often said to be ineffective because a speaker cannot receive a direct response from a listener.

Bahasa Indonesia is the official and national language of the Republic of Indonesia. Indonesians use this language in their daily lives to communicate and convey their thoughts, feelings, and creations. *Bahasa Indonesia* was declared as the official language on August 18, 1945, because at that time the 1945 Constitution was ratified as the Constitution of the Republic of Indonesia, and the 1945 Constitution states that the state language is Indonesian as stated in article XV, section 36. It was originally known as Malay, but then in 1926, it was officially changed to Indonesian.

In addition to *Bahasa Indonesia*, other languages can be found on social media. The characteristics of social media language are informal, slang, and many words and phrases are abbreviated. In the current era, many people use social media to get information about various things. The use of social media is changing the way people spread news. Today's social media users use it to share the latest news and events rather than just providing personal information. Someone seems to be competing to share interesting things quickly (Evanne, 2021). Kepios Advisory Firm (2023) analyzed 5.17 billion active social media users. One of the most frequently used social media sites is YouTube, with 2.49 billion active users as of January 2024. YouTube is very popular throughout the world, with users of all ages. People who use YouTube can upload videos, search for videos, view videos, and talk about various things. Those who like songs can view and share music video clips without paying (Rasman, 2021).

One of these digital media is through the YouTube application. The term podcast originates from combining the words "iPod," which is a digital music player device, and "broadcast," which means broadcast. Podcasts, according to the Oxford Dictionary, are digital audio files that can be accessed via the Internet and can be downloaded to mobile devices or computers by subscribers who have subscribed or not subscribed. Podcasts are useful for those who enjoy them, such as being a source of creative information, increasing understanding of a problem, and encouraging creativity, and are widely used by educators in the current millennial era as creative teaching tools and materials, and are also used to encourage students to think creatively and critically (Permata & Nugraha, 2022). Various discussion topics are included in the podcast program, such as culture, education, business, technology, news, and other discussions that are currently hot topics of conversation.

Two thousand and twenty-three was the beginning of the emergence of podcasts, which were introduced by Dave Winner, who was a software developer who created the RRS 2.0 format, which was in the form of audio and distributed automatically. Then it was developed by Adam Curry, who is a former *VJ at MTV*, by creating a program called "Daily Source Code" in 2004. Meanwhile, in Indonesia, the first pioneer in starting a podcast was Andrian Qolbi, entitled *Early*

Sunday, which started in 2016. Apart from that, there was Iqbal Hariadi with Podcast *Subjective* (2015), then followed by Rane Hafield, who worked on the podcast *Suarane* (2017). According to the online page Viva Co.id, Raditya Dika started his career with the desire to write his daily notes on his blog. Raditya Dika won the Indonesian Blog Award and also received the 2009 Online Inspiring Award from Indosat. Raditya Dika tried something new, namely becoming a YouTuber, which started on June 29th, 2007. Raditya Dika, on his YouTube channel, shares videos of his daily activities with his wife and children. Then Raditya Dika created horror podcast content entitled "Paranormal Experience". From this, Raditya Dika has developed his podcast content until now. Currently, Raditya Dika's YouTube channel has 10.5 million subscribers, and one video view can reach more than 1 million viewers. One of the interesting topics is discussing the forbidden camp, which caused mass possession in 2016. The podcast entitled *Misteri Perkemahan Terlarang* was able to attract YouTube users to listen to the podcast on Raditya Dika's YouTube channel. With more than 1 million views and 27 thousand likes. Raditya Dika invited one of the speakers, named Wahid Nurrokhim. In the podcast activity, Wahid said started in the world of writing in 2019, his wrote were shared via the X application by discussing the KKN events experienced by Wahid. Then Wahid wrote the story of the forbidden camp that occurred in Yogyakarta in 2016. Wahid told stories about real events experienced by his sources and events during the filming process.

This incident was experienced by students from SMA 1 Sayegan Yogyakarta who were carrying out camping activities. Wahid got the story from someone Wahid met at a hangout. The aim of holding this camp was to teach students to survive in the wild and to train, in possession incident was experienced by SMA 1 Sayegan Yogyakarta students during a camp activity in Bantul. Wahid in the podcast from Raditya Dika said that the trance had occurred when the students arrived at the campsite for teamwork. SMA 1 Sayegan Yogyakarta carried out camping activities at the Putu Bajuri Bembem campground, Trimulyo, Bantul. 250 students are participating in the camp from class 1 for 3 days. The most unique thing in this activity was that every year the location of the camp cannot be the same, in the sense that if that year the camp location is in the west, then in the following year the location must change direction, namely east, south, or north. This has been a rule determined from the past until now.

It is what makes the podcast activity unique. Because a speaker is free to convey the information conveyed by the speaker. This makes the researcher interested in examining the language in podcast conversations studied with pragmatic science, namely Impoliteness and politeness. There is previous research that examines this. Previous research entitled "*Politeness and Impoliteness Strategies in Sundanese Language Podcasts on the YouTube channel Ridwan Remin*" by Islami (2024) Examines the use of impoliteness and politeness in the Sundanese language on YouTube, Ridwan Remin.

The study looks at 275 found and shows how these strategies aid communication and sustain relationships within the art world. In particular, the found show how important it is to use language strategically to establish productive and harmonious relationships in both the professional and personal worlds, especially on new media platforms such as podcasts. The second study, entitled "*Kesantunan berbahasa dalam podcast Habib Ja'far dan Winona: Tinjauan pragmatik*" by Trisia (2024) discusses the Politeness of the sentence delivered by Habib Ja'far. Geoffrey Leech's theory is used to analyze language politeness in Habib Jafar and Winona's speech. This research uses descriptive qualitative methods of listening and recording. The data in this research is in the form of Habib Jafar and Winona's speech as sources, then classified in the form of language politeness. The results showed that there are several types of language politeness compliance, namely tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim.

The third study, "Language Politeness Strategies in Podcast Meaningful Talk and Its Relevance to Indonesian Language Learning" by Alfarobby & Suhartono (2023), examined politeness in podcasts relevant to Indonesian language learning. The study was to show the politeness tactics used by Brown and Levinson in the Meaningful Conversation Podcast and how they are applied to Indonesian language teaching in junior high school. According to Brown and Levinson, the language politeness technique is the theory used to solve the problem in this study. To use words politely, use the politeness approach. Brown and Levinson provide several formulas regarding the concepts of positive face, negative face, and face-threatening actions. These formulas include the direct method (on-record), pleasantries (off-record), and positive and negative politeness. The researcher chose to study the use of pragmatics. Pragmatics is a branch of linguistics that studies the external structure of language, namely how linguistic units are used in communication. Pragmatics is divided into several sciences, one of which is impoliteness. The impoliteness strategies are ways of speaking that offend someone's face, identity, or rights. Some examples of incivility strategies are Bald on record impoliteness, Multiple impoliteness, and Affective impoliteness. This research is different from previous studies because it focuses on analyzing the strategy of impoliteness in speech on podcasts.

This study used the theoretical framework to analyze the data obtained. Furthermore, the researcher classified the impoliteness strategies into several categories, including bald on record impoliteness, negative impoliteness, and positive impoliteness. This classification aims to deepen the understanding of the phenomenon of impoliteness in verbal communication on podcasts. This classification aimed to deepen the understanding of the phenomenon of impoliteness in verbal communication on podcasts and contribute to the development of the theory of impoliteness in linguistics. There are previous studies that have conducted research on the impoliteness of language in podcasts

worthy of research and study (Beden & Rosly, 2022; Kadri et al., 2021; Salimi & Mortazavi, 2024). The main goal to find out the classification of sentences spoken in podcasts. This study examined the use of language in Raditya Dika's podcast, with a focus on examining impoliteness. This research explained polite speech used when communicating. Therefore, this research was titled Analysis of Impoliteness of Strategy in the Podcast *Misteri Perkemahan Terlarang* on Raditya Dika's YouTube channel.

Method

In collected research data, skillful listening and involvement techniques the technique is carried out by the involved researcher in collecting data in the field. The researcher participated in listening to the data presented and was also involved in the conversation. In this activity, the researcher paid attention to the language conveyed by the source, which contains concrete data. It is said to be active if it participates in speaking up in the dialogue or conversation process, and it is said to be receptive if the researcher just silently listens to what the resource person has to say (Sudaryanto, 2015).

This research used indirect observation techniques. Indirect observation aims to listen without directly contributing. Listening to audio and video is one way to study it (Wulandari et al., 2021). The researcher use several indirect observation techniques, including notes, listening, and data analysis techniques. Notes are used to review the data found. The Researcher first listened to the video, which was the subject of the study, from beginning to end. The researcher conducted an analysis based on a video from Indonesian YouTuber Raditya Dika's YouTube channel entitled Analysis of Impoliteness Strategy in a podcast *Misteri Perkemahan Terlarang* on Raditya Dika's YouTube channel. Then, the notes are used after listening to the speech delivered, and the researcher recorded the data in the transcript of the conversation in the podcast. Then the last researcher used data analysis techniques to examine the data using a predetermined theory.

Organizing data means classifying it into themes, patterns, or categories according to purpose and looking for patterns or themes to make sense of them. A process known as data analysis. This organization of data is very important for research, theses, articles, and other similar issues. (Sutriani & Octaviani, 2019). Data analysis techniques were an important part of the research. Qualitative research can be carried out using content analysis, narrative analysis, discourse analysis, componential analysis, and qualitative descriptive analysis. This analysis aimed to provide data that is concrete and true. The data analysis process was carried out continuously, starting with reviewing all available data from various sources, namely interviews and observations that have been written down in field notes, documents, and so on, until concluding. The researcher steps in to collect the data as follows:

1. Watching

First, the author watched the video podcast on the YouTube channel of Raditya Dika, which is used as the object of research twice. The first time the author watched the video was to find out the contents of the discussion of the video podcast *Misteri perkemahan terlarang* on the Raditya Dika YouTube channel. then the author watched the video a second time to record the contents of the video podcast.

2. Transcribing

Once the data has been found and selected, transcription is a fundamental stage on the way to interpretation. Therefore, the speech data collected from the observation is written down in the form of a transcription. This stage is carried out to facilitate researchers in analyzing the impoliteness in the podcast of Raditya Dika.

3. Notes

The note technique is a technique used to record data that has been collected from the results of the reading technique or by recording events that have passed, and selecting data according to what is needed. The first step is to mark the data obtained from the documentation results, then identify the data that is under the problem, and finally record the data that is collected by the research.

4. Analyze data

Data analysis is the process of systematically searching and compiling data obtained from the results of the note-taking technique. The data analysis technique was carried out by describing and recording the data that has been determined by examining an object. The purpose of this descriptive research is to make descriptions and accurate facts, characteristics, and relationships between the phenomena studied. The data analysis technique consisted of the steps taken to arrive at the answer to the problem. The stages that researcher go through in research are:

1. Data collection, namely, the researcher writing data contained in Raditya Dika's podcast, *Misteri Perkemahan Terlarang*, on Raditya Dika's YouTube channel.
2. Presentation of data, namely the division of data obtained earlier and then divided according to the type of impoliteness that exists.
3. Conclusion, namely making conclusions from the data that has been obtained at the beginning and end of the study.

Discussion and Result

a) Bald on Record Impoliteness

Bald on record impoliteness is a form of face-threatening speech act delivered directly and without intermediaries, where communication is done in an assertive, clear manner, and without hiding the speaker's intent or purpose (Acheampong & Kwarteng, 2021). This study found data that goes into bald on record contained in the following sentence.

Wahid: Iya memang buku catatan gua bang

Radit: **Anjir lu!** Coba lihat lihat bro kayak jurnal gitu

Context: Wahid wrote his story in a book, and then Radit borrowed the

book but wrote an inappropriate sentence about Wahid.

(13:29--13:31)

The speech that occurs in the interaction between Radit and Wahid can be categorized as the implementation of the bald on record impoliteness strategy. In this case, Radit acts as the speaker, while Wahid acts as the listener. This strategy is reflected in the bolded utterance, *Anjir Lu*, which is a form of direct expression. This speech event occurred when Wahid handed over the book to Radit. When Radit saw the contents of the book, Radit was surprised and unceremoniously uttered swear words to Wahid. In this context, the utterance reflected the use of language that is direct and does not care about potential threats or Wahid's self-esteem as a listener.

According to Viklous, (2022) the word *Anjir* used by Radit is an absorption that is often used by speakers from Gen-Z, who were born around 1995 to 2010 and above. In use, the word *Anjir* means *anjing (dog)* and is often interpreted as a slur or expression of surprise. This showed that the use of the word is not only abusive but also a linguistic phenomenon that develops in certain social groups, especially among the younger generation. Thus, the utterance *Anjir Lu* spoken by Radit in the situation can be categorized as a speech act that belongs to the bald-on-record impoliteness strategy type. In this context, Radit chose to express his feelings directly and without any attempt to defuse or mitigate the impact of his utterance, even though he was aware that the expression could threaten or undermine Wahid's self-esteem as a listener. This illustrates the blatant nature of impoliteness without any attempt to maintain politeness in communication.

b) Negative Impoliteness

Negative impoliteness is one of the communication strategies used to attack or damage the social image of the interlocutor negatively (Acheampong & Kwarteng, 2021). In this study, three data points were found that contained negative impoliteness, including:

Wahid: Ini aku baru kali ini bang, orang apa merinding sampai kaki itu

baru kali ini

Nayla: Itu jangan-jangan ada yang ini

Radit: **Enggak-enggak usah enggak usah ditambah-tambahin Nayla.** Oke jadi ini film akan tayang tanggal 10 Oktober 2024 betul ya

Context: Radit speaks about the story from Nayla, then Nayla scares Radit.

(01:01:59--01:02:10)

In this conversation, the researcher can find the phenomenon of impoliteness in the form of applying a negative impoliteness strategy with a scare sub-strategy. The impoliteness is done by Nayla as the speaker to Radit as the listener. The utterance that reflects the negative impoliteness strategy with the sub-strategy of scaring is found in the bolded sentence, namely *Enggak-enggak usah enggak usah ditambah-tambahin Nayla*. In this speech, Nayla explicitly tried to scare Radit by associating the situation that Radit might experience with scary things, as well as trying to associate it with something horrific. This is done to create fear in Radit.

In response to the utterance, Radit then revealed *usah enggak usah ditambah-tambahin Nayla*, which showed that Radit felt uncomfortable and tried to avoid adding more scary stories from Nayla. In this context, Radit used the word *Enggak-enggak*, which is a nonstandard form of the word *not*, the meaning in the *Kamus Besar Bahasa Indonesia* (KBBI), which means rejection or cancellation of something. In addition, the word *ditambah-tambahin* used by Radit, according to *Wikikamus*, is a verb form that gets the affixes *di-* and *i*, which means to make something more or excessive. Thus, this interaction can be categorized as the use of an impoliteness strategy with the sub-strategy of scaring, where the speaker (Nayla) uses a way that is threatening or stimulates fear in the listener (Radit) through associations with scary things, while the listener (Radit)

shows a reaction by rejecting the effort. This reflects how impoliteness is used in conversation to influence or change the emotional state of the interlocutor.

Radit: Sedih memang, tiba-tiba lagi shooting diingetin ada skripsi memang lumayan sedih sih, dosen pembimbingnya sombong pula lagi diajak ketemu susah ya kan

Wahid: Bener sok-sokan sibuk

Radit: **Oh itu dari hati personal kayaknya sih.** Oke wah ini seru banget pembicaraan kita enggak berasa, ya udah-udah lama juga kita ngobrol nih dan gua beneran gua enggak bohong, gua beneran merinding dan tapi sampai kaki tuh aneh juga sih

Context: The speech event occurred when Radit made a joke about how difficult it was to meet the lecturer during the guidance and agreed with Wahid.

(01:01:27--01:01:40)

In the conversation, the researcher can find the phenomenon of impoliteness that uses a negative impoliteness strategy with an accusatory sub-strategy. In this interaction, Radit acts as the speaker, while Wahid is the listener. The utterance that illustrates the use of negative impoliteness strategies with the accusatory sub-strategy is found in the bolded sentence, namely *Oh itu dari hati pribadi kayaknya sih* in the utterance, Radit implicitly accuses Wahid that Wahid's speech comes from a sincere and serious personal feeling, although Wahid may be joking.

The word *kayaknya* in the sentence, according to *Hipwee*, means *mungkin* which indicates uncertainty or the possibility of something happening, but not certain. This indicates that Radit considers Wahid's words as something that might come from the heart, although he is not entirely sure. In addition, the word *sih* according to *Romelteamedia*, is used to add affirmation to a sentence or to show uncertainty and is often used in the context of satire. The use of the word *sih* gives a nuance of satire that strengthens Radit's accusation against Wahid that the speech is more serious than Wahid intended. Thus, in this context, although Wahid intended to joke with Radit, Radit responded in a way that showed that he took the remark as something serious and came from Wahid's heart. This makes Radit's speech fall into the category of impoliteness with the accusatory sub-strategy, where Radit indirectly accuses Wahid of saying something with

seriousness that Wahid did not mean. This phenomenon shows how impoliteness can occur in communication when there are different perceptions between speakers and listeners regarding the intent or intention of an utterance.

Radit: Hari ini akan seru banget karena gua kedatangan ada dua orang nih, Yang satu seorang penulis, satu adalah seorang pemain film Kita akan ngomongin soal kemmah terlarang

Wahid: Kemah Bang kemah

Nayla: **Kemah (sambil tertawa)**

Context: In the course of the aforementioned dialogue, which transpired between Wahid, Nayla, and Radit, a mispronunciation occurred, which elicited a humorous response from Nayla.

(0:06--0:10)

In the given conversation, an impoliteness phenomenon was found that can be analyzed as the use of positive impoliteness strategies with the sub-strategy of mocking. This impoliteness appears in the interaction between Nayla as the listener and Radit and Wahid as speakers. The positive impoliteness strategy, which involves the act of mocking speech partners, is reflected in the bolded utterance, namely *Kemah*, spoken by Radit while laughing.

According to *Kamus Besar Bahasa Indonesia* (KBBI), the word *Kemah* refers to an emergency shelter that is usually in the form of a tent with ends that touch the ground, made of materials such as tarpaulins and similar materials. In the context of this conversation, Radit uttered the word *Kemah* in a way that was not appropriate or as expected, indicating an accident or mistake in the use of the word.

However, Nayla responded to Radit's speech by laughing, which showed that she was laughing at the inaccurate use of the word. This act of laughing can be interpreted as a form of ridicule towards Radit, which reflects the use of positive impoliteness strategies. This mockery aimed to demean or make Radit feel uncomfortable because of his language mistake, although it may not be intended to harm him directly.

Based on this analysis, it can be concluded that Nayla's action in responding to Radit's speech is a form of positive disrespect with the mocking sub-strategy. In this case, Nayla used laughter as a form of satire or mockery that highlights Radit's mistakes, which can lower Radit's social image or self-esteem in the interaction.

This phenomenon reflects how impoliteness can appear in conversation, especially in the form of insinuations that mock and demean speech partners.

c) Positive Impoliteness

Positive incivility strategies refer to the way a person violates politeness norms to attack, belittle, or demean someone. In this case, the violation of politeness standards is done through a variety of actions that can include unsympathetic attitudes, disregard for others' feelings or needs, as well as showing disinterest in the interaction. In addition, the use of inappropriate or rude words is also part of the positive incivility strategy, where speakers deliberately choose words or expressions that can offend or damage the interlocutor's self-image (Acheampong & Kwarteng, 2021).

Radit: Diapain yang kesurupan itu?

Wahid: Ya kita kita ungsikan

Radit: **Kita ungsikan supaya tidak berisik**

Context: Speech events took place when Wahid told about the trance that occurred on the set and then responded to Radit.

(31:55--31:57)

In this speech, we can find the phenomenon of impoliteness in the form of the use of positive impoliteness strategies with unsympathetic sub-strategies. This strategy is reflected in the bolded utterance, namely *Kita ungsikan supaya tidak berisik* this speech, Radit showed his unsympathy towards the situation that was happening, namely when Wahid told the experience of an individual who was possessed on the set. Wahid explained that he evacuated the person, but Radit gave a response that did not show empathy, by revealing that the evacuation was done solely to avoid noise. Positive impoliteness with an unsympathetic sub-strategy in this case is shown through Radit's attitude, which does not pay attention to or respect the feelings of others. Wahid tried to recount an experience that was not only strange but also potentially stressful, but the response given by Radit focused more on practical and efficient reasons, namely to reduce noise, without paying attention to the emotional or psychological context of the situation. This action can be considered a form of impoliteness, as Radit shows no concern for Wahid's feelings or the individuals involved in the incident.

Based on this analysis, it can be concluded that Radit's speech falls into the category of positive impoliteness with the unsympathetic sub-strategy. By giving a response that seems cold and unempathetic, Radit risks denigrating Wahid's experience and ignoring the situation that was described. This reflects how impoliteness strategies can affect the quality of social interactions and relationships between individuals, especially when empathy and attention to the feelings of the interlocutor are ignored.

Wahid: Dan itu baru, apa istilahnya bang, baru enggak busuk itu dia ngomong gini seingatku, dia ngomong ke aku bahwasannya, mas ini tuh telur ini baru enggak busuk. Ketika aku di dalam hati itu aku ngomong gini, kalau intinya ngomong sama siapapun sosok yang ada di sekitar dia intinya kalau mau makan bareng ayo gitu.

Radit: **Anjir males banget**

Context: This moment occurs when Wahid tells a story about his friend who cooks rotten eggs even though the boiled eggs are still new and egg-type eggs. This conversation occurs between Wahid, the speaker, and Radit, the listener.

(51:52--52:14)

In the conversation, there is a phenomenon of impoliteness manifested in the use of positive impoliteness strategies with the sub-strategy of disinterest. This phenomenon can be found in the speech uttered by Radit as a listener, who interacts with Wahid as a speaker. The utterance that reflects positive disrespect with the sub-strategy of disinterest is found in the bolded sentence, namely *Anjir males banget*.

In this speech, Radit showed disinterest in the story told by Wahid. Wahid said that his friend ate a rotten egg because of the interference of supernatural creatures and asked the supernatural creatures to eat the egg together. However, Radit responds by saying *Anjir males banget* which shows that Radit feels bored, uninterested, or even dismissive of the story being told. According to Yulianti (Detik.com), the word *Anjir* is used as a colloquial swear word meaning dog, which serves to express feelings of surprise or displeasure.

The word dog has a negative meaning when it is used in swearing. this happened early on during the VOC (Vereenigde Oostindische Compagnie)

colonial period. Dutch society often dehumanized the indigenous population by likening them to animals, such as dogs. Meanwhile, according to Typoonline, the word *Males* refers to a dislike or disinterest in something and is a nonstandard word that means very or excessively. The combination of these words reflects a clear attitude of disinterest, where Radit shows that he feels lazy or uninterested in the topic being discussed. Based on this analysis, it can be concluded that Radit's speech falls into the category of positive impoliteness with the disinterest sub-strategy. By using expressions that show indifference or laziness towards Wahid's story, Radit indirectly ignores the feelings or importance of the information being shared. This reflects how positive impoliteness, through disinterest or apathy, can ruin the flow of conversation and create emotional distance between speakers and listeners, which impacts the quality of social interaction.

Radit: Makanya gua males banget. Oke terus ini cewek ada, ceweknya rambut panjang rambut. ada mukanya enggak kelihatan enggak? mukanya joget gemoy atau

Nayla: **Joget gemoy?**

Radit: **Lu datang ke sana?**

Wahid: Iya datang

Context: In this conversation, there was a conversation between Radit, Nayla, and Wahid. Radit discusses the female ghost sighting caught on camera by Wahid.

(39:44--39:48)

In the context of pragmatic analysis, the phenomenon of positive impoliteness that occurs in this interaction shows the use of the ignoring sub-strategy, which reflects the power dynamics in interpersonal communication. In the interaction, Radit acts as the main speaker, while Nayla and Wahid act as listeners, who are involved in an unequal conversation structure. The bolded sentence, *Lu datang kesana?* It is a clear example of the application of the ignoring sub-strategy, where Radit deliberately ignores Nayla's question. *Joget gemoy?* and shifts the focus of the conversation by asking Wahid a question.

According to *Kamus Besar Bahasa Indonesia* (KBBI), the meaning of the word *joget* means dance, while the word *gemoy*, according to Tempo.co, is slang in Indonesian and comes from the word *gemas*, which means something cute or funny. In this context, the occurrence of Neglect can be understood as a form of deliberate social neglect, which not only serves to marginalize Nayla's role in the

conversation but also reflects the inequality in the division of roles among the communication participants. In this case, Radit uses his power in the conversation to dominate the discussion and negate Nayla's opportunity to play an active role as a conversation partner.

d) Sarcasm or Mock Impoliteness

Sarcasm, or mocking impoliteness, is a tactic of impoliteness that is applied by conveying a message insincerely, pretending, or just appearing polite on the surface (Acheampong & Kwarteng, 2021). In this study, one piece of data was found that has a sarcasm meaning in the sentence.

Radit: Sedih memang, tiba-tiba lagi shooting di ingetin ada skripsi memang lumayan sedih sih, dosen pembimbingnya sombong pula lagi diajak ketemu susah ya kan

Wahid: **Bener sok-sokan sibuk**

Context: Radit and Wahid are engaged in this dialogue. Radit makes a sarcastic remark, to which Wahid responds.

(01:01:27--01:01:40)

The conversation involved Radit as the speaker and Wahid as the listener, where the impoliteness was identified in the sentence uttered by Wahid, namely *Bener sok-sokan sibuk*. Based on the *Kamus Besar Bahasa Indonesia* (KBBI), the word *bener* is the absorption of the word *benar*, which refers to a situation that is by reality or should be. Meanwhile, the phrase *sok-sokan*, according to Wikikamus, is a repetition of the word *sok*, which means acting or pretending to be capable. In addition, the word *sibuk* in the Oxford Dictionary refers to a state that shows a lot of work or activity being done.

This phenomenon of impoliteness arose after Radit expressed his sadness regarding the filming time, which reminded Wahid of the difficulties in doing his thesis, especially because the lecturer was difficult to meet. In response, Wahid replied to Radit's statement with a sarcastic sentence. The sentence uttered by Wahid can be categorized as a form of impoliteness in the form of sarcasm, given the nature of the sentence that implies satire or belittlement of Radit's feelings.

Research findings are the result of a scientific investigation process that aims to answer previously formulated research questions. These results are obtained through systematic stages, including comprehensive data collection, careful data analysis, and interpretations carried out critically and methodologically. The

findings are objective and scientifically justifiable, as based on valid and reliable empirical data, thus providing a strong foundation for the research conclusions.

In this study, the content of conversations in Raditya Dika's podcast aired through the YouTube platform was analyzed, especially in the episode entitled *Misteri Perkemahan Terlarang*. The results of the analysis show that four types of linguistic impoliteness appear in the speech of the participants in the podcast. The types of impoliteness identified include: (1) one data that contains indications of impoliteness in the form of bald on record impoliteness, (2) three data that reflect a form of negative impoliteness, (3) three data that represent positive impoliteness, and (4) one data that contains elements of sarcasm or mocking impoliteness.

The findings make an important contribution to understanding the dynamics of language use in digital communication media, particularly in entertainment contexts such as podcasts. The various forms of impoliteness identified reflect how participants interact and build social relations by using certain communication strategies, which in some cases deviate from the norms of language politeness. Therefore, the results of this study not only illustrate the variation of forms of impoliteness but also reveal the pragmatic context and social function of impolite speech acts in digital discourse.

Table of Data findings

No	Kind of Impoliteness Strategy	Total
1.	Bald on Record Impoliteness	1 data
2.	Negative Impoliteness	3 data
3.	Positive Impoliteness	3 data
4.	Sarcasm or Mock Impoliteness	1 data
5.	Withhold Impoliteness	-

The results of the analysis show that there are four types of incivility strategies identified in Raditya Dika's podcast. The four strategies consist of one incivility data point with the type of bald on record, three negative incivility data points, three positive incivility data points, and one incivility data point in the form of sarcasm or ridicule. The use of incivility in Raditya Dika's podcast has quite distinctive characteristics and can distinguish it from the language style in other podcasts.

Conclusion

The researcher utilized the YouTube platform as the main data source due to its high popularity among internet users. In this context, the researcher set

Raditya Dika's YouTube channel as the object of research. The channel has been active since June 29, 2007, and has an average number of views of around one million per video, with a total subscriber base of 10.6 million accounts. The video used as the focus of analysis is titled *Misteri perkemahan terlarang*, which was uploaded on September 20, 2024. This video has been watched by 1.1 million users and received 30 thousand likes.

Based on the research that has been done and analysis of the results and the classification, it can be concluded that the speech that occurs on the Raditya Dika YouTube channel podcast entitled *Misteri perkemahan terlarang*, conducted by Raditya Dika, Wadid, and Nayla, there are speech violations of language politeness that occur during the podcast conversation process between the listener and the speaker. Of the 5 types of impoliteness strategies, 4 are found to be relevant to the data. A total of 8 data points of impoliteness are carried out, including 1 data Bald on Record Impoliteness, 3 data Negative Impoliteness, 3 data Positive Impoliteness, and 1 data Sarcasm or Mock Impoliteness.

Bibliography

- Acheampong, D. O., & Kwarteng, M. (2021). *Pragmatic Analysis of Impoliteness in Selected Ghanaian Social Interactions*. 3(3), 32–40.
<https://doi.org/10.32996/jeltal>
- Afwiyah, I. (2023). Analisis Teori Tindak Tutur Dalam Podcast Raditya Dika Yang Berjudul “ Yang Lebih Nakutin Dari Kegagalan.” *SABDA : Jurnal Sastra Dan Bahasa*, 2(2), 176–189.
- Albaburrahim. (2019). *pengantar Bahasa Indonesia Untuk Akademik* (M. A. H. Ainul Haq Nawawi (ed.); 1st ed.). CV. Madza Media.
- Alias, A., & Yahaya, M. Q. A. (2019). Impoliteness Strategies Used By Malaysian Netizens in Response To the Music Videos of Drag Queens. *International Journal of Social Science Research*, 1(2), 44–59.
- Arham, M. (2024). Efektivitas Penggunaan YouTube Sebagai Media Pembelajaran. *Jurnal Konatif: Jurnal Ilmiah Pendidikan*, 2(1), 1–14.
<https://doi.org/10.62203/jkkip.v2i1.21>
- Baan, A. (2023). *Wacana Pragmatik* (M. P. Dr. Anastasia Baan (ed.); 1st ed.). Cakrawala Indonesia.
- Beden, S., & Rosly, N. J. (2022). Strategi ketidaksantunan Culpeper (1996) sebagai tanda keprihatinan netizen semasa penularan wabak Covid-19. *Jurnal Melayu Sedunia*, 5(1), 35–54.
- Culpeper, J. (1996). Towards an anatomy of impoliteness. *Journal of Pragmatics*, 25(3), 349–367. [https://doi.org/10.1016/0378-2166\(95\)00014-3](https://doi.org/10.1016/0378-2166(95)00014-3)
- Evanne, L. (2021). Pergeseran Komunikasi Media Lama Menuju Media Baru. *Komsospol*, 1(2), 75–81. <https://doi.org/10.47637/komsospol.v1i2.585>
- Fitri, A. T., Armelia, F. I., Sari, A. P., Septiara, Y. L., Azizah, D. S., Pramuzaky, Y.

- F., & Rumilah, S. (2024). kesantunan berbahasa dalam podcast Habib Jafar dan Winona: tinjauan pragmatik. *Konferensi Nasional Adab Dan Humaniora*, 1–23.
- Hammod, N. M. (2017). Impoliteness Strategies in English and Arabic Facebook Comments. *International Journal of Linguistics*, 9(5), 97. <https://doi.org/10.5296/ijl.v9i5.11895>
- Hasan, M. (2022). *Metode penelitian kualitatif* (muhammad hasan (ed.); 1st ed.). Tahta Media.
- Himmah, R., & Mulyono, D. D. (2021). Podcast Sebagai Media Suplemen Pembelajaran Jarak Jauh Di Era Pandemi. *JIKE: Jurnal Ilmu Komunikasi Efek*, 5(1), 25–36. <https://doi.org/10.32534/jike.v5i1.2323>
- Inderasari, E., Fadillah, R. L., & Tahe, P. (2020). Variasi Bahasa Slang Dalam Talkshow “Hitam Putih” Trans7. *LOA: Jurnal Ketatabahasaan Dan Kesusastraan*, 15(1), 11. <https://doi.org/10.26499/loa.v15i1.2253>
- Islami, H. N., Sudana, D., & Gunawan, W. (2024). Politeness and Impoliteness Strategies in Sundanese Language Podcasts on the YouTube Channel Ridwan Remin. *Retorika: Jurnal Ilmu Bahasa*, 10, 693–706.
- Kadri, H. K. Bin, Mohamed, R., Fatimah, S., Yahya, N., & Zaini, Z. (2021). Impoliteness Strategies Inflicted by Twitter Users: The Case of Interaction with Malaysian Royal Family. *E-Jurnal Bahasa Dan Linguistik (e-JBL)*, 3(2), 94–103. <https://doi.org/10.53840/ejbl.v3i2.87>
- Kinanti, I. G. A. P., & Bestari, M. Y. (2023). Impoliteness Strategies Dalam Cerita Anak Berbahasa Bali: Kajian Etnolinguistik. *Prosiding Seminar Nasional Bahasa Ibu (SNBI) XV*, 191–198.
- Kusumawati, H., & Misnawi. (2024). Bahasa Sebagai Media dalam Adaptasi Sosial Masyarakat Pendatang di Dusun Talangih Kecamatan Waru Pamekasan. *Institut Agama Islam Negeri Madura*, 135–140.
- Laila, D. (2020). Inovasi Perangkat Pembelajaran Menggunakan Aplikasi Podcast. *Prosiding Seminar Nasional PBSI-III, 2015*, 7–12. <http://digilib.unimed.ac.id/41213/1/Fulltext.pdf>
- Levinson, S. C. (1983). Pragmatics. In *Press Syndicate of the University of Cambridge* (1st ed.). Cambridge University Press. <https://doi.org/10.1093/oseo/instance.00076667>
- Mailani, O., Nuraeni, I., & Syakila, S. A. (2022). Bahasa Sebagai Alat Komunikasi Dalam Kehidupan Manusia. *Kampret Journal*, 1(1), 1–10. <https://doi.org/10.35335/kampret.v1i1.8>
- Maujud, F., & Sultan. (2019). *Pragmatik : Teori dan Analisis Makna Konteks dalam Bahasa* (M. P. Muhammad Nurman (ed.); 1st ed.).
- Mendio, D., & Valiant, V. (2021). Penyajian Konten Podcast Yang Berkualitas Pada Aplikasi Spotify (Studi Deskriptif Podcast “Plung”). *IKON Jurnal Ilmu Komunikasi*, 26(3), 247–263.
- Nurfarhana, A., Lestari, W. P., & Prasetyaningtyas, W. E. (2019). Bahasa Sebagai

- Kontrol Sosial Dalam Kehidupan. *Simposium Nasional Ilmiah*, 258–262.
<https://doi.org/10.30998/simponi.v0i0.536>
- Permata, E. L., & Nugraha, R. (2022). Tindak Tutur Ilokusi pada Podcast Najwa Shihab dan Maudy Ayunda serta Manfaatnya sebagai Modul Pidato Persuasif. *Jurnal Onoma: Pendidikan, Bahasa, Dan Sastra*, 8(2), 860–865.
<https://doi.org/10.30605/onoma.v8i2.2281>
- Pohan, D. D., & Fitria, U. S. (2021). jenis-jenis komunikasi. *Cybernetics: Journal Educational Research and Aocial Studies*, 2, 45–79.
<https://doi.org/10.1002/0471715220.ch3>
- Rachman, A., Hanla, Yochanan, Samanlangi, A. I., & Purnomo, H. (2024). Metode penelitian kuantitatif, Kualitatif Dan R&D. In Bambang Ismaya (Ed.), *Yogyakarta: CV. Pustaka Ilmu* (1st ed.). CV. Saba Jaya Publisher.
- Ramdhani, B. D., Pramujiono, A., & Indrayanti, T. (2023). Ketidaksantunan Berbahasa Indonesia Dalam Ilc Episode : “ Brigadir Yosua Sudah Diautopsi Ulang .” *Seminar Nasional Hasil Riset Dan Pengabdian*, 1123–1129.
- Rasman. (2021). Penggunaan Youtube Sebagai Media Pembelajaran Bahasa Inggris Pada Masa Pandemi Covid 19. *EDUTECH: Jurnal Inovasi Pendidikan Berbantuan Teknologi*, 1(2), 118–126.
<https://doi.org/10.51878/edutech.v1i2.442>
- Rismaya, Wahya, Rima, Wahya, Fahmy, & Lukman. (2022). Kata Bahasa Indonesia Penanda Register Twitter: Suatu Kajian Morfologi. *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 5(2), 511–526.
<https://doi.org/10.30872/diglosia.v5i2.411>
- Salimi, E. A., & Mortazavi, S. M. (2024). Impoliteness in Twitter Discourse: A Case Study of Replies To Donald Trump and Greta Thunberg. *Baltic Journal of English Language, Literature and Culture*, 14, 86–107.
<https://doi.org/10.22364/BJELLC.14.2024.06>
- Sari, A. F. (2020). Etika Komunikasi (menanamkan pemahaman etika komunikasi kepada mahasiswa. *Tanjak: Journal of Education and Teaching*, 1(2), 127–135. <https://doi.org/10.35961/tanjak.v1i2.152>
- Sudaryanto. (2015). *Metode Linguistik: Metode dan Aneka Teknik Analisis Bahasa*. universitas sanata dharma.
- Sugiyono. (2020). *Metodologi Penelitian Kuantitatif, Kualitatif dan R & D*. CV. Alfabeta.
- Suhandoko, Lyatin, Ningrum, U., & Riesti, D. (2021). Impoliteness and Gender Differences in the Edge of Seventeen Movie. *NOBEL: Journal of Literature and Language Teaching*, 12(2), 228–242.
<https://doi.org/10.15642/nobel.2021.12.2.228-242>
- Suhartono, (2020). Pragmatik Konteks Indonesia. In M. A. Murni Fidiyanti (Ed.), *Graniti* (1st ed.). Graniti. https://repository.usd.ac.id/36035/1/BUKU_AJAR_PRAGMATIK_KONTEKS_luaran_tambahan_pertama.pdf
- Sulung, U., & Muspawi, M. (2024). Memahami Sumber Data Penelitian:

- Primer, Sekunder Dan Tersier. *Jurnal Edu Research : Indonesian Institute For Corporate Learning And Studies (IICLS)*, 5(2), 110–116.
- Sumarlam, Pamungkas, S., & Susanti, R. (2023). *Pemahaman Dan kajian Pragmatik* (A. A. Ardanareswari (ed.); 2nd ed.). Bukukatta.
<http://repository.stkippacitan.ac.id/id/eprint/1355>
- Sutriani, E., & Octaviani, R. (2019). Topik: Analisis Data Dan Pengecekan Keabsahan Data. *INA-Rxiv*, 1–22.
- Tjahyadi, I. (2025). *Linguistik Umum*.
- Vani, M. A., & Sabardila, A. (2020). Ketidaksantunan Berbahasa Generasi Milenial dalam Media Sosial Twitter. *Pena Literasi: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 3(2), 90–101.
- Viklous, B. E. (2022). Perubahan Bahasa dan Makna Kata “Anjir” di Social Media: Kajian Sociolinguistik. *Jurnal Multidisiplin West Science*, 01(02), 213–225.
<https://wnj.westsciencepress.com/index.php/jmws/article/view/53%0Ahttps://wnj.westscience-press.com/index.php/jmws/article/download/53/49>
- Waruwu, M. (2023). Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif Dan Metode Penelitian Kombinasi (Mixed Method). *Jurnal Pendidikan Tambusai*, 7, 2896–2910.
<https://doi.org/10.36706/jbti.v9i2.18333>
- Wulandari, Utomo, E., & Yudi, A. P. (2021). Analisis Tindak Tutur Representatif Dalam Video “Trik Cepat Jawab Soal Matematika Bahasa Inggris Versi Jerome” Pada Saluran Youtube Jerome Polin. *Jurnal Sastra Indonesia*, 10(1), 65–70. <https://doi.org/10.15294/jsi.v10i1.45120>