

An Analysis Of Politeness Strategies In Sule's Podcast

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Abstract

This study aims to examine the kind of politeness strategies used by Sule in his podcats with Rizky Febian, and the reason factors influence for using the politeness strategies. This study belongs to descriptive qualitative research. The data were gained by transcribing the whole utterances realized during the podcast. Then, the data were eliminated and sorted. Only Sule and Rizky Febian utterances were analyzes, encoded, described, and displayed in a discussion. There are four politeness strategies used by Sule. They are bald on record politeness strategy, positive politeness strategy, negative politeness strategy, and off-record politeness strategy. However, Sule tends to use a positive politeness strategy in interviewing his guest. The positive politeness strategy realized in the podcast were focusing attention notice, attend to hearer, exaggerate, intensify interest to hearer, use ingroup identity markers, seek agreement, avoid disagreement, joke, being optimistic, giving or asking for specific reasons, give gifts to the hearer. The reason of using each strategy is considering the responses he excepted from the guest, the intimacy factor, and weighing the risks of each strategy.

Keywords: *politeness strategies, sule, podcast.*

1. INTRODUCTION

Language is a communication tool that is sure to be used by humans. Activities that use language that is spoken, because speaking is a means to convey a message and wishes to the listener. According to Widhiarso (2005), language is a medium without borders that bring everything in it, that everything is contained in a field capable of human understanding making it possible to understand the forms of human understanding. Where the function of language to understand each other purpose and goals between interlocutors. Therefore, communication is the process where a relational process of creating and interpreting the message that elicits a response (Griffin, 2012). That is why language is important in human life because without language we can communicate and understanding the purpose from other people.

According to Griffin (2012), communication is the relational process of creating and interpreting messages that find a response. The communication itself always has a purpose to deliver meaning, even though the messages delivered by direct or indirect and verbal and non-verbal communication. Direct communication is how to people communicate face to face to deliver the purpose, whereas indirect communication is a way of delivered purpose without meet people face to face also the communicant use metaphor language. Verbal communication is the communication that uses language directly, however, non-verbal communication uses symbols, gestures, body language and any kind of sign to deliver purpose with each communicant.

The influence of the use of language can be influenced by various factors such as linguistic, social, and individual factors as users. This statement is quite reasonable because the language is basically part of a social system (Arni, 2014). Thus, the ability to communicate in a way conveying words or expressing opinions can be categorized into social, individual, and linguistic follow. Understand a conversation will be easily understood if the speakers convey relevant to the situation clear and easily understood by the listener. The existence of differences in culture, language and people have a variety of linguistic features, which makes their communication strategies in intra-cultural and cross-cultural. So the culture and geography factors can affect the differences in terms of communicating.

One of phenomenon in communication is politeness which can be found in daily communication. Politeness is one of the studies in linguistics which theory it is pragmatics. Language is assigned the status of a sociocultural construct which is used strategically by rational language users in context, considering possible perlocutionary effects their utterances may trigger as regards negative and positive politeness (Brown and Levinson 1987 cited from (Bublitz, 2011). Politeness is the behaviour of someone social interact who shows concern to other people (Ryabova, 2015). Politeness as a human code for communication and social activities, as we know politeness is important for our social life where ever and whenever, example for a youtuber which must make the atmosphere excited in order to make the their viewer to be excited to their content. Politeness level can be judged by words, expressions, and act.

In society there is politeness which is related in communication, but politeness strategy has a level to classified how polite what people say. There is no impoliteness in sociopragmatics, however, the politeness of communication is measured depend on a level of politeness in society. So, there are not definite concepts about politeness and ethics in a culture because every language

reflects a different culture in communication (Yule cited from Nurhayati, 2014). communication can be through from any sources, not only in direct conversation or utterance. One of through in communication is social media. The problem in this research is the use of language on social media often does not pay attention to aspects of politeness in language.

Social media communication interactions such as YouTube are found in the use of language that shows immodesty, especially in commenting. Impoliteness in commenting is manifested in various ways such as commentary sarcasm (Inderasariet.al, 2018). Uploaders often do not pay attention to the content delivered when giving comments to the speech partner, it is not uncommon for these comments to hurt the feelings of the speech partner. Furthermore, the speaker in giving such impoliteness comments reaped the pros and cons of various parties. Speech can be said to be polite if the speaker does not violate the maxims of courtesy. Hestiyana (2018) revealed that polite or polite speech is reflected through a good understanding at the time of communication. In addition, politeness has a close relationship with prevailing social norms. This shows politeness not only related to the choice of language but also the norms prevailing in society.

Comments that are not polite in social media are realized through various ways including ridiculing, insulting, cornering and so on. Mocking is a form of immodesty in communication (Dyner, 2016). In addition to this, immodesty can also be realized by the use of profanity, taboo and harsh words (Maros & Rosli, 2017). The impoliteness of communication is not only limited to the things mentioned above but can develop if left without the practice of polite media.

For example I took it through Sule's Podcast YouTube channel comment "kalo mau cerita ayah dan anak...mending di ruang keluarga aja", "duduk didepan orangtua kakinya diatas, gak sopan", "aduh kacau". As we know Sule alias Entis Sutisna is one of Indonesia's most famous comedians. Since 2008, Sule has been one of the actors in the 'Opera Van Java' program starting from the event his name became famous in the wider community, and he had been a Host on one of the TV shows 'Ini Talkshow' until he made his own show on YouTube called Sule's YouTube Channels. The Sule YouTube channel has been followed by 7.44 million subscribers. In a playlist called Podcast, there is documentation of the dialogue that occurred between Sule and several sources from various backgrounds in life.

2. METHOD

This research was applied in a descriptive qualitative approach because the data were collected in the form of word sentences. The data for content analysis can take almost any form, including all types of written documents and audio/visual materials. This research described the types and how politeness strategies used by Sule's Podcast in his YouTube Channel, besides the reason for his use that strategies. Furthermore, the data was be gained from videos on Sule's YouTube Channel. The goal of qualitative content analysis is to examine both the manifest content of an item-what is recorded or depicted referred to as the subtle messages or meaning in the social world.

In this research, the data were taken from Sule's podcast. The source of the data is a video podcast on Sule's YouTube Channel. Video in the form of a conversation between Sule and Rizky Febian, the video was download from the internet (<https://youtu.be/dCNA5WpmLHI>) The researcher used the source of

data to support the research because the data source is the key that is used to explore more about the research.

in this research, the method of collecting data used observation. The research collected the data through three steps, in collecting the data, the researcher finds the transcript of the speech from the internet. Furthermore, a researcher does several steps to get a thick description of the data such as watching the video and listening by carefully and also re-watches the video more than twice and reads the transcript. To ensure the validity of the data, the researcher recheck the utterance spoken by the speaker and analyzing everything that doing by the speaker during delivered the speech. Then finally, the researcher determines the utterances which may contain politeness strategies.

Technique of Analyzing Data

The data analyzed through qualitative analysis. The activities of qualitative analysis consisted of data reduction, data display, and conclusion Drawing (Sugiyono 2010). The stages are as follows:

1. Data Reduction

Data reduction is a form of analysis that sharpens sorts, focuses, discards, and organizes data in such a way that “final” conclusions can be drawn and verified. It is essential to reduce the unimportant data in analyzing. Some data which used less should be ignored. the research conducted two activities such as identify unit and coding. The first step is unit identifying. It is breaking down into bits of information in a unit of data. The researcher focused on utterances that may occur in Sule’s Podcast.

2. Data Display

In this section, the whole information that was appropriate with the problem statement is arranged to build the description of the types of politeness strategies used by Sule’s Podcast.

3. Conclusion Drawing and Verification

In this step, the researcher formulated statements proportionally. The researcher answered their search questions and problem in this research. The researcher made the conclusion to be verified for its credibility.

3. RESULT AND DISCUSSION

The data of this research was collected from a transcription of Sule’s Podcast which had been watching, reading the transcript. The researcher focused on the utterances that contained types of politeness strategies. And this research needed to answer the researcher’s questions of this research.

After identifying the data, the data were analyzed based on Brown and Levinson’s theory, classified based on it. the analysis was done to answer the formulation of problems, namely what type of politeness strategies are used in Sule’s Podcast, and what factors influence politeness strategies in Sule’s Podcast.

The factors influence of Politeness Strategy in Sules’s Podcast Video

a) Bald on Record Strategy

Bald on record strategy is effortles politeness strategy. Bald on record utterance can be an instruction or request from the speaker to the hearer. Sule, as an interviewer, uses almost all of the theory of politeness by Brown and Levinson to Rizki Febian he invites to his podcast. Sule did bald on record strategy to both his guest, as follow :

(A.BS.1.SL) kalau haus minum aja dulu ki (if you're thirsty, just drink it first)

This utterance can be considered be requesting in bald on record strategy because Sule asking Rizki to drink first if he wants.

(A.BS.2 SL) Oke, banyakin nonton aja. (okey, just watch a lot)

This utterances can as bald on record strategy, because the word "okey, just watch a lot" to iki because Rezeki wants to be able to speak English and starts with English lessons and Sule giving suggestion advice by telling him to just watch it so he can speak English.

b) Positive Politeness

Positive politeness strategy is one that used among the interlocutors who have known and been friends for a long time. As a result of which the speakers use informal diction positive politeness is a strategy that can be used. Be jokes or other statements that could keep the realtionship going the speaker and the listener. The positive strategy realized in Sule's podcast as a follow :

a. Notice, attend to hearer

(B.PS.1 SL) mungkin saran dari aku sebagai ayah, jangan hilangkan notasi sundanya itu karena itu ciri khas kamunya. (maybe a suggestion from me as a father, don't lose the Sundanese notation because that's your hallmark.) From the speech above, Sule responds well to how sing with his sundanese a ccent. Sule expressed his fondness with these songs by saying that.

(B.PS.2.SL) ya kalau memang udah ada cita-cita sih seharusnya kamu harus mulai belajar dari sekarang ki.(Yes, if you have aspirations, you should start learning from now on) From the above speech, Sule pays attention to Iki by giving him advice so that he gets a good change, of course.

b. Exaggerate (interest, approval, symphaty, with hearer)

(B.PS.3.SL) rame kan? Ini kamu ditaman kan trus ayah turun "si iki dimana?", itu trus kamu lihat (sambil meragakan orang kepergokk) uuuu langusng sembunyiin. Padahal ga apa-apa. Tapi disisi lain ayah sih bangga. Kamu masih bisa menghargai.(crowded right? This is you in the park, then dad comes down "where is this guy?", then you see (while showing people being caught) uuuu immediately hide it. It's okay though. But on the other hand, I am as a father proud. You can still appreciate,)

This utterance is included in exaggerating because there is the word "uuuu" as stress and intonation when Sule says the sentence to this. And also in Sule's words, there is a compliment to Iki that he is proud of him because he can still respect him as his parent.

(B.PS.4.SL) tapi kalau itu kan tipe lu gue banget! (but if that's your type that's me!) Sule agrees with this, that this trait reflects him.

(B.PS.5.SL) sama sih aku juga sama (I'm the same too)

The above statement was known when Iki told himself about all the life experiences he had, from his career to the things that made him close to his siblings and family. And Sule agrees with everything I'm telling you, just like he used to when he was still busy with his career.

(B.PS.1.RF) tapi semuanya takut sama Ferdi. Aku, Putri, Rizwan. Kalau Ferdy udah ngamuk takut semuanya. (but everyone is afraid of Ferdi. I, Putri, Rizwan. If Ferdy is angry, everyone is afraid.) From this statement, Sule and Iki agree that when Ferdi is angry, he is the worst of them all.

c. Intensify interest to hearer

Speeches that make speakers interested in their interlocutors, such as:

Sule : trus hobi lain apalagi untuk refreshing gitu? Main game?(B.PS.6.SL)

(Then what other hobbies are there for refreshing? Playing game?)

Rizki : iya paling aku main game (yes I play games)

Sule : itu hampir setiap hari gitu main game? (is it almost every day playing games?)

The word "Then what other hobbies are there for refreshing? Playing game" disini In Sule's question asking what activities he is currently enjoying, the speaker is indirectly interested in this activity. (B.PS.SL.7) Tapi pointnya disini kita mau buka tentang Rizky Febian di belakang aku. Kenakalan apa yang aku gatau, kira-kira apa? (But the point here is that we want to talk about Rizky Febian behind my back. What mischief do I know, about what?)

The words "we will open about Rizky Febian" show that Sule is interested in discussing Rizky's life so far, whether it's the bad things that he made behind Sule without any emphasis in asking this. Rizki : kalau bohong sih banyak (if you lie, it's a lot) Sule : yaudah diceritai. (okey, let's told) (B.PS.SL.8)

The utterance "okey, let's told" He wants to know what lies this is and as a father Sule cares about what lies his son makes behind his back that he doesn't know.

d. Use in-group indentitiy markers

(B.PS.9.SL) ya karena gue punya konsep hidup tuh gini ki, yaudah kita bro aja gitu. Jadi seorang bapak harus dijadikan sahabat juga. Ga semuanya bisa seperti itu jadi lu tu harus bersyukur dengan semuanya. (Yes, because I have a concept of life, right now, let's go bro. So a father must be a friend too. Not everything can be like that so you have to be grateful for everything.)

This utterance is a type of use in-group indentitiy markers where the word "gue" in Indonesian is me and the word "bro" stands for brother which means male friend. So Sule said that he and iki are just like friends, not the ones who have to respect their parents at all. (B.PS.10.SL) kalau yang trilogi itu kan jor-joran dari awal sama Anya .(As for the trilogy, it's the same thing from the start with Anya.)

This utterance is a type of use in-group identification markers in Sundanese. (B.PS.2.RF) ya itu mah awalnya karena dibawa sama orang, (Yes, it was originally because I was brought along with people) (B.PS.3.RF) aku mah ngerokok engga dari kecil, maksdunya aku ketahuan (I haven't smoked since I was little, I mean I got caught) (B.PS.4.RF) ki kalo ngerokok mah disini aja (If you smoke, just stay here)

The word "mah" is included in the identity markers in Sundanese accent, because Sule is a Sundanese, so he added mah into his language. (B.PS.11.SL) tapi anda yang membully iki sampai busiat (but you r\are the one who bullying iki until still remember about it)

This utterance is a type of use in-group indentitiy marker. It can be seen from the use of dialect of orang sunda which is busiat its means splattered in pants Used by sule because iki also understands the meaning so realizes they use both

e. Seek agreement

This utterances can be a repetition from the speakers or asking elliptical questions.

Sule :tapi ngerasa berat ga ketika tiga-tiganya trending gitu? Trus ada beban nggak untuk next projectnya? Pasti ada dong. (but do you feel heavy when all three are trending like that? Then is there a burden for the next project? There must be .) (B.PS.12.SL)

Rizki : dibilang beban ya pasti, karena maksudnya gimana caranya ngebantai eskpetasi orang. Takutnya kan tidak sesuai dengan eksptesai orang. cuman kalau iki.....(it's a burden, yes , for sure , because it means how to crush people's expectations. I'm afraid it doesn't match people's expectations. only if this.....)

This utterance occurred in a discussion about this next project in which there must be preparation for the next project in order to be accepted by the community.

Sule : yaa maksudnya jadi apapun terbuka ya kan? (yes I mean, anything is open, right) (B.PS.13.SL)

Rizki : Apapun mau kejelekan keburukan apapun aku cerita. (whatever you want, any badness, I will tell you) Sule's closeness to Iki did not make Iki feel awkward in answering.

Sule : ya mungkin gimana ayahnya juga kali ya? (yes, maybe how about his father too?)(B.PS.14.SL)

Rizki : yaa mungkin karena ayah juga ngebebasin iki mau ngapain aja. (Well, maybe it's because my father also freed me what to do.) The above statement is recognized by Iki with what Sule did to him, thus making their relationship close and close to each other.

Sule : iya, tapi kan yang penting ngobrolsama bule itu nyambung. (yes, but the important thing is that the conversation with Caucasians is connected) Rizky : iya ngobrol sama bule. (Yes, chat with Caucasians.)(B.PS.5.RF) In the speech above, there are similarities in pressing the agreement that talking to Caucasians is essentially comfortable and understands what is being discussed.

f. Avoid disagreement

Sule : ayah juga tau artinya kamu udah punya pekerjaan, udah bisa beli ini itu sendiri, nggak ngerepotin orang. ya kenapa gitu kamu mesti sembunyi-sembunyi, nah disitu kenapa ki? Kan bisa terbuka. (I also know that means you already have a job, you can buy this yourself, don't bother people. Yes, why do you have to hide, so why are you there? It can be open.)

Rizki : iya segan aja gitu, padahal di dalam hati itu kek “ ah pasti ayah udah tau” cuman mneghargai aja gitu. Kayak waktu pas di.....(Yes, I'm just shy about it, even though in my heart it's like "Ah, I'm sure you already know" I just appreciate it. It's like the right time in... ..) (B.PS.6.RF)

The utterance “Yes, I'm just shy about it, even though in my heart it's like "Ah, I'm sure you already know" I just appreciate it” included in disagreement because iki avoid avoid misunderstanding between he and sule.

g. Joke

(B.PS.15.SL) bangun tidur? Apa bangun rumah? (wake up? Are you building a house?) In this utterance, Sule opened a chat with Rizky with a joke “wake up from your sleep, or build a house”because Sule had woken him up before and it look him a long time to wake up. And he replied with this joke as well by saying “if would build a house it could take a long time”.

Rizky : amin.. pengen duet sama Crish Brown nanti (Amen.. I want to duet with Crish Brown later)

Sule : wahn itu Crish Brown tukang las ya? (wow, is that to Crish Brown welder?) (B.PS.16.SL)

Rizky : bukan, itu yang duet sama Agnes mo (no, that's the duet with Agnes mo) From Sule's speech above, it makes the things discussed not too bored with Sule saying “wow, is that to Crish Brown welder?” which makes the atmosphere

even more relaxed with the jokes said by Sule.

h. Be optimistic

(B.PS.17.SL) jadi berusaha untuk keluar dari zona kebiasaan kita (so trying to get out of our habit zone) The utterances “so trying to get out of our habit zone” which means that Sule is optimistic that he can get out of his comfort zone. (B.PS.18.SL) wah kalau kamu sih Cuma 5 menit juga jadi (Wow, if it's just you, it's only 5 minutes too)

The statement above is that Sue believes that if this is the case in creating a lyric, it will be easy for her. (B.PS.19.SL) jangan ada penyesalan ki, jalani yang sudah ada didepan mata.(Don't have any regrets, live what is in front of your eyes.) In Sule's speech, he gives support for iki to be more optimistic by experiencing the current situation, then let it be a lesson for iki.

i. Giving or asking for a specific reasons

(B.PS.20.SL) tapi sih seperti kisah ini kan berbeda ya, maksudnya dari seg promonya juga kan, kalau yang triogi itu kan jor-joran itu dari awal sama anya udah bikin orang penasaran. Nah yang seperti kisah ini kan enggak ini ki, kenapa?(but it's like this story is different, right, the meaning of the promo is also right, if the triogi is the rod, it's the same thing from the beginning, it's already made people curious. Well, it's like this story, isn't it, ki, why?)

The utterance “Well, it's like this story, isn't it, ki, why?” included in give (or as for) some reason. Here Sule asks why in terms of promos from the trilogy and like the story is different which makes Sule curious and curious.

(B.PS.21.SL) karena aku juga melakukan hal yang sama. Ini kan bisa jadi pelajaran anak-anak zaman sekarang. Janganlah kalian berbohong atau yang lain-lain supaya nanti kalian juga bisa merasakan punya anak juga tidak akan melakukan hal tu. Tapi jujur aku enggak terlalu nekoneko, enggak terlalu macam-macam dan yang lain-lain makanya yakin dan percaya kalau anak ku juga tidak akan macam-macam. (because I also did the same thing. This can be a lesson for today's children. Don't lie or anything so that later you can also feel that having children will not do that. But I'm not too adventurous, I'm not too adventurous, and so on, so I'm sure and believe that my son won't mess around either)

This utterance is a kind of give(or ask for) reasons strategy of positive politeness. This can be seen in the speech, at first he showed agreement with this. then, he gave an additional reason that strengthened his answer that he was the same as this if in doing something it was never excessive. (B.PS.22.SL) betul ki, jadi kalau misalkan sekolah itu enggak harus sekolah Formal. Semua di luar juga kita anggap aja itu sebuah sekolah, yang bicaranya dirumah ya sekolah dengan orang tua dengan adek-adek itu juga sekolah namanya.(You're right, so for example, the school doesn't have to go to school formal. We also think of everything outside as a school, what we talk about at home is school with parents and younger siblings, that is also the name of the school)

In this speech, Sule agrees with the previous statement of iki and adds a sentence of speech to iki as a piece of advice for himself.

j. Give gifts to hearer (good, sympathy, understanding, cooperation)

(B.PS.23.SL) wah ini mahal banget ini podcast, kita ngobrol tentang hal begini karena enggak ada yang kayak gini, maksudnya sesuatu hal yang orang tuh enggak semuanya bisa mengupas seperti ini. udah lama ki minum kaya gini? (wah is expensive really this podcast, we talk about things like this because it does not exist like this, meaning something things that people tuh baseball

everything can peel like this . already long youo drink like this ki?)

The utterance “wah is expensive really this podcast, we talk about things like this because it does not exist like this” there is that Sule praises his podcast by showing a "wahh" expression.

(B.PS.24.SL) enggak ki, beneran bukan mau muji didepan. Artinya kalau misalkan bikin lagu yang paling sulit itu adalah membuat sebuah lirik. Nah kamu itu bisa spontan liriknya udah siap tinggal ngikutin aja lagi. itu yang menjadi kelebihan kamu. (No ki , its really truth not want to praise in front . This means that if for example to make a song that is the most difficult it is making a lyric . Well you it can be spontaneous lyric were already prepared to stay ngikutin wrote again . it which become excess you .)

The utterance “Well you it can be spontaneous lyrics were already prepared to stay ngikutin wrote again. it which become excess you” showing that he was amazed by this talent. (B.PS.25.SL) Banyak orang-orang yang iri lo sebetulnya sama kita tuh walaupun padahal kita tuh jarang ya ketemu tu jarang. Ketemu atau keseharian kita bisa akrab kayak temen gitu. (Many people who envy you are actually the same as us, even though we rarely see each other. We meet or we can be close friends everyday)

In this speech, Sule praises his relationship with Iki is very close as a father and son, so he is sure that many people want it. Sule : sehat tapi iki ya? (healthy but like this, right?) Rizki : alhamdulillah sehat (Alhamdulillah healthy) (B.PS.7.RF) The utterances above belong to giving more attention or sympathy way. Sule showed his sympathy by asking Rizki's condition.

This is a positive strategy indeed. It is commonly used to greet people we know who have not seen them for a long time. Though asking someone else condition is cliché, but it makes the opponents feel appreciated.

(B.PS.26.SL) wah ini mahal banget ini podcast yah, kita ngobrol tentang hal begini karena nggak ada yang kayak gini. Maksudnya sesuatu hal yang orang tuh enggak semuanya bisa mengupas seperti ini. (Wow, this is really expensive. This is a podcast, right, we're talking about this because there's nothing like this. It means something that not all people can peel like this.)

In the sentence above, Sule did not think that his conversation with Iki was this deep. This shows Sule's closeness with Iki as they talk not as father and son but as host and guest stars but the conversation can be that deep and Sule didn't expect it to be like this.

(B.PS.27.SL) tapi kamu itu bahasa inggrisnya udah bener loh, ada kemarin siapa maya ya, maya kalau ga salah . maya kan jago tuh bahasa inggrisnya. Jadi, ini bener loh vocabnya dan yang lainnya maya bilang begitu. (but your English is correct , there was yesterday who was Maya, Maya if I'm not mistaken. Maya is really good in english. So, this is true, the vocab and the others say so.)

The utterance “but your english is correct” Sule praised iki with his English skills, and with utterance “it has correct the vocabulary and the others so, Maya said.” sentences that support English language skills are good. (B.PS.28.SL) oke ki, sukses selalu ya ki. (OK, good luck, always.) The words above are the closing of the conversation that still shows Sule's sympathy for Rizky Febian.

Negative Politeness

When the speaker wants something from the addressee, the negative politeness strategy is an action to prevent or minimize threats to the hearer's negative face so that the addressee's freedom and the speaker's desire are

overwhelmed or distracted.

a. Hedge

This strategy derives from the want not to presume and the want not to coerce the addressee. Such hedges may be analyzed as adverbs on performative verb such as, may, perhaps, and maybe. As follow : (C.NS.1.RF) mungkin lebih dampaknya lebih dipandang aja gitu karyanya nantinya gitu (maybe it's more impactful, just look at it like that later on)

This speech is included in hedging because there is the word "mungkin" to indicate a desire that allows for an impact to be accepted among many people later.

Rizki : tapi enggak, kalau yang mobil ini mah nggak tahu kenapa karena jatuh cinta sama mobilnya. (But no, I don't know why this car is because I fell in love with the car.)

Sule : apakah ini sebuah planning untuk invest kedepan?(is this a plan to invest in the future ?) (C.NS.1.SL) The utterance "is this a planning?" Here, Sule asks for clarity in this new activity. assuming that he likes cars without investing in avoiding Rizky's FTA.

(C.NS.2.RF) iya, makanya kalau di discord kadang kalau kasarnya ya kalau aku dianjing-anjingin pun ya nggak apa-apa karena aku ngerasa emang itu kita sedang ada di circle yang sama. Tapi seengganya..... (Yes, that's why if it's discord, sometimes if it's rude, if I get a dog, it's okay because I feel like we're in the same circle. But at least.....) This speech is included in negative hedging politeness, because in "sometimes if....." he assumes that it's okay if his sister is like that because he doesn't want his sister to feel ashamed of him.

b. Be pessimistic

(C.NS.2.SL) kok bisa trending lagu itu? Jujur nih aku kalau misalkan konten biasa mah mau trending alhamdulillah suka trending juga, tapi kalau misalkan lagu tu kayaknya susah.(how come that song is trending? To be honest, if you say normal content is trending, thank God, I like trending too, but for example, the song seems difficult.)

The utterance " but for example the song seems difficult" is included in pessimistic because there is a word that as one of the negative strategies that shows that Sule can rending in any content but difficult in terms of music.

(C.NS.3.RF) Iya cuma kayak kalau untuk ngobrol aku bisa, ngobrol sehari-hari tapi kan terkadang vocabulernya kayak apa, bahasa bahasa perkata kadang ada banyak kata. jadi terkadang kalau ngobrol sama orang kalau sekiranya kita nggak paham tuh sebenarnya bingung untuk menyampaikannya.(Yes just like that to talk I can , talk everyday but right sometimes vocabulernya like what , language language perkata sometimes there are a lot of words . so sometimes when talking the same person if in case we do not understand tuh actually confused to deliver it .)

The utterance "so sometimes when talking the same person if in case we do not understand tuh actually confused to deliver it," the word "confused to deliver it" belongs to the negative pessimistic politeness. because iki showed his expression with that word. (C.NS.4.RF) mungkin karena aku engga percaya diri kali. (maybe because I'm not confident at times.)

This utterance showsthat he is not confident in speaking English freely for fear of being ridiculed if he is wrong. (C.NS.5.RF) jadi minder (so inferior) In this utterance, iki feels inferior to speak English around his environment, because when he tries he is afraid of being ridiculed and becomes inferior.

c. Apologize

Sule : ya enggak apa-apa lah (yes it's okay)

Rizki : maaf lo ya (I 'm sorry) (C.NS.6.RF) This speech includes negative politeness, because there is an apologize.

d. Impersonalize

S and H It is phrasing the face threatening acts as if the agent were other than the speaker, or at least possibly not the speaker or not the speaker alone, and the addressee were other than the addressee, or only inclusive of the addressee. Such as :

(C.NS.7.RF) Aku sih ngerasa emang ga di anggap sebagai kakak ya sama Rizwan cuma ya enggak apa-apa lah. emang rizwan gitu orangnya, maksudnya tu aku sebagai kakak ga mau jadi kakak yang memang tegas sama adik-adiknya yang harus menghormati Kakaknya, enggak. (I does feel weve regarded as a brother yes at Rizwan only yes baseball okay lah . weve rizwan so the person , maksudnya tu me as a brother ga would be sister who is firmly at her sisters who must respect the brother)

The utterance“ I does feel weve regarded as a brother yes at rizwan , Just it's okay” included in the negative impersonalize S and H politeness. From what he said, he thought that as an older brother, he shouldn't be too respectful and firm to his younger siblings so that a relaxed and non-stiff relationship can be established later.

(C.NS.3.SL) ada banyak gini ki komentar ya dari teman-teman broadcast atau “oh si iki itu hebat ya bikin trilogi” banyak yang memuji lagu itu. Apakah nanti akan menjadi beban dan juga project untuk kedepannya membuat lagi gebrakan seperti itu? Kan orang tidak menyangka tibatiba bikin trilogi itu tiga lagu berturut-turut. (there are a lot of comments, yes, from broadcast friends or "oh this guy is great, he made a trilogy" many praised the song. Will it be a burden and also a project for the future to make another breakthrough like that? People don't expect to suddenly make a trilogy of three songs in a row.)

From Sule's utterance above, there is the sentence "apakah ..." Included in the impersonalize S and H because Sule asked Ikisomething as a point of view for this next work.

Off- Record

Off-record (indirect) takes some of the pressure off of the speaker. Its utterances are indirect uses of language which precise meaning has to be interpreted.

a. Presuppose

(D.OR.1.RF) mungkin emang “ buah tidak jauh dari pohonnya”kali ya, aku itu jahil (maybe "the fruit is not far from the tree" this time, I'm ignorant) This utterance can be considered as off record in presuppose, meaning that this behavior is not much different from that of his father.

Rizki : cuma kalau udah marah wow gitu (only if already angry wow) (D.OR.2.RF).

Sule : Cuma, diantara semuanya kalau ngamuk Ferdi paling juara. (it's just that, among all of them, Ferdi is the most victorious when angry) This speech includes presuppose. the word "wow is that so" presupposes a statement because he has seen his younger brother ferdi angry, it's extraordinary plus Sule confirms that among them the most angry champion is ferdi

b. Use tautologies

Sule : mm dia belum boleh dikasih tahu ya?(mm she not be given out huh ?)

Rizki : Dia dari ajang pencarian bakat (He's out of the arena of search talent)

Sule : Oooh ooh Aku tahu, itu aku tahu. masih di rahasiain? (Oooh ooh I know , that I know . still in secret?) (D.OR.1.SL)

In this speech, tautologies are used. The word "ooh I know that, that I know. Still a secret?" This sentence indicates a statement that Sule knows about is likely to be true.

c. Use metaphor

(D.OR.3.RF) ini ada manis-manisnya kan, enak.(It has sweets, right, it's delicious) From this utterances indicate that he applied off record strategy by saying that water has sweetness. While we know that sweet drinks are colored drinks like syrup. And he uses a metaphor to imply the implicit meaning which refers to the way how to keep his reaction to speaker.

d. Be ambiguous (D.OR.4.RF) gila sih ini, ga ngerti (this is crazy, I don't understand) The ambiguous type that shows a surprised face at Sule's words.. (D.OR.5.RF) aku pusing kalo lagi gini, gatau kenapa. (I'm dizzy when I'm like this, I don't know why.) In this story, Rizki is confused about what lies he has done behind his father's back, until he doesn't know what to say.

e. Be vague

Sule : Okedeh, pernah ada omongan dari Rizwa aku tanya sama dia, dan gimana sih pendapatnya kamu tentang abang iki ?(allright , once there is the talk of Rizwa I wonder at him , and how does his opinion you about my brother iki ?)

Rizky : Iya, aku juga nonton itu "biasa aja kayak orang-orang" katanya (Yes , I also watch the " usual just like people" he said) (D.OR.6.RF) In this utterance " just like the people" it is included in the vague category because it is an utterance that is not clear who the object is by saying " people".

4. CONCLUSION

Based on the data that have been analyzed, the author wants to conclude about politeness strategies in Sule's video podcast.

First, there are twelve different politeness strategies in Sule and Rizky Febian's interviews such as bald on strategy, then focusing attention on the opposite person, give more attention, give recognition or sympathy to opponents said, find an agreement, add or agree with the opinions of the interlocutors, being optimistic, giving or asking for a specific reason, offer assistance or promise, joke, asking questions or avoiding, being pessimistic, apologize, and state clearly that the actions of the interlocutor are very valuable to the speaker. In other words, if we classified the strategies mentioned above Sule's has a tendency to use a positive politeness strategy in interviewing his guests

Furthermore, three factors that influence Sule in using politeness strategies in interviewing his guests. First, Sule considers it a guest response. The guest's response is on how he expresses his idea or what he wants to ask. In addition, as a host, Sule must take care of the feelings of his guests, to maintain a positive face of his guests and avoid FTA. The reason for this is known to factor in advertising results. Second, the intimacy or circumstances between the host and the guest influence the host to choose what strategy to use. The circumstances recognized in the video are based on: Sule's authority or power as a well-known Presenter and is also known for his humor, familiarity with guests, and situational factors. The last one is the integration of payoffs and circumstances and weighing the risks. As a host, he can weigh the risks of every politeness strategy he uses in leading an interview, and that shows in his interviews. He was more

dominant in using a positive politeness strategy when he conducted an interview with Rizky Febian.

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