

# Linguistic Politeness in YouTube Content by CXO Media: The Edition on Seizing Opportunities to Build Success

**Zeidtry Maulana Aziz**

Universitas Negeri Jakarta, Indonesia

Email: [zeidtry\\_1214822021@mhs.unj.ac.id](mailto:zeidtry_1214822021@mhs.unj.ac.id)

Correspondence: [zeidtry\\_1214822021@mhs.unj.ac.id](mailto:zeidtry_1214822021@mhs.unj.ac.id)\*

KEYWORDS	ABSTRACT
Language Courtesy; Youtube Content; Cxo Media; Opportunities	This research aims to discuss the application of language politeness in digital communication on the YouTube platform, with a focus on the CXO Media channel. In interactions on social media, especially YouTube, language politeness plays an important role in maintaining a harmonious relationship between content creators and audiences, as well as reflecting social and cultural values. Based on Leech's theory of politeness, this study analyzes the five main maxims of wisdom, generosity, praise, humility, and agreement to identify the politeness strategies used in YouTube content. Through a qualitative approach with a look and note method, the results of the study show that the application of language politeness not only increases the effectiveness of communication, but also creates a positive environment and supports constructive audience engagement. So that the results were obtained that the data examples include appreciative remarks and personal experiences shared by creators, which are able to strengthen the positive image and loyalty of the audience. This research contributes to the understanding of the importance of language ethics in digital communication which is rapidly developing in the era of social media.

Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)



## Introduction

Language politeness is one of the important aspects of communication that reflects the social and cultural values of a society (Satriah, 2024). Activities when communicating need to consider the feelings of others. Communication can go well if speakers can understand each other (Wardono et al., 2020). In the context of traditional communication, language politeness has long been understood as a norm that regulates interactions between individuals in a community. However, the development of digital technology has brought major changes in the way people communicate, including in the aspect of politeness (Baihaki, 2020). In essence, there is no better or worse language owned and used by humans. If there is a language that has been able to express most of the thoughts and feelings more than other languages, it is not because the language is better but because language owners and users have been able to explore the potential of the language more than others. So what is better is not the language but the human ability. (Mislikhah, 2015). YouTube, as one of the largest platforms for video

sharing globally, has become a space for various forms of interaction, both between content creators and audiences and among the viewers themselves (Faiqah et al., 2016). This phenomenon raises important questions about how the concept of language politeness is applied in digital communication spaces that have unique characteristics, such as anonymity, spontaneity, and immediacy.

Language politeness is basically related to efforts to maintain harmonious interpersonal relationships through the use of language that respects social norms. Communication between one person and another is said to be good if the intent and purpose can be understood by the speech partner. (Hasbullah Ridwan & Khamidah, 2021). Speech is what ideas, ideas, and opinions in the form of sentences of utterances conveyed by someone to another person (Nurpadillah, 2019). In the study of pragmatics, the theory of politeness put forward by (Levinson, 1987) and Leech (1983) emphasize that politeness is not only about choosing polite words, but also about strategies to avoid conflict and maintain the "face" of the interlocutor. In the context of social media such as YouTube, language politeness becomes more complex because interactions are no longer limited to face-to-face contexts, but through digital mediums that allow mass and open interactions.

On YouTube, language politeness plays an important role in shaping audience perceptions of content creators (Anashri, 2024). YouTube not only offers a space for creators' self-expression, but also provides opportunities for viewers to actively participate through the comment, like, and share features (Paramesti et al., 2021). In this situation, language politeness influences the way creators convey messages and affects the two-way interaction between creators and their audience. For content creators, the use of polite language is important to create a positive and friendly communication environment, which not only retains a loyal audience but also reduces the risk of conflict or negative comments that can damage the creator's public image.

However, implementing civility in YouTube content is not a simple matter. YouTube as a global platform has a diverse audience from various cultural backgrounds, ages, and communication preferences (Zain & Tasya, 2023). This poses a challenge for creators to determine a standard of politeness that is widely acceptable without compromising the personality characteristics they want to display. In assessing language politeness, there are at least two things that need to be considered, namely how we speak and with whom we speak (Romadhianti, 2020). The essence of language politeness is our ethics in socializing in society with the use of language and good word choice, by paying attention to where, when, to whom, with what purpose we speak politely (Setyawati, 2013). For example, a creator may choose a relaxed and informal language style to create an intimate impression, but this style may be considered less polite by some. In addition, politeness in digital communication is often affected by online conventions that differ from politeness norms in face-to-face communication.

Furthermore, this study also covers how politeness theory is applied in the context of digital communication. This article aims to explore the phenomenon of language politeness in YouTube content through the perspective of pragmatics and politeness theory. In particular, this study will describe how language politeness exists on YouTube channels.

With the variety of forms of speech contained in YouTube, there are also forms of politeness in speech. Some previous studies have also analyzed the politeness of language contained in YouTube channels and other media (Heryani et al., 2023) analyzed language politeness on Deddy Corbuzier's YouTube channel podcast. Kartina (2021) analyzed language politeness in Sherly Annavita Rahmi's

YouTube vlog content. Thus, language politeness can be introduced to students through YouTube channels.

Language politeness can be analyzed by observing Leech's maxims found in video statements, scripts, and others. Leech proposed six language politeness maxims, namely: tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim.

## Research Methods

The approach used in this research is qualitative. A qualitative approach is research that describes issues, phenomena, or objects according to research needs (Ulumi, 2019). The object of this research is: language politeness based on Leech. The data source in this study is in the form of politeness utterances spoken by the host Budi Adiputro and the interviewee Chairul Tanjung in the CXO Media YouTube channel edition of Reading Opportunities, Building Glory. The edition on the YouTube channel has a duration of 53 minutes and 1 second, and was published on September 27, 2024.

The data collection technique in this research uses the method of listening and recording. The researcher listened carefully to all utterances contained in the CXO Media YouTube channel video edition of Reading Opportunities, Building Glory, while recording utterances or utterances that contain Leech's language politeness along with the video part. The data analysis technique carried out in this study follows several steps as follows: listening to all data sources repeatedly and carefully, collecting and categorizing data, describing findings, and concluding research results.

## Results and Discussion

Based on the results of the analysis, several forms of language politeness were found in the CXO media YouTube channel edition of Reading Opportunities, Building Glory. Language politeness contained in the CXO media YouTube channel edition of Reading Opportunities, Building Glory, consists of five maxims, namely: tact maxim, generosity maxim, approbation maxim, modesty maxim, and agreement maxim.

### Maxim of Wisdom

Leech said that a person who is considered wise or wise should adhere to the principle of always reducing his own benefits, and maximizing the benefits of other parties in the activity. Here are the research findings

Host: Give a big round of applause to my best friend. Princess Cape at the back!

Duration: (1.33-1.35)

The snippet of dialog in the YouTube channel above shows that Budi Adiputro used the maxim of wisdom by welcoming Chairul Tanjung's son who attended the event.

Host: Sir, if we learn from developed countries, sir, Western Europe and America. That's very common sir. But in the past, since I was in school, our teachers always said. Wow, we used to be the most patent Southeast Asia. We sent our teachers to Malaysia. We taught them to play soccer and all kinds of things sir. But the conditions are different now sir. We see Vietnam Rising Star. Cambodia we never

- knew. Oh it turns out it can be an emerging force too. Thailand, we are so far behind in agriculture. What makes them, if we learn from neighboring countries, right, left, up, down. What makes them more advanced and we seem to be lagging behind sir?
- Chairul T      The first is culture. A culture of hard work. The culture of hard work is a keyword number one. No successful person does not work hard. We are blessed by God with extraordinary natural wealth.
- Duration:      (14:30-14:50)

Instead of blaming certain parties or exposing Indonesia's shortcomings directly, he emphasizes the importance of a culture of hard work as the key to the success of other countries, such as Vietnam and Thailand. This statement reflects the Maxim of Wisdom from Leech's politeness theory, where he carefully highlights the culture of hard work as a value that needs to be emulated without offending the audience or the host, who previously highlighted Indonesia's backwardness in several fields. Chairul Tanjung also acknowledged that Indonesia has been blessed with abundant natural wealth, implicitly conveying that the challenge facing the nation is to utilize this wealth through hard work. This strategy allows the message to be delivered in a positive and constructive manner, encouraging the audience to see opportunities for improvement without feeling judged.

- Host:      May I have one more round of applause for Mr. Harold Tanjung. Thank you Mr. CT for the CTW today. Hopefully you will leave this room better. You can become more advanced. And God willing, you will be richer. Thank you. Applause.
- Duration:      (51:00 - 52:00)

In the excerpt, the host gave a thoughtful appreciation to Chairul Tanjung for attending and gave a thoughtful message of hope to the audience who had attended.

### **Maxim of Generosity**

The Generosity Maxim in Leech's politeness theory is a principle that encourages speakers to reduce benefits for themselves and increase benefits for others in a conversation. In practice, this maxim makes the speaker focus more on the needs, interests, or benefits for the interlocutor rather than for themselves. Thus, the maxim of generosity shows the speaker's concern and goodwill in supporting, helping, or honoring others, often at the expense of his/her own interests or lowering his/her position so that others feel more valued. Here are the research findings.

- Chairul      In 1981 to be exact, there were no events like this. There was no mentorship, no  
Tanjung      YouTube to learn from people who had succeeded before. So I had to go through the  
                 process of tinkering. Meaning try this and fail, try that again and fail, try that again  
                 and fail. So it's a process. Now with these kinds of events, all of you can get lessons  
                 without going through a long process. So that if I can succeed until today, I have tried  
                 if the telopan is united, until now 2024 it will be 43 years. So you don't need 43 years  
                 to become a successful person.
- Duration:      (03:19 - 04:38)

In this statement, Chairul Tanjung shows generosity by sharing his experience of the long journey he has taken to achieve success, without access to mentors or modern learning resources such as YouTube. He mentions that the current generation is lucky to have events and opportunities that provide valuable lessons without having to go through a long process full of failures like he did. This statement reflects the Generosity Maxim in Leech's politeness theory, where Chairul Tanjung directs the audience to take lessons from his experience so that they can achieve success faster, without having to repeat his long 43-year struggle. This gesture emphasizes his desire to support others in achieving success, even if it means sharing his hard-won achievements.

Host: Okay sir, lastly before we open the Q&A. There must be a lot of people who want to ask you. There is something interesting in your presentation from duration to duration. You always have Chairul Tanjung's way or CTW. What is CTW that is important for the young people here to know?

Chairul T This is my life experience. This is the theory that I conveyed at the duration I got the title of professor. This is a theory because of life experience. First, if you want to be a successful entrepreneur, start everything with good intentions. All religions teach that we should always start with good intentions. Because all of our deeds of worship are determined by the reward, the reward is the result if we worship right. If we try, the result must be fortune. So it is determined by good intentions. The second, that was earlier. Read and catch opportunities. I gave you an example earlier. What if there is none, sir? Create the opportunity. This is easy to say, but not easy to implement

Duration: (37:36 - 43:20)

In this section, Chairul Tanjung explains the concept known as CTW (Chairul Tanjung Way) based on his life experiences, especially when he received his professorship. He emphasizes the importance of starting everything with good intentions, stating that all religions teach this value as the foundation for any endeavor. Chairul Tanjung associates good intentions with positive outcomes, both in the context of religious deeds and business ventures, thus emphasizing that fortune is determined by sincere intentions. Furthermore, he emphasized the need to read and seize opportunities, as well as adapt to existing situations. He emphasized that if there are no opportunities available, then we must create them. While this statement is easy to say, he admits that the implementation is often more difficult. Chairul Tanjung's statement reflects the Generosity Maxim, as he shares experiences and advice that can help the younger generation to succeed, showing that he cares about their growth and development. By sharing these insights, Chairul Tanjung not only provides motivation, but also tools and approaches that listeners can use on their journey to success.

### **Maxim of Praise**

**Approbation** Maxim in Leech's politeness theory is a principle that encourages the speaker to increase or show appreciation for the interlocutor, by giving praise or positive recognition. This maxim aims to build good relationships and mutual respect in social interactions. In the context of communication, the application of the maxim of praise helps to create a positive atmosphere,

strengthen the bond between speaker and listener, and encourage the desire for further interaction. Here are the findings.

- Host: Compared to those who work even harder but the question is Enough not just hard work? Not enough So in addition to hard work you also have to work smart Now for smart how? Must be smart Pinter where? Pinter see opportunities Pinter capture opportunities If there are no opportunities Pinter create opportunities Well, the strength of countries like Malaysia, like Vietnam in particular, the culture of hard work is extraordinary. The first one. Secondly, the level of education is also being developed tremendously. Malaysia is an example. He was lucky because he was colonized by the British. The British were very serious about education. We were colonized by the Dutch
- Chairul T That's how it is. So, he was told to do forced labor. Well sir, that's interesting sir. You always say seize opportunities. If there are no opportunities, we create opportunities. This is sometimes easy to talk about, hard to do, sir.
- Duration: (16:30-17:00)

In this interaction, the host invited Chairul Tanjung to discuss in more depth the importance of not only hard work but also smart work. He underlined that, in addition to persistent effort, intelligence is needed in seeing and creating opportunities. He highlighted countries such as Malaysia and Vietnam that have a high culture of hard work and a good education system as examples of success. Chairul Tanjung responded by agreeing that it is important to create opportunities where there are insufficient. In this context, he refers to the challenges in implementing the idea, emphasizing that while it is easy to say, creating opportunities requires real action and effort. In this statement, the application of the Approbation Maxim is seen in the way the Host appreciates the success of other countries and attributes it to a positive approach to education and hard work. By recognizing these countries, he was trying to build a positive and inspiring atmosphere for the discussion. In addition, this discussion created opportunities for the audience to reflect on how they could apply similar concepts in their personal and professional contexts. On the other hand, Chairul Tanjung also implicitly complimented the host by listening and responding seriously to his questions, reflecting active engagement and mutual respect in the conversation.

- Chairul T his name is Lim Syulyong. His school, sorry, I don't know. But his experience in the business is very extraordinary
- Duration: (49:00 - 50:00)

In this excerpt, Chairul Tanjung refers to a figure named Lim Syulyong, who is recognized for his outstanding business experience, although Chairul does not know the details about Lim's educational background. This statement reflects several important aspects in the context of the discussion on success in business. First, Chairul Tanjung points out that practical experience in business can be more valuable than formal education, emphasizing that success often comes from hands-on involvement and experience in the field. This is also in line with the principles of smart working and the ability to seize opportunities previously discussed, where successful entrepreneurs are often those who are able to learn from experience and adapt to change. Secondly, this statement



also reflects the Approbation Maxim. By acknowledging Lim Syulyong's experience, Chairul not only honored Lim's contribution to the business world, but also inspired the audience to value practical experience and the learning that comes from practice. This builds respect and recognition among business people, and motivates the audience to see the potential in their own experiences, regardless of their educational background.

### **Maxim of Consensus**

The maxim of agreement in Leech's politeness theory is a principle that emphasizes the importance of reaching agreement or consent in social interaction. This maxim encourages speakers to share and acknowledge others' opinions or positions, as well as strive to create a harmonious atmosphere and reduce conflict. In the context of communication, the application of the maxim of agreement helps to strengthen relationships between individuals and create constructive dialog. This can be done through acknowledging the views or feelings of others, offering support, or agreeing with the ideas presented by the interlocutor.

- Host: The tremendous fear does not only come sir from the uncertainty of the global economy, which you can no longer predict, yes, the forecasting is annual, six months maybe so sir.
- Chairul T Now maybe the forecasting is much faster and much shorter, sir. So that change is now a faster cycle
- Duration: (10:23-10:40)

In this dialog excerpt, the speaker (P) reveals that the fear that people are currently experiencing is not only caused by global economic uncertainty, but also because economic predictions or projections are becoming increasingly difficult and unreliable. The speaker notes that previously used forecasting methods, such as annual or six-monthly, are now considered less effective. Meanwhile, another speaker (m) added that with the times, the cycles of change in the global economy and environment have become faster and shorter. This shows that the current changes take place in a shorter time compared to before, which causes new challenges in predicting and planning for the future. From the perspective of Leech's Maxims of Politeness, particularly on the Maxim of Agreement, this interaction reflects both speakers' attempts to reach a common understanding of the complex and dynamic economic situation. The speaker (P) invites the speaker (m) to discuss the bigger issues, while the speaker (m) agrees and responds by emphasizing the importance of understanding that changes are happening faster nowadays.

- Host: We will talk about the path to success sir. If Bambang Pacul says we have to find a pole to be able to bounce. Become a more successful person
- Chairul T If Bambang Pacul says so Korea. So Korea
- Duration: (04:39 - 05.00)

In this snippet of dialog, the host begins by stating that they will be discussing the path to success. He uses the expression "looking for a pole to be able to bounce" which implies the need for tools or ways to achieve higher goals. By referring to Bambang Pacul, the host provided a local cultural context and implied that in order to achieve success, one must find ways to support their achievement.

Chairul Tanjung (Chairul T) then responds by mentioning the phrase "so Korean," indicating his hope that Indonesians can emulate Korean success. This reference shows that Chairul Tanjung encourages listeners to look at examples from other countries that have succeeded, such as South Korea, in developing the economy and creating innovations. From the point of view of Leech's Maxims, especially the Maxims of Politeness and the Maxims of Agreement, this interaction reflects an attempt to support each other and recognize the importance of learning from other countries' experiences. The host and Chairul Tanjung both attempted to build a positive and supportive atmosphere for the entrepreneurial spirit. Chairul Tanjung uses his statements to encourage the audience to be inspired and learn from other countries' successes, so that they can apply those lessons in the Indonesian context.

## Conclusion

This research highlights the application of language politeness in language politeness on the YouTube platform, with a case study on the CXO Media channel. In the context of social media, language politeness is an important aspect that reflects social and cultural values, as well as maintaining harmonious interactions between content creators and audiences. Referring to the politeness theory proposed by Leech, this study uses the five maxims of wisdom, generosity, compliment, humility, and agreement to understand how politeness can be applied in digital communication. The results of the analysis show that the application of these politeness principles not only serves to maintain politeness in interaction, but also supports the creation of a positive and constructive communication environment. In the application of the maxim of politeness, it was found that the host often used sentences such as "Give a big round of applause to my best friend" (Duration 1:33-1:35), which showed appreciation for the guest's presence and maintained a warm atmosphere of interaction. On the maxim of generosity, Chairul Tanjung shared his personal experience by stating, "I had to go through the process of being knocked down. It means trying this failed, trying again failed." (Duration 03:19-04:38), showing his desire for the audience to learn from his journey without having to go through the same process of failure. Meanwhile, on the maxim of praise, the host acknowledges the guest by emphasizing, "You always say to seize opportunities. If there are no opportunities, we create opportunities" (Duration 16:30-17:00), reflecting appreciation for the guest's innovative thinking. In the two-way communication that often takes place on platforms like YouTube, language politeness helps reduce the risk of conflict, maintain audience loyalty, and reinforce a positive image of the content creator. This research provides important insights into the role of language etiquette in digital communication, which is increasingly relevant in an era of broad and open social media interaction.

## References

- Anashri, M. A. (2024). *Persepsi Mahasiswa Terhadap Etika Komunikasi Youtuber Pada Channel Youtube Brandonkent Everything (Studi Terhadap Mahasiswa Komunikasi dan Penyiaran Islam Fakultas Dakwah dan Komunikasi Universitas Islam Negeri Ar-Raniry Banda Aceh)*. Universitas Islam Negeri Ar-Raniry.
- Baihaki, E. S. (2020). Islam dalam merespons era digital: Tantangan menjaga komunikasi umat beragama di Indonesia. *SANGKÉP: Jurnal Kajian Sosial Keagamaan*, 3(2), 185–208.
- Faiqah, F., Nadjib, M., & Amir, A. S. (2016). Youtube sebagai sarana komunikasi bagi komunitas makassarvidgram. *KAREBA: Jurnal Ilmu Komunikasi*, 259–272.



- Hasbullah Ridwan, M., & Khamidah, N. (2021). Kesantunan Berbahasa Dewan Juri Ragam Acara  Beraksi Di Rumah Saja  Di Indosiar (Kajian Sosiopragmatik). *Jurnal PENEROKA*, 1(02), 223. <https://doi.org/10.30739/peneroka.v1i02.986>
- Heryani, D., Hendaryan, H., & Hidayatullah, A. (2023). Kesantunan Berbahasa Dalam Podcast Deddy Corbuzier Pada Channel Youtube. *Diksatrasia : Jurnal Ilmiah Pendidikan Bahasa Dan Sastra Indonesia*, 7(2), 544. <https://doi.org/10.25157/diksatrasia.v7i2.11177>
- Kartina, I. (2021). Kesantunan Berbahasa Dalam Konten Vlog Youtube Sherly Annavita Rahmi (Deskripsi terhadap Pemakaian Bahasa Indonesia dalam Media Sosial). *Diksatrasia : Jurnal Ilmiah Pendidikan Bahasa Dan Sastra Indonesia*, 5(1), 188–193. <https://doi.org/10.25157/diksatrasia.v5i1.6537>
- Levinson, B. &. (1987). Politeness: Some Universals in Language Usage. In *Lodz Papers in Pragmatics* (Vol. 9, Issue 1). <https://doi.org/10.1515/lpp-2013-0005>
- Mislikhah, S. (2015). Kesantunan Berbahasa. *Ar-Raniry, International Journal of Islamic Studies*, 1(2), 285. <https://doi.org/10.20859/jar.v1i2.18>
- Nurpadillah, V. (2019). Tindak Tutur Direktif Mahasiswa Milenial Dan Dosen Dalam Grup Whatsapp. *Disastra: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 1(2), 71. <https://doi.org/10.29300/disastra.v1i2.1899>
- Paramesti, E. M., Alamiyah, S. S., & Cahayani, F. Y. (2021). Trend Peralihan Artis Televisi Menjadi Youtube Content Creator. *Jurnal Ilmu Komunikasi*, 11(2), 139–152.
- Romadhianti, R. R. (2020). The Effectiveness of the Teacher's Directive Speech Acts on Strengthening the Student's Character. *Jurnal Lingua Idea*, 11(2), 139–152.
- Satriah, S. (2024). Prinsip-Prinsip Kesantunan Berbahasa dalam Islam. *Jurnal Ilmu Pendidikan & Sosial (SINOVA)*, 2(01), 61–68.
- Setyawati, R. (2013). Kesantunan Berbahasa dalam Pembelajaran di Kelas. *Publikasi Ilmiah UMS*, 169–185.
- Ulumi, B. (2019). Konsep dan Praktik Literasi Informasi Untuk Mahasiswa: Kasus Mahasiswa Pekerja Paruh Waktu di UPT Perpustakaan UIN Walisongo. *Pustakaloka*, 11(2), 1–19. <https://doi.org/10.21154/pustakaloka.v11i2.1699>
- Wardono, M. S., Santoso, A., & Suyitno, I. (2020). *Prinsip Kesantunan Ujaran Berbahasa dalam Interaksi Siswa Sekolah Dasar*. 2005, 1614–1622.
- Zain, M. N. Z., & Tasya, M. A. (2023). Pemanfaatan Aplikasi Youtube oleh Teater Gembok sebagai Media Pengenalan Kebudayaan Muatan Lokal. *Prosiding Seminar Nasional Ilmu Ilmu Sosial (SNIIS)*, 2, 801–817.