

Linguistic Politeness Based on Leech's Politeness Principle in Arif Muhammad's YouTube Series *Mak Beti*

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ABSTRACT

This study aims to describe the forms of linguistic politeness employed by the character Mak Beti in Arif Muhammad's YouTube channel based on Leech's Politeness Principle. A qualitative descriptive method was employed to analyze the utterances produced by the character in the Mak Beti video series. The data consisted of seven videos uploaded to Arif Muhammad's YouTube channel and were collected using observation and note-taking techniques. The findings revealed ten utterances that complied with Leech's politeness maxims. Among these, the Tact Maxim and the Approbation Maxim were the most dominant, with four occurrences each. In addition, one utterance represented the Agreement Maxim, and one represented the Sympathy Maxim. No instances of the Generosity Maxim or the Modesty Maxim were identified in the analyzed data. These findings indicate that Mak Beti's communication primarily emphasizes providing advice, expressing appreciation for others, and fostering harmonious social relationships. The study also demonstrates that YouTube comedy content can function not only as entertainment but also as a medium for promoting linguistic politeness, moral values, and social awareness.

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KEYWORDS

linguistic politeness, YouTube, Leech's Politeness Principle, Mak Beti, Arif Muhammad, politeness maxims.

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1. Introduction

Communication is a human activity used to express thoughts, ideas, and information. In communicating, individuals use different language styles depending on whom they are speaking with, whether family members, friends, relatives, or even strangers. Effective communication requires adherence to linguistic ethics and politeness, as choosing appropriate language and clear expressions helps prevent misunderstandings. Linguistic politeness reflects the way members of society communicate respectfully with one another, thereby minimizing conflicts and disputes (Tranggono et al., 2023; Hidayat et al., 2023; Adam et al., 2026; Andini et al., 2021).

Linguistic politeness is not only reflected in behavior but also in the language used during communication. An utterance is considered polite when the speaker avoids using language or tone that appears arrogant, boastful, or sarcastic toward others. Such forms of communication are considered inappropriate because they may lead to conflict and misunderstanding (Lestari & Asnawi, 2020; Sari et al., 2019; Puspita et al., 2026; Sachiya et al., 2025). Speech acts can be observed both in direct and indirect interactions. With the rapid advancement of technology, these speech acts are increasingly found on social media platforms such as Instagram, TikTok, X, YouTube, and others. The emergence of social media has made it easier for people to access information that was previously difficult to obtain (Rahman & Amir, 2019; Pratiwi et al., 2026; Ko et al., 2025).

Politeness in language is a habit that can be observed in a person's daily life. Politeness in language encompasses a person's ethics, manners, and habits when communicating with those around them. Leech (1983) argues that the theory of linguistic politeness has six principles of linguistic politeness, namely: the Maxim of Beneficence, which maximizes the benefit to others and minimizes harm to others; the Maxim of Generosity, which maximizes the benefit to others and minimizes one's own benefit; the Maxim of Appreciation, which maximizes praise for others and minimizes criticism; the Maxim of Modesty, which emphasizes humility and avoids self-aggrandizement; the Maxim of Agreement, which maximizes agreement between oneself and others and minimizes disagreement; and the Maxim of Sympathy, which reduces indifference between oneself and others and increases mutual concern.

Politeness in language can be understood as an effort to minimize the likelihood of negative beliefs and judgments regarding impoliteness in language use (Leech, 1993, p. 170). In line with this, Nadar (2013, p. 251) argues that linguistic

politeness is an action taken by a speaker to reduce feelings of discomfort or offense in others caused by what is said. Therefore, it can be concluded that linguistic politeness is important because the use of polite and respectful language can build good relationships and prevent conflicts and resistance in all human activities.

YouTube is one of the most popular websites in the online world. People use the platform to watch, upload, and share videos. In addition, YouTube videos have become an interesting object of study for researchers and university students. This study examines Leech's theory of linguistic politeness in the Mak Beti series on Arif Muhammad's YouTube channel. The Mak Beti videos frequently present criticism, satire, and moral messages packaged in humorous narratives. In this series, Arif Muhammad created the main character, Mak Beti, whom he portrays as a Batak woman known for her outspoken and straightforward manner of speaking. Pak Sutris, Mak Beti's husband, is also portrayed by Arif Muhammad, as is Beti, the daughter of Mak Beti and Pak Sutris. Through these three characters, various forms of linguistic politeness and impoliteness are frequently demonstrated in the interactions presented throughout the videos. The data used in this study was taken from Arif Muhammad's YouTube videos from the beginning of Ramadan 2026 to the end of Ramadan 2026. The author analyzed seven videos with the following titles: "Everyone Is Happy to Welcome Ramadan," "Preparations for Chinese New Year and Ramadan," "Mekar Cries Because She Isn't Paid," "Umi Is Happy That Acek Converted to Islam," "Suhoor Gets Messed Up," "Sutrisno Receives His Year-End Bonus," and "The Event Brings Disaster."

This study is based on several previous studies. The first was conducted by Wida Wahyuni (2018), entitled *An Analysis of Leech's Politeness Maxims in Ustaz Nur Maulana's Indonesian Da'wah Broadcast on Trans TV*. The data consisted of utterances produced during interactions between Ustaz Nur Maulana and participants in the television program *Islam Itu Indah*, broadcast on the private television station Trans TV. The findings revealed both compliance with and violations of Leech's politeness maxims. Specifically, 36 utterances complied with the Tact Maxim, while 3 violated it.

The second study was conducted by Chintia Handayani and Hendrayan (2021), entitled *Linguistic Politeness in the Content of the Jurnalisa YouTube Channel*. The data were taken from two episodes: *Di Tempat Ini Risa Kehilangan Kemampuan Melihat Hantunya Part 1* and *Semua tentang Ghostbustour Season 2 Kami Bahas Di Sini*. The findings identified 21 instances of compliance with politeness maxims and 8 instances of maxim violations.

The third study was conducted by Riris Elismawati (2021), entitled *Violations of Leech's Politeness Principle in Indonesian YouTubers' Vlogs*. The data consisted of videos uploaded to the YouTube channel of the Indonesian YouTuber Ericko Lim. The study found that Ericko Lim intentionally violated Leech's politeness maxims as part of his YouTube content strategy and to attract advertising revenue through Google AdSense.

The present study differs from previous research in terms of its object of analysis. Specifically, it focuses on the linguistic politeness of the character Mak Beti, whereas previous studies examined either violations of linguistic politeness or both politeness and impoliteness in general. Based on the discussion above, the research problem addressed in this study is: What are the forms of linguistic politeness employed by the character Mak Beti in Arif Muhammad's YouTube channel? Accordingly, the objective of this study is to describe the forms of linguistic politeness demonstrated by the character Mak Beti in Arif Muhammad's YouTube channel.

2. Methodology

This study employed a qualitative descriptive research method. According to Mukhtar (2013, p. 10), a qualitative descriptive method is a research approach used to develop knowledge or theories within a particular context and period. This method was chosen to identify the forms of linguistic politeness employed by the character Mak Beti. The study is grounded in a pragmatic approach, which was used to analyze the forms of linguistic politeness demonstrated by Mak Beti in videos published on Arif Muhammad's YouTube channel. The data consisted of short videos uploaded to the channel, with the analysis focusing exclusively on the utterances produced by the character Mak Beti.

The primary data source comprised short videos from Arif Muhammad's YouTube channel, from which the researcher analyzed the forms of linguistic politeness expressed by Mak Beti. Secondary sources included academic journal articles and scholarly books relevant to pragmatics and linguistic politeness. Data were collected using the observation and note-taking technique. First, the researcher accessed Arif Muhammad's YouTube channel and carefully observed Mak Beti's utterances. The utterances that reflected Leech's Politeness Principle were then identified and transcribed. Finally, the collected data were analyzed, categorized according to Leech's politeness maxims, and interpreted to explain the forms of linguistic politeness demonstrated in Mak Beti's speech.

3. Results and Discussion

3.1 Results

A total of 10 data were identified in this study. The analysis revealed that the Tact Maxim and the Approbation Maxim were the most dominant categories, with four occurrences each. Meanwhile, the Modesty Maxim and the Sympathy Maxim were each represented by one occurrence. No instances of the Generosity Maxim or the Agreement Maxim were found in the analyzed videos. The following section presents an analysis of the forms of linguistic politeness employed by the character Mak Beti in Arif Muhammad's YouTube channel.

Table 1. Distribution of Leech's Politeness Maxims

No.	Politeness Maxim	Frequency
1	Tact Maxim	4
2	Generosity Maxim	0
3	Approbation Maxim	4
4	Agreement Maxim	0
5	Modesty Maxim	1
6	Sympathy Maxim	1

Table 1 shows the distribution of Leech's Politeness Maxims found in the analyzed videos. The table highlights that the Tact Maxim and Approbation Maxim are the most dominant maxims, whereas the Generosity Maxim and Agreement Maxim are not found in the data.

Data 1

Original Data (Indonesian)	English Translation
Sutrisno: "Udah, yang penting besok kita gak kelaparan lagi."	Sutrisno: "It's okay. The important thing is that we won't go hungry tomorrow."
Mak Beti: "Biar kau tau ya bang. Kalau sembako ini kita makan, ada orang yang lebih membutuhkan di sana dan kelaparan itu bisa jadi dosa besar untuk kita, Bang."	Mak Beti: "You should know this, Bang. If we consume these groceries, there are people who need them more, and letting others go hungry could become a great sin for us."
Sutrisno: "Waduh, dosa besar. Bahaya ini." (2:37–2:53)	Sutrisno: "Oh my, a great sin. That's serious."

The dialogue in Data 1 shows Mak Beti's consideration for other people's needs over her own family's immediate desires. Her statement emphasizes social empathy and reminds her husband to avoid actions that could harm others.

Data 2

Original Data (Indonesian)	English Translation
Mak Beti: "Hah? Mana mungkin Acek Aseng masuk Islam? Gemblung kau ya, Risma."	Mak Beti: "What? How could Acek Aseng possibly convert to Islam? You must be mistaken, Risma."
Risma: "Umi lah yang gemblung kalau gitu, Mak Bet. Orang dia sendiri yang bilang sama aku kok."	Risma: "Then you're the one who's mistaken, Mak Bet. He told me himself."
Mak Beti: "Nanti kau salah dengar, hati-hati kau kalau menyampaikan berita, Ris. Kalau enggak? Kek mana? Kan malu kau jadinya." (8:36–8:52)	Mak Beti: "Maybe you misheard him. Be careful when sharing information, Ris. Otherwise, you'll end up embarrassed."

In Data 2, Mak Beti delivers her warning with a soft and caring approach to protect Risma from potential embarrassment. This utterance prioritizes the hearer's well-being by encouraging her to verify information before sharing it.

Data 3

Original Data (Indonesian)	English Translation
Mak Beti: "Yaudah nya, kau bawa sayur ini."	Mak Beti: "All right then, take these vegetables with you."
Beti: "Gak usah, Mak. Orang Marta udah nyiapin di rumahnya kok."	Beti: "No need, Mom. Marta has already prepared everything."
Mak Beti: "Walaupun dia udah nyiapin, setidaknya kau bawa aja, Bet. Gak boleh kau tangan kosong ke sana, gak baik itu dalam adab bertamu. Jangan kau biasakan itu, Bet. Kalau bisa kita bertamu itu jangan menyusahkan orang." (1:50–2:09)	Mak Beti: "Even if she has prepared everything, you should still bring something, Bet. You shouldn't visit someone's house empty-handed. It is not good etiquette. Don't make it a habit. When visiting others, we should avoid burdening the host."

Data 3 illustrates Mak Beti's attempt to educate her daughter on proper visiting etiquette. By advising Beti to bring a gift, Mak Beti seeks to prevent any inconvenience for the host and maintain social harmony.

Data 4

Original Data (Indonesian)	English Translation
Mak Nong: "Eh, Mak Bet. Minta izin minta maaf lah awak kalau ada salah ya."	Mak Nong: "Mak Bet, I'd like to apologize if I have done any wrong."
Mak Beti: "Mau ada apa pun, hari raya itu tempatnya untuk minta maaf. Udahlah kita saling memaafkan aja, betul di kita belum tentu di mata orang. Gak usah diungkit-ungkit kesalahan orang itu ah."	Mak Beti: "Whatever happens, Eid is the time for forgiveness. Let us forgive each other. What is right in our eyes may not be right in others' eyes. There is no need to bring up past mistakes."
Mak Nong: "Eh jel, betul itu. Namanya manusia gak bisa awak takar isi hatinya. Jadi, minta maaf adalah cara yang paling tepat." (2:41–3:08)	Mak Nong: "That's true. We cannot measure what is in someone's heart. So, apologizing is the best way."

In Data 4, Mak Beti encourages mutual forgiveness and advises against dwelling on past grievances during Eid. Her response aims to foster peaceful relations and reduce potential conflict among neighbors.

Mak Beti: "Whatever has happened, Eid is the right time to ask for and grant forgiveness. Let's simply forgive one another. What we believe to be right may not necessarily be seen the same way by others. There's no need to keep bringing up other people's mistakes."

Mak Nong: "That's true. We can never truly know what's in another person's heart. That's why apologizing is the best thing to do."

The findings from **Data 1** demonstrate the **Tact Maxim**, as the speaker seeks to minimize personal benefit while maximizing benefits for others. Mak Beti refuses to use the groceries for her own family's needs because she realizes that there are still people who are in greater need of such assistance. This utterance reflects concern for the welfare of others and conveys a moral message that discourages selfishness. Therefore, the utterance fulfills the criteria of the Tact Maxim, as it encourages the hearer to prioritize the well-being of others over personal interests.

Data 2 also exemplifies the **Tact Maxim**. Mak Beti advises Risma to be cautious when conveying information whose accuracy has not been verified. This advice is intended to protect Risma from the negative consequences of spreading false information, particularly the embarrassment that may result if the information proves to be incorrect. Rather than

criticizing or humiliating the hearer, Mak Beti provides guidance for the hearer's own benefit. Consequently, the utterance can be classified as an example of the Tact Maxim.

The findings from **Data 3** indicate compliance with the **Tact Maxim**, as Mak Beti provides moral guidance regarding the etiquette of visiting other people's homes. She emphasizes the importance of bringing a small gift when visiting so as not to inconvenience the host. This advice is intended not only for the benefit of the speaker but also to ensure the comfort and convenience of the host. Thus, the utterance reflects an effort to maximize benefits for others and can therefore be categorized as an example of the Tact Maxim.

Similarly, **Data 4** illustrates the **Tact Maxim**. Mak Beti encourages her interlocutor to forgive others and refrain from dwelling on their mistakes. This invitation aims to foster harmonious social relationships and reduce the potential for conflict within the community. By directing the hearer toward actions that promote mutual benefit, Mak Beti demonstrates adherence to the Tact Maxim.

3.2. Approbation Maxim

Data 5

Original Data (Indonesian)

English Translation

Cek Aseng: "Saya mau ngasih kue bakul ini kepada, Cek Aseng: "I'd like to give you this kue bakul, Mak Mak Beti."

Mak Beti: "Eh, makasih banyak ya, Cek. Ah repot- Mak Beti: "Oh, thank you so much, Cek. You really repot, Acek ini ah segen awak." didn't have to go through all this trouble."

Mak Beti: "Ih enak kali loh ini digoreng pake tepung, Mak Beti: "It tastes really good when fried with Bang Sutris suka kali." (13:13–13:27) batter. Bang Sutris likes it very much."

Data 5 shows Mak Beti's genuine appreciation for the gift she received from Cek Aseng. By expressing her gratitude and praising the food, she maximizes praise toward her interlocutor.

Data 6

Original Data (Indonesian)

English Translation

Mak Beti: "Lumayan dapet bala bantuan. Seneng Mak Beti: "I'm very grateful to receive this kali aku ah, baik kali memang youtuber satu itu. assistance. I'm really happy. That YouTuber is truly Suka kali dia bagi-bagi sembako." (1:47–1:57) kind. He often shares groceries with people in need."

In Data 6, Mak Beti gives a direct compliment to a YouTuber for his charitable actions. Her utterance highlights the YouTuber's kindness, fulfilling the criteria of the Approbation Maxim.

Data 7

Original Data (Indonesian)

English Translation

Risma: "Kan bagus dia masuk Islam, Mak Bet, Risma: "It's good that he converted to Islam, Mak berarti dia dapat hidayah." Bet. It means he has received divine guidance."

Mak Beti: "Tapi aneh aja loh, Ris menurut ku. Cek Mak Beti: "It just seems strange to me, Ris. Cek Aseng sama Cici itu agamanya kuat kali loh, gak Aseng and Cici have very strong religious devotion. pernah ketinggalan orang itu sembahyang. Kalau They never miss their prayers. I often see them at apapun ku tengok di klenteng sana orang itu, agak the temple, so I'm quite surprised." heran juga aku loh." (9:01–9:18)

Data 7 demonstrates Mak Beti's respect for Cek Aseng and Cici's religious devotion despite her initial skepticism. She chooses to focus on praising their commitment to prayer rather than making negative criticisms.

Data 8

Original Data (Indonesian)

English Translation

Wak Menda: "Ini lah bayo hah, asin Tanjung Bale ku bawakan untukmu."

Wak Menda: "Here you are. I brought you salted fish from Tanjung Balai."

Mak Beti: "Opp, betulan ada oleh-oleh dari Tanjung Bale sana ah, ih kaget aku. Pas kali lah Nday dikedai sana gak ada apa-apa, ku cari ikan asin pun habis. shop and couldn't find any salted fish. Thank Eh ya Allah, rezeki kali aku lewat depan rumahmu ya kan."

Mak Beti: "Oh, you really brought a souvenir from Tanjung Balai! I'm surprised. I just went to the shop and couldn't find any salted fish. Thank God, it's such a blessing that I happened to pass by your house."

Wak Menda: "Iyolah, Mak Bet. Setiap ketemuan pasti membawa rezeki." (7:00–7:22)

Wak Menda: "Yes, Mak Bet. Every meeting surely brings blessings."

The findings from **Data 5** demonstrate the **Approbation Maxim**, as Mak Beti expresses appreciation for the *kue bakul* given by Cek Aseng. She not only thanks the giver but also gives a positive evaluation of the gift by mentioning its delicious taste and usefulness. This response reflects respect and appreciation toward the interlocutor, thereby fulfilling the criteria of the Approbation Maxim.

Data 6 also illustrates the **Approbation Maxim**, as the speaker praises a YouTuber who has provided groceries to underprivileged members of the community. Expressions such as "*baik kali*" ("very kind") indicate a positive evaluation of the YouTuber's charitable actions. By expressing appreciation for another person's kindness, the speaker demonstrates compliance with the Approbation Maxim.

The findings from **Data 7** further exemplify the **Approbation Maxim**. Mak Beti expresses a positive evaluation of Cek Aseng's and Cici's consistency in practicing their religion. Although the dialogue reflects her uncertainty regarding the information she has received about Cek Aseng's alleged conversion to Islam, she continues to show respect for their religious commitment and discipline. Therefore, the utterance reflects compliance with the Approbation Maxim by emphasizing praise rather than criticism.

Similarly, **Data 8** demonstrates the **Approbation Maxim**. Mak Beti expresses happiness and gratitude for the souvenir brought by Wak Menda. Her positive response indicates that the gift is meaningful and beneficial to her. This expression of appreciation represents respect for the giver and therefore fulfills the criteria of the Approbation Maxim.

3.3 Agreement Maxim

Data 9

Original Data (Indonesian)	English Translation
Risma: "Ya, namanya hidayah. Kita kan gak tau datangnya kapan dan dari mana si, Mak Bet."	Risma: "Well, that is what we call divine guidance. We never know when or where it comes from, Mak Bet."
Mak Beti: "Iyaya, ada betulnya juga kau bilang, Ris. Tapi aku masih gak percaya lah sama omongan kelen, kayak mustahil kali gitu." (9:19–9:33)	Mak Beti: "Yes, you do have a point, Ris. But I still find it hard to believe what you are saying. It seems impossible to me."

The findings from **Data 9** indicate compliance with the **Agreement Maxim**. Although Mak Beti still doubts the information she has received, she first acknowledges the validity of Risma's opinion by saying, "*ada betulnya juga kau bilang*" ("you do have a point"). This statement demonstrates the speaker's effort to establish common ground before expressing a different opinion. Such behavior represents the central characteristic of the Agreement Maxim, which emphasizes maximizing agreement while minimizing disagreement in communication.

3.4 Sympathy Maxim

Data 10

Original Data (Indonesian)	English Translation
Cek Aseng: "Dalam rangka menyambut Imlek, kita orang bagi-bagi rezeki loh."	Cek Aseng: "To celebrate Chinese New Year, we are sharing blessings with everyone."
Mak Beti: "Oh, mau Imlek ya, Cek. Ya ampun kami mau puasa, Acek Imlek. Ih jarang-jarang ini terjadi, kolab kita yah."	Mak Beti: "Oh, it's Chinese New Year, Cek. Oh my, we are about to fast for Ramadan while you are celebrating Chinese New Year. This is rare—we are having a cultural collaboration!"
Cek Aseng: "Hah. Betul loh, Mak Bet." (12:30–12:47)	Cek Aseng: "That's right, Mak Bet."

The findings from **Data 10** demonstrate the **Sympathy Maxim**, as Mak Beti responds positively to Cek Aseng's Chinese New Year celebration. She expresses enthusiasm and happiness for the occasion despite their different cultural and religious backgrounds. Her response reflects sympathy, respect, and acceptance of another person's happiness. Therefore, the utterance satisfies the criteria of the Sympathy Maxim as proposed in Leech's Politeness Principle.

3.5. Discussion

Based on the analysis of seven videos from Arif Muhammad's YouTube channel, ten utterances produced by the character Mak Beti were identified as complying with Leech's Politeness Principle. These findings consisted of four instances of the **Tact Maxim**, four instances of the **Approbation Maxim**, one instance of the **Agreement Maxim**, and one instance of the **Sympathy Maxim**. The predominance of the Tact and Approbation Maxims indicates that Mak Beti's communication primarily emphasizes giving advice, showing respect for others, and fostering harmonious social relationships within the community.

The **Tact Maxim** emphasizes minimizing costs to others while maximizing benefits for them. This maxim is reflected in Mak Beti's statement that the groceries should be given to those who are in greater need. Her utterance demonstrates a strong sense of social concern, as she prioritizes the welfare of disadvantaged community members over her own personal interests. This attitude reflects empathy, which is one of the fundamental values underlying social life.

The Tact Maxim is also evident when Mak Beti advises Risma to be cautious when sharing information whose accuracy has not yet been verified. This utterance demonstrates concern for the hearer's well-being, as its primary purpose is to prevent Risma from experiencing negative consequences resulting from the dissemination of inaccurate information. Furthermore, the utterance reflects an awareness of the importance of information accuracy in contemporary society, particularly in the digital era, where information can spread rapidly through communication technologies.

Another example of the Tact Maxim appears when Mak Beti advises Beti not to visit someone's house empty-handed. In this context, she teaches the importance of observing social etiquette and showing respect to one's host. Her advice demonstrates an effort to instill politeness and good manners in her daughter while considering the comfort of others. This finding suggests that the Tact Maxim is expressed not only through material assistance but also through moral guidance aimed at maintaining harmonious interpersonal relationships.

The Tact Maxim is further illustrated when Mak Beti encourages her neighbors to forgive one another during the Eid al-Fitr celebration. She emphasizes that people should not continue dwelling on the mistakes of others because everyone has shortcomings and imperfections. Her invitation to forgive one another seeks to maximize social benefits by promoting peaceful and harmonious relationships within the community.

In addition to the Tact Maxim, four utterances were identified as representing the **Approbation Maxim**, which emphasizes maximizing praise and minimizing criticism toward others. One example occurs when Mak Beti receives a *kue bakul* from Cek Aseng. After accepting the gift, she expresses gratitude and offers a positive evaluation of the food she has received. This response demonstrates her appreciation of the interlocutor's kindness and thoughtfulness.

The Approbation Maxim is also evident when Mak Beti praises a YouTuber who distributes groceries to underprivileged members of the community. By describing the YouTuber as kind and generous, she positively evaluates

the individual's charitable actions. In this context, the speaker highlights another person's positive qualities, thereby encouraging socially beneficial behavior.

Another example of the **Approbation Maxim** is found when Mak Beti speaks about Cek Aseng and Cici as individuals who are devoted to practicing their religion. Although the conversation takes place in the context of her uncertainty regarding information she has received, she nevertheless expresses respect for their religious commitment and discipline. Similarly, the **Approbation Maxim** is reflected when Mak Beti receives salted fish as a souvenir from Wak Menday. Her expressions of happiness, gratitude, and appreciation indicate that she values the kindness and attention shown by the giver. By openly expressing gratitude and appreciation, she contributes to strengthening harmonious and friendly social relationships.

The study identified one utterance representing the **Agreement Maxim**. This maxim requires speakers to maximize agreement and minimize disagreement with their interlocutors. This principle is demonstrated when Mak Beti acknowledges that Risma's opinion has some validity, despite still doubting the information being discussed. By recognizing the merit of the interlocutor's viewpoint before expressing disagreement, the speaker attempts to establish common ground. Such a communication strategy helps reduce the potential for conflict while maintaining a comfortable and respectful conversational atmosphere.

In addition, one utterance was found to exemplify the **Sympathy Maxim**, which emphasizes expressing sympathy, empathy, and concern for others. This maxim is reflected in Mak Beti's positive response to Cek Aseng's Chinese New Year celebration. Her remark that Chinese New Year and Ramadan happen to occur at the same time, accompanied by her enthusiasm about celebrating the occasions together, demonstrates genuine happiness for the interlocutor's joyful experience. This attitude reflects respect for cultural and religious diversity within society.

Finally, no instances of the **Generosity Maxim** or the **Modesty Maxim** were identified in this study. This finding suggests that Mak Beti's communication primarily focuses on providing advice, expressing appreciation for others, and fostering harmonious social relationships. Throughout the analyzed videos, Mak Beti frequently assumes the role of a character who offers guidance, appreciation, and responses to various events occurring within her social environment. Consequently, the **Tact Maxim** and the **Approbation Maxim** appear more frequently than the other politeness maxims.

4. Conclusion

The character Mak Beti in Arif Muhammad's YouTube videos represents the use of polite language through the application of Leech's Politeness Principle. The predominance of the **Tact Maxim** and the **Approbation Maxim** indicates that her communication is largely oriented toward benefiting others, showing respect for fellow community members, and fostering harmonious social relationships. These findings demonstrate that digital content, particularly comedy videos distributed through YouTube, serves not only as a source of entertainment but also as a medium for promoting linguistic politeness, moral values, and social education within society.

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