

CHAPTER II LITERATURE REVIEW

2.1 Pragmatics

Pragmatics is a sub-field of linguistics which studies the ways in which context contributes to meaning. It's about the relationship of the words we're using to the world those words reflect and to the context in which they are uttered. That is to say, the meaning of an utterance doesn't just depend on the way it is grammatically structured, but also on a whole host of external factors, such as who is speaking, to whom, when and where the speaker is speaking, and what the speaker is trying to get done with their words.

Levinson (1995) asserts that pragmatics investigates the relationship between language and context, particularly how context contributes to meaning. This statement underscores the pivotal role of context in understanding utterance meaning, as meaning cannot be disentangled from the social and physical situations in which the utterance occurs. Mey (2001) states that pragmatics allows speakers to use language flexibly as long as they are aware of their communicative objectives and the effects on hearers. She emphasizes the importance of paying attention to social and cultural contexts to ensure language is used appropriately. This means that effective communication depends not only on language itself but also on an understanding of societal customs and culture, which enables speakers to be understood as intended.

Yule (1996) defines pragmatics as the study of the ways in which context contributes to meaning, highlighting the interaction between a speaker's intention

and a listener's interpretation. This perspective shows that communication is a collaborative process requiring mutual understanding of context to derive meaning, which underscores the vital role of pragmatics in human discourse.

In conclusion, pragmatics gives us a full understanding of how language, context, and social interaction work together to create meaning. This chapter has laid the groundwork for the study of pragmatics by introducing the basic ideas and theories that support it. Now we can look into how it can be used to look at communication in the real world.

2.1.1 Impoliteness

In linguistics, pragmatics helps us understand how the context influences the meaning of what people say. While politeness is often seen as a way to keep social harmony, impoliteness is a deliberate way of using language to threaten or harm someone's social identity, which is often called their "*face*". According to Culpeper (1996), impoliteness involves communicative actions intentionally aimed at attacking a person's face, which can lead to social conflict and tension. Studying impoliteness is important because it helps us better understand how language can both build and damage social relationships.

Furthermore, Culpeper (2011) asserts that impoliteness is not simply the opposite of politeness, but has its own function and dynamics in social interaction. Impoliteness is often deliberate and strategic with the aim of causing certain effects, such as expressing anger, frustration, or maintaining power in social relationships. In other words, impoliteness is a form of communication used to consciously attack or weaken the social position of the interlocutor.

In addition, the aspect of power is an important factor in the practice of impoliteness. Culpeper (1996) argues that impoliteness is more likely to manifest when the speaker holds a position of greater power relative to the interlocutor. In this situation, the speaker feels freer to use language that attacks the interlocutor's face without much risk.

Bousfield (2008) defines impoliteness as the verbal face-threatening acts that are intentionally gratuitous and conflictive, as well as a form of deliberate action from the speaker to threaten the hearer's face. Understanding impoliteness from a pragmatic viewpoint shows how language can be used in complex ways—not just to keep social bonds intact, but also to challenge or undermine them. Looking into the intentional use of impoliteness helps us see how issues like power, identity, and conflict are negotiated and played out through everyday communication.

2.1.1.1 Types of Impoliteness

The researcher employs Culpeper's (1996) theory to identify various categories of impoliteness strategies. This research identifies five distinct types of impoliteness, namely: bald on record, positive impoliteness, negative impoliteness, sarcasm or mock politeness, and withholding politeness (Culpeper, 1996).

2.1.1.1.1 Bald on-Record Impoliteness

According to Culpeper (1996), bald on-record impoliteness is an impoliteness strategy that is carried out directly and explicitly without any attempt to reduce or mitigate threats to the interlocutor's face. Culpeper explains that this strategy is usually used in high-risk or conflictual

situations, where the speaker wants to convey the message firmly and without ambiguity, even though it may cause social tension or conflict. Culpeper (1996) states that bald on-record impoliteness refers to face-threatening acts that are carried out in a straightforward, clear, and concise manner, without any attempt to lessen or soften the threat to the listener's face.

This strategy aims to openly attack the positive or negative face of the interlocutor, such as damaging his reputation, self-esteem, or personal freedom. Examples of actions that fall under this category are rude orders, direct insults, or unvarnished criticism. For example, in a conversation between two characters in the movie *Do Revenge*, Erica directly insults Drea by saying:

Erica	: “You insufferable cunt! I know you did this. She framed me!”
Drea	: “Oh, sweetie. Are you listening to yourself right now?” (Dunggio et al., 2024)

Erica's utterance is a clear example of bald on-record impoliteness because it is very direct, explicit, and deliberately offensive without any attempt to mitigate its impact. The use of harsh language such as "*cunt*" and the direct accusation "*I know you did this*" openly attacks Drea's self-esteem and provokes a strong emotional reaction. Culpeper (1996) argues that this strategy is the clearest expression of impoliteness and can be the most harmful, as it leaves no doubt about the speaker's intention to threaten the hearer's face.

2.1.1.1.2 Positive Impoliteness

According to Culpeper (1996), positive impoliteness is a communication strategy that is deliberately used to attack the interlocutor's positive face, which is a person's need to be accepted, liked, and appreciated by others. This strategy aims to undermine the listener's desire to be considered part of an accepted and respected social group. In other words, positive impoliteness seeks to socially distance or alienate the interlocutor, thus threatening his or her social identity and self-esteem.

Culpeper (1996) explains that positive impoliteness can be realized through various actions, such as ignoring the existence of the interlocutor, mocking, refusing to cooperate, or showing an uncaring and unsympathetic attitude. These actions intentionally reduce the sense of acceptance and appreciation by the interlocutor, resulting in social tension and conflict. For example, in the dialogue from the Cruella movie:

Jasper	: "You could be more polite is all."
Estella	: " I don't have time. I have to go to work. I'm a designer now."
Jasper	: "Seriously?"

(Djohan & Simatupang, 2022)

Estella's reply shows positive impoliteness because she brushes off Jasper's request for politeness and makes a point of mentioning she's a designer now, which feels like she's putting herself above him. She doesn't seem to care about what Jasper needs to feel valued, creating distance between them and asserting her dominance. This kinds of interactions in the movie highlight the social conflicts and how the characters relate to each

other, with Estella's rejection hurting Jasper's social standing and making things tense between them (Culpeper, 1996).

2.1.1.1.3 Negative Impoliteness

Culpeper (1996) defines negative impoliteness as a linguistic strategy intended to attack and undermine the interlocutor's negative face, which refers to an individual's desire to maintain freedom from external pressure, interference, or coercion. According to Culpeper (1996), this strategy is usually done overtly and aggressively, for example by denigrating, ridiculing, or associating the interlocutor with negative traits directly.

Culpeper (1996) explains that negative incivility can be manifested through actions such as intimidating, insulting, humiliating, violating personal space physically or figuratively, and asserting the speaker's power over the interlocutor. Culpeper (1996) further notes that such strategies often arise in situations where there is an imbalance of power, where the speaker uses language to dominate or frighten the interlocutor thus limiting their freedom and autonomy. An illustrative example of negative impoliteness can be seen in the following exchange:

Jack : "I mean, very well, I'm sure, but come on. Nobody is buying Lee Israel letters."

Lee : **"You steal from me again, and I'll fucking kill you."**
(Kelvin & Rudianto, 2023)

In this dialogue, Lee's response exemplifies negative impoliteness through a direct and explicit threat of violence, which serves as intimidation aimed at damaging Jack's negative face. The utterance *"I'll fucking kill you"*

invades Jack's personal safety and autonomy, asserting Lee's dominance and control. According to Culpeper (1996), such a threat is a classic example of negative impoliteness because it undermines the interlocutor's freedom by instilling fear and asserting power. Lee's aggressive statement not only attacks Jack's negative face but also functions to intimidate and silence him, reflecting the confrontational and coercive nature of negative impoliteness in social interaction.

2.1.1.1.4 Sarcasm or Mock Impoliteness

Culpeper (1996) identifies sarcasm as a specific form of impoliteness that undermines the interlocutor's social identity through the strategic use of insincere politeness, commonly referred to as mock politeness. This strategy involves the use of polite expressions that are deliberately insincere, allowing the speaker to convey a meaning opposite to the literal one. Culpeper (1996) argues that sarcasm functions as a face-threatening act because it disguises aggression or contempt beneath a veneer of politeness, thereby attacking the interlocutor's face indirectly. By using sarcasm, speakers can express negative attitudes or emotions without openly confronting the addressee, making it a subtle but powerful form of impoliteness that relies on the listener's ability to detect the hidden meaning.

Examples of sarcasm/mock impoliteness can be found in the following interactions:

Ms. Simon	: "Where the Bill of Rights protected people from the federal government, Amendments 13, 14, and 15 protected them from their state governments..." "
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(The faint sound of snoring comes from the back of the class. Ms. Simon stares at Ruby, passed out on her desk.)

Ms. Simon : **“Sadly, there was no amendment protecting the right to nap - Ruby!”**

(Disoriented, Ruby awakes with a start and signs as she talks.)

Ruby : *(Signing)* “What’s wrong?”

(Fatmawati, Burhamzah, & Rosalia, 2024)

In the conversation, Ms. Simon responds to Ruby, who is asleep in class, with a statement that literally sounds like an expression of sympathy but is actually a veiled criticism or reprimand of Ruby’s behaviour. This utterance exemplifies mock politeness because Ms. Simon uses an expression that appears polite but is insincere to convey the opposite meaning, namely a reprimand for Ruby’s action. According to Culpeper (1996), sarcasm is a face-threatening act performed by employing insincere politeness, which disguises aggression or contempt beneath a polite surface. Therefore, sarcasm can be regarded as an effective communicative strategy to deliver criticism indirectly and maintain social distance, while still subtly threatening the interlocutor’s face.

2.1.1.1.5 Withhold Politeness

According to Culpeper (1996), withhold politeness is an impoliteness strategy characterized by the deliberate absence of expected polite behaviours, such as refraining from expressing gratitude or acknowledgment when social norms dictate otherwise. This strategy involves intentionally choosing silence or neglecting to perform politeness work where it is anticipated, thereby signalling disregard or disrespect

without resorting to explicit rude language or direct confrontation (Culpeper, 1996).

The nuance of lacking politeness renders it a significant face-threatening act. A lack of response or silence in giving expected polite reactions may be seen as passive-aggressive or dismissive, leading to discomfort or offense for the other person. For instance, failing to express “*thank you*” when anticipated can indicate that the speaker does not appreciate the other person's effort or presence, thereby undermining the interlocutor's positive face—their wish to be valued and accepted (Culpeper, 1996). This strategy can also be observed in the following interaction:

Baroness	: “Show me. Mmm. How would you have done it?”
Estella	: (<i>designing a dress on a paper</i>)
Baroness	: “I think you’re... something.”

(Sinrang Sjamsu Djohan & Simatupang, 2022)

In this conversation, the Baroness doesn't give a clear opinion or compliment about Estella's design. Instead of openly praising or giving helpful feedback, she makes a vague and unfinished comment: “*I think you’re... something.*” This kind of response is an example of withholding politeness. The pause and unclear tone show that she's hesitant to fully recognize Estella's effort, which can come across as a subtle way of dismissing or criticizing her. This fits with Culpeper's (1996) idea that withholding politeness is a way to show dissatisfaction or create distance without directly confronting someone.

2.1.1.2 The Functions of Impoliteness

The researcher used Culpeper's (2011) theory to analyse the purpose of impoliteness strategies. According to Culpeper (2011), there are three main function categories of impoliteness, namely affective function, coercive function, and entertainment function. Affective functions are concerned with the expression of strong emotions, usually anger, directed at specific individuals. The coercive function is the use of impoliteness as a tool to achieve certain goals, especially in the context of power imbalance. Meanwhile, the entertainment function refers to the use of impoliteness for the purpose of humour or sheer fun (Culpeper, 2011).

2.1.1.2.1 Affective Function

According to Culpeper (2011), affective impoliteness is the deliberate intensification of certain emotions, such as anger, which aims to mark the interlocutor as the cause of the negative emotion. This function arises when speakers intentionally express impoliteness to trigger uncontrollable emotions in certain communication contexts. However, these amplified emotions are usually considered inappropriate and undesirable in social situations, so they should be avoided (Culpeper, 2011).

The following conversational example illustrates a situation where there is an intensification of negative emotions, specifically anger, which corresponds to the concept of affective impoliteness:

Rafe	: "I understand that, Danny. But I feel like I got a duty to go."
Danny	: " Don't preach to me about duty, dammit! I wear the same uniform you do."

Rafe : "Now, if trouble wants me, I'm ready for it. But why go looking for it? **God, Danny, come on.** I'm gonna be 25. **I might as well be an old man.** They're gonna have me bein' a flight instructor. **I don't wanna teach loops and barrel rolls. I wanna be a combat fighter."**

(Romadhoni, Wijaya, & Hidayatulloh, 2024)

In this conversation, Danny intentionally expresses intense anger through the use of harsh words such as “*Don't preach to me about duty, dammit!*” which marks Rafe as the cause of his negative emotions. The expression reflects a deliberately heightened display of frustration and anger, aligning with Culpeper's (2011) concept of affective impoliteness, which involves the intensification of negative emotions directed at portraying the interlocutor as the source of those emotions. Thus, Danny not only expresses disagreement, but also amplifies his emotions to attack the interlocutor's face and create tension in the interaction. Therefore, this example is in line with Culpeper's (2011) explanation that affective impoliteness serves to express intense negative emotions with the aim of emotionally attacking the interlocutor.

2.1.1.2.2 Coercive Function

According to Culpeper (2011), the coercive function of impoliteness occurs when the impolite behaviour performed by the speaker aims to renegotiate, reinforce, or protect social hierarchies and power relations. This function is particularly noticeable in situations where there is a clear imbalance of power between the speaker and the hearer. Culpeper (2011) explains that coercive incivility is used by more powerful parties to demonstrate dominance, limit the possibility of resistance, and maintain or

increase their social advantage. In this way, incivility becomes a strategic tool to control, force obedience, or lower the social status of the targeted person. The following conversation is an example of coercive impoliteness:

In the morning, when Minke arrived at Nyai Ontosoroh's house, she came to see Annelies and Nyai Ontosoroh.

Robert Mellema : **I stand alone here. It's best you never forget what a person standing alone can do,**” (*he said threateningly, with smiling lips.*)

Minke : “Yes, Rob, and **don't forget your own words either,** because they're directed at yourself as well.”

(Apriliana, 2022)

In this example, Robert uses statements that contain veiled threats to assert his power and intimidate Minke. The statement “*I stand alone here*” and the warning for Minke not to forget what someone standing alone can-do shows Robert's attempt to strengthen his position in the social hierarchy and control the situation. This is in accordance with Culpeper's (2011) definition of coercive impoliteness, where impoliteness is used as a tool to maintain or assert social dominance. Minke's response of reminding Robert of his own words suggests resistance to the coercive strategy, but the main focus remains on how Robert uses impoliteness coercively to assert power.

2.1.1.2.3 Entertaining Function

According to Culpeper (2011), the entertainment function of incivility occurs when impolite language or behaviour is used to provide fun or entertainment for the audience. In contrast to affective incivility that expresses strong negative emotions, and coercive incivility that aims to assert or reinforce social dominance, entertainment incivility primarily serves to create humour or social bonding through shared laughter. Although

the impolite act may harm or threaten the face of the targeted person, at the same time it triggers laughter or fun among others present in the interaction (Culpeper, 2011).

This function highlights the complex social role of incivility, showing that incivility is not only a tool to offend or demonstrate power, but can also serve as a source of entertainment. The pleasure derived from entertainment incivility often comes at the expense of the person being targeted, yet it plays an important role in social interaction by cementing group togetherness and easing tensions. An example of entertaining impoliteness can be seen in the following exchange:

Anthony	: Get out. Am I going bald right back here?
Billy	: Man, I am one good-lookin' son of a bitch.
Anthony	: Don't you ever die.
Billy	: Die. That's exactly the concept you gotta work tonight.

(Romadhoni, Wijaya, & Hidayatulloh, 2024)

In this dialogue, the speakers use impolite expressions such as “*son of a bitch*” and “*don't you ever die*” not to seriously offend, but to tease each other in a playful way. The irreverence here serves as a form of humour and social bonding, creating a light atmosphere despite the use of coarse language. This is in line with Culpeper's (2011) explanation that entertainment impoliteness involves the deliberate use of disrespectful language to produce entertainment, even though it may be threatening to the face of the person being targeted.

2.2 Previous Study

Previous research plays an important role in a scientific study because it provides the basis and context for the research to be carried out. Through a review of relevant previous studies, researchers can identify important findings, methods used, as well as shortcomings or research gaps that still need to be studied further. Thus, the review of previous research not only serves as a comparison, but also as a foundation for developing a framework of thought and strengthening the arguments of this research. In this sub-section, several studies relevant to the topic raised will be presented, as well as an analysis of the similarities, differences, and contributions of this research to the development of science in related fields.

Several previous studies related to impoliteness strategies in movies have been conducted and provide relevant insights for this research on impoliteness strategies in *Fast & Furious 6*. These earlier studies serve as important references and comparisons to support the current research. However, to the best of the researcher's knowledge, no previous study has specifically examined impoliteness strategies in *Fast & Furious 6*. Therefore, this study aims to fill this gap by analysing the impoliteness strategies used in the movie, building upon the theoretical frameworks and findings of prior research.

The first previous study conducted by Simanjuntak & Ambalegin (2022) in their research entitled "*Impoliteness Strategies Used in the Movie 'Easy A'*" aimed to identify and analyse impoliteness strategies used in the film using discourse analysis method. The researchers used descriptive qualitative analysis with data collected through observational, non-participatory techniques from the movie

“Easy A.” After processing the data, pragmatic identification methods were applied to analyse 16 utterances containing impoliteness strategies. The findings revealed five types of impoliteness strategies: bald on-record impoliteness, positive impoliteness, negative impoliteness, mock politeness, and withholding politeness. Among these, positive and negative impoliteness emerged as the most frequently employed strategies. The findings revealed that impoliteness strategies in the movie were widely used to express power, disagreement, and solidarity, as well as to create humor, increase character appeal, and build relationships between characters. This research provides important insights into the role of impoliteness in popular culture and media portrayal of social norms.

The second previous study was conducted by Afriana & Mubarak (2024) in their research entitled “*Impoliteness Strategies Used by Netizens on Instagram Account Tasyiathasyia*.” This study aimed to analyse the impoliteness strategies used by netizens in comments on the Instagram account *Tasyiathasyia*. The research applied a qualitative method with an observational and non-participatory technique. Data were collected from Instagram posts and comments, then analysed using Culpeper’s theory (1996). The results revealed five types of impoliteness strategies: 2 instances of bald on record impoliteness, 3 instances of positive impoliteness, 1 instance of negative impoliteness, 4 instances of sarcasm or mock impoliteness, and no instances of withhold politeness.

The third research proposed by Kelvin & Rudianto (2023) entitled “*An Analysis of Impoliteness Strategies in “Can You Ever Forgive Me?”*”. This movie aimed to find impoliteness strategies that appear in the conversations of the

characters in the film. The method used was descriptive qualitative with data in the form of conversations taken from the movie *Can You Ever Forgive Me?* and analysed using Culpeper's theory (1996). The data were collected by non-participatory observation method, in which the researcher was not directly involved in the filmmaking process. The results showed that all types of impoliteness strategies proposed by Culpeper were found in this movie, namely bald on record impoliteness (5 utterances), positive impoliteness (4 utterances), negative impoliteness (3 utterances), sarcasm/mock politeness (2 utterances), and withhold politeness (1 utterance). This research provides a complete picture of the use of various impoliteness strategies in the context of movies, especially in interactions between characters.

The fourth study conducted by Afriana, Ambalegin, Imran Aslan, and Yosua Timothy Natanael (2024) entitled “*Chaos in a Pro-Life Event: An Analysis of Negative Impoliteness*” aimed to analyse the strategies and functions of negative impoliteness that appear in a pro-life event that becomes chaotic due to interactions between pro-life and pro-choice participants. This research used descriptive qualitative approach with non-participatory observation data collection techniques. The collected data were analysed based on Culpeper's theory (1996, 2011) regarding negative impoliteness strategies and their functions. The results showed that pro-choice participants used various negative impoliteness strategies, such as scaring, demeaning, mocking, insulting, interrupting, associating with negative aspects explicitly, and obstructing speakers and pro-life members. These strategies functioned as coercive and affective impoliteness that caused the atmosphere of the

event to become chaotic. The research also confirmed that although the participants knew how to be polite, they chose not to, creating tensions that could have been avoided with professionalism and maturity. This study provided an in-depth look at the impact of negative impoliteness strategies in the context of conflictual social interactions.

The fifth previous study was presented by Fransisca Fortunata (2024) in her research entitled *“The Impoliteness Strategies and Their Functions Used by the Chairperson at the 2023 Hearing of the TikTok CEO”*. This qualitative research examined the impoliteness strategies and their functions used by Cathy McMorris Rodgers as chairperson in the hearing with TikTok CEO, Shou Zi Chew. The focus of the hearing included data security issues, regulations, TikTok's relationship with China, and Rodgers' impolite response to Chew's question. Theories used include Culpeper (1996, 2005), Culpeper (2003), and Culpeper (2011) to analyse the strategies and functions of impoliteness. The results showed that the chairman used almost all impoliteness strategies except withholding politeness. The negative impoliteness strategy is often used to limit Chew's freedom in explaining, while the sarcasm strategy is least used to maintain formality. Rodgers prefers direct style rather than using presupposition. All types of impoliteness functions were found, with coercive functions being the most dominant, followed by affective and entertaining functions. Coercive strategies are used mainly to get a clear answer and assert the chairman's power. This study showed that the use of impoliteness strategies by the chairperson aims to enforce power, gain social dominance, and assert superiority during the interaction.

The sixth study, conducted by Ahmad Tika Alfarabi and Warsidi (2024) and entitled “The Analysis of Impoliteness Strategies Used in Students' Social Interactions at Makassar Islamic University,” aimed to identify the types of impoliteness strategies employed by students, as well as the factors influencing the use of impolite expressions in their social interactions at Makassar Islamic University. This research employed a descriptive qualitative method, utilizing a simple random sampling technique. The data were collected through audio recordings and interviews, which served as the primary research instruments. The data analysis process involved three stages: data reduction, data presentation, and conclusion drawing. The results identified 22 instances categorized under Culpeper’s incivility strategies, which include veiled incivility, positive impoliteness, negative impoliteness, sarcasm or feigned politeness, and withholding politeness. Among these, sarcasm or feigned politeness emerged as the most frequently employed strategy. Furthermore, five contributing factors to the occurrence of incivility were identified: social status, age difference, gender difference, degree of social familiarity, and situational context. This study confirmed that incivility serves as a means of expressing socially recognized perspectives and plays a significant role in fostering peer-to-peer communication. Therefore, the concept merits further scholarly investigation.

The seventh study presented by Novita Sari, Eripuddin, and Umami Rasyidah (2025) entitled “*A Study of Impoliteness Strategies in Daily Conversation at SMA Muhammadiyah Rambah*” aimed to find out the expression of impoliteness spoken by students in classroom interactions based on impoliteness strategies. This study

used descriptive qualitative approach with data sources in the form of field notes as well as audio and video recordings when student interactions in the classroom take place. The research subjects consisted of two eleventh grade students majoring in science. The results showed that some students tend to use impolite sentences or words in their daily classroom conversations, which is due to their habit of saying such expressions. In addition, it was found that students use impolite speech to attract the attention of friends or teachers as well as to relieve boredom while learning in class. This study provided an overview of the use of impoliteness strategies in the context of daily interactions in the school environment.

The eighth study conducted by Taib, Wardana, Safhida, Nurrahmah, dan Subhayni (2024) entitled “*Exploring the Intricacies of Politeness and Impoliteness in Acehese Speech Variations*” aimed to examine politeness and impoliteness in Acehese speech variations conveyed through various linguistic features such as honorifics, politeness markers, and respectful greeting forms. This research used descriptive qualitative method with data collection through observation in various social settings of Acehese society. Data were obtained from 13 informants from several regions in Aceh, namely North Aceh, Pidie, Aceh Besar, and Southwest Aceh, using direct observation and free recall techniques. The data were recorded manually and electronically for good documentation, then analysed using contextual methods. The results showed that politeness and grammar in Acehese speech are highly dependent on the region or dialect in which it is used. In general, Acehese is considered polite if it uses proclitic that correspond to the actors in the sentence, but this rule does not apply in the dialect of Aceh Barat Daya, where

proclitic are usually not used and politeness depends more on the use of pronomina. This study provides an in-depth overview of politeness variation in Acehnese based on different dialects and linguistic features.

The ninth research proposed by Hasna Nur Islami, Dadang Sudana, and Wawan Gunawan (2024) entitled “*Politeness and Impoliteness Strategies in Sundanese Language Podcasts on the YouTube Channel Ridwan Remin*” aimed to examine politeness and impoliteness strategies in Sundanese language used in podcasts on Ridwan Remin's YouTube channel. This study used qualitative approach with Brown & Levinson's politeness theory (1987) and Culpeper's impoliteness theory (1996) as the basis for pragmatic analysis. Data were obtained from the transcript of the podcast episode titled “*Soleh Solihun: Working with Sincerity (in Sundanese)*” which was uploaded on May 31, 2021. Through the analysis of the transcripts, this study identifies various politeness and impoliteness strategies used by the speakers and evaluates the listeners' responses. The results provide insights into how traditional linguistic practices adapt in the context of modern digital media, particularly in the interpersonal communication of Sundanese communities. This research also made an important contribution to understanding linguistic strategies on the ever-evolving digital platform.

Based on a review of previous studies that discuss impoliteness strategies in various contexts—from popular movies, digital media, social interactions in educational settings, to political forums—it can be concluded that most of these studies focus on identifying the types of impoliteness strategies and their meanings in specific social and cultural contexts. Some studies have used Culpeper's (1996)

theory to classify impoliteness types, while others have added impoliteness function analysis based on Culpeper's (2010) theory development. However, until now, no research has been found that specifically analyses both aspects-that is, the types and functions of impoliteness strategies-in the context of the action film *Fast and Furious 6*.

Therefore, this study aims to fill this gap by conducting a thorough analysis of the types and functions of impoliteness strategies used in *Fast and Furious 6*, using Culpeper's (1996) and (2010) theoretical framework. This approach not only enriches the pragmatic study of impoliteness in visual media, but also makes a new contribution by applying the theory to the action film genre which has distinctive communication dynamics. Thus, this research is expected to broaden insights into how impoliteness functions in the context of modern entertainment media, as well as strengthen the theoretical and empirical foundations in the study of pragmatic language, especially in the realm of action films, which have rarely been studied specifically.

2.3. Theoretical Framework

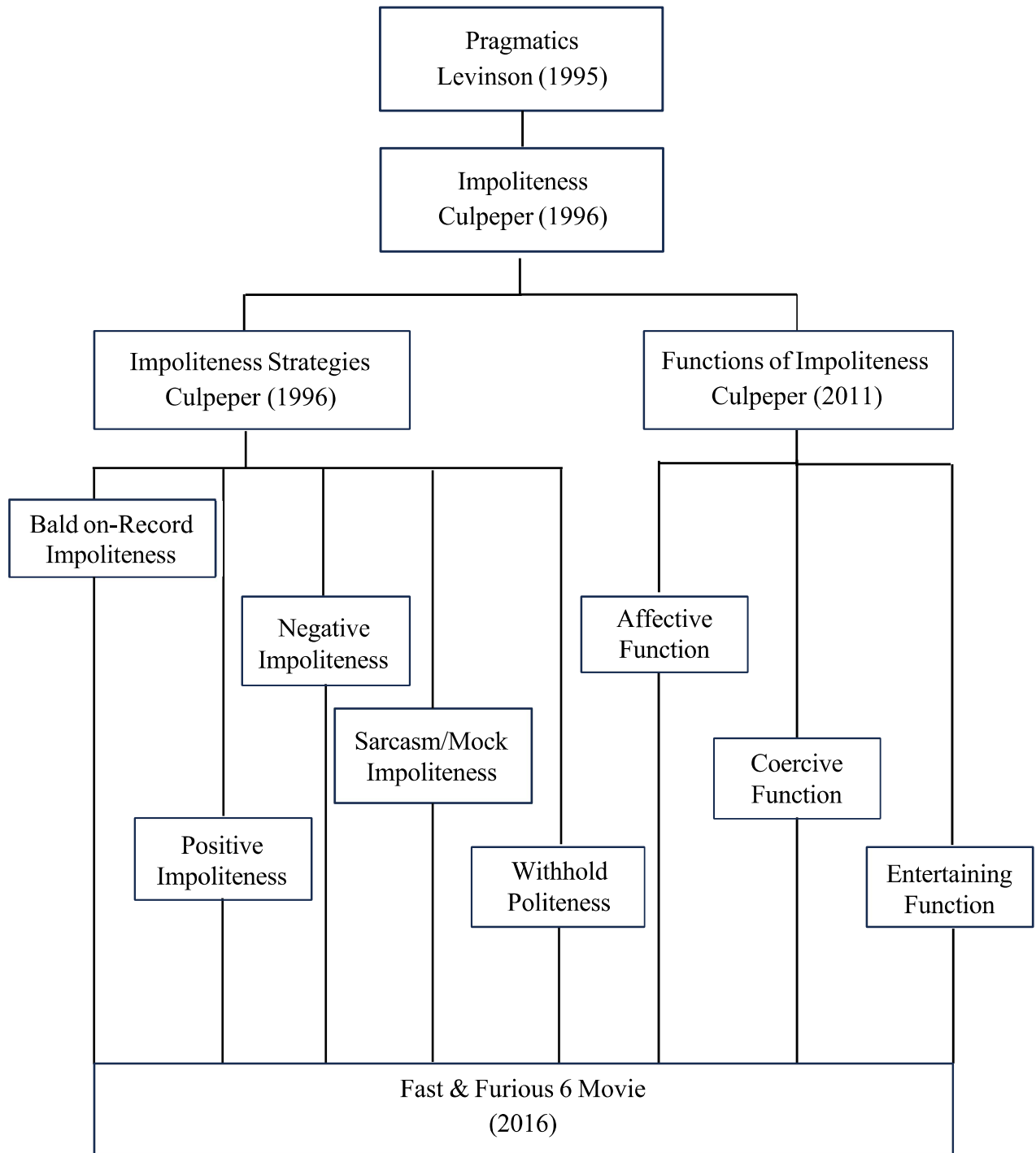


Figure 2. 1 Theoretical Framework