

VIOLATIONS OF POLITENESS IN OME TV INTERACTIONS: A SPEECH ACT ANALYSIS OF INDECENT EXPRESSIONS

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ARTICLE INFO	ABSTRACT
Article history: Received: May 19, 2026 Revised: August 11, 2026 Accepted: August 21, 2026 Published: August 31, 2026 Keywords: Digital Pragmatics, Indecent Expressions, Ometv, Politeness Violations, Speech Acts	Indecent expressions are increasingly common on random video-chat platforms such as OmeTV, yet little is known about how they function pragmatically as violations of politeness, making this an urgent site for inquiry. This study investigates such violations through a speech act analysis of indecent expressions, based on the assumption that these expressions are not merely vulgar lexical choices but pragmatic acts that shape interpersonal relations between speakers. Unlike prior research that treats online toxicity and im/politeness separately, this study offers a novel integration of the two frameworks in the underexamined context of synchronous video-based interaction. The objectives are to identify the forms of politeness violations found in OmeTV interactions, to analyze the speech acts realized through indecent expressions, and to explain how such expressions reflect politeness violations online. This study employed a descriptive qualitative approach with pragmatic analysis. The data consisted of utterances containing indecent expressions, classified according to the forms of politeness violations and their speech act functions. Findings show that politeness violations in OmeTV are primarily realized through sexualized indecent remarks, direct insulting expressions, mocking and degrading utterances, and intrusive personal comments, predominantly realized as expressive, directive, and representative speech acts. These results indicate that indecent expressions in OmeTV are not merely lexical phenomena, but pragmatic acts that threaten face, violate interpersonal boundaries, and construct relations of domination in digital interaction. The study concludes by contributing to digital pragmatics, particularly in understanding the relationship between politeness violations, indecent expressions, and speech acts in random video-chat communication. <i>This is an open access article under the CC BY-SA license.</i> 
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INTRODUCTION

The rapid development of digital technology has transformed how people communicate, increasingly shifting interaction into online environments that are fast, spontaneous, and often anonymous. In such spaces, language does not merely exchange

information but also negotiates identity and manages face-work and relational positioning (Virtanen & Lee, 2022). One platform that strongly reflects this phenomenon is OmeTV, a random video-chat application connecting strangers instantly. Unlike more stable social media platforms, OmeTV is marked by unpredictability, brief encounters, and minimal social accountability, since users can terminate conversations instantly. Under such conditions, the interpretation of politeness and impoliteness becomes more complex due to fluid identities and reduced contextual stability (Blitvich & Sifianou, 2019), making OmeTV a rich site for observing how interpersonal norms are enacted or disrupted in real-time digital interaction.

Politeness is central to maintaining harmonious social relations and protecting face, yet in digital environments this is often challenged by anonymity and weak social constraints, with impoliteness frequently overlapping with incivility (Blitvich & Sifianou, 2019). The issue becomes more critical when users employ indecent expressions—sexually suggestive remarks, vulgar utterances, insults, and harassment—that are not merely offensive lexically but also carry strong social meaning and pragmatic force. Online toxicity in general is encouraged by disembodiment, reduced accountability, and disinhibition (Pandita et al., 2024), and such offensive language can be systematically categorized as a recurring discourse phenomenon rather than a random anomaly (Zampieri et al., 2019).

Speech act theory offers an appropriate framework for understanding these phenomena, since language performs actions such as insulting, mocking, or threatening, and the pragmatic issue lies not only in lexical choice but in communicative intention and effect on the hearer. Contemporary speech act studies emphasize discourse context and interactional complexity over isolated sentence-level analysis (Jucker, 2024), which is particularly relevant to OmeTV, where utterances are brief, spontaneous, and emotionally charged yet still function as meaningful social actions shaped by platform context (Jegede, 2024).

Previous research on OmeTV has mainly focused on its pedagogical value, showing that students perceive it positively for practicing English speaking skills and building communicative confidence (Wahyuningsih & Nurona, 2024; Adisty & Nasihah, 2024), without addressing the linguistic problems, particularly indecent language, that occur within actual interactions. Meanwhile, broader studies on online discourse have examined offensive and toxic language mainly in text-based social media contexts (Zampieri et al., 2019; Pandita et al., 2024), leaving real-time, video-mediated interactions such as OmeTV underexplored.

This situation reveals a clear research gap: although OmeTV has been studied as a language-learning tool and online toxicity has been explored in other contexts, limited attention has been given to politeness violations in OmeTV interactions, and there is a particular lack of studies analyzing indecent expressions through the framework of speech act theory. The intersection between politeness, speech acts, and indecent expressions in OmeTV discourse therefore remains underexplored.

Based on the identified gap, this study addresses the following questions: (1) What types of politeness violations are found in OmeTV interactions? (2) What kinds of speech acts are realized in indecent expressions used by OmeTV users? (3) How do indecent expressions reflect violations of politeness in online interaction? In line with these questions, the objectives of this study are: (1) To identify the types of politeness violations in OmeTV

interactions, (2) to analyze the speech acts used in indecent expressions, and (3) to explain how indecent expressions function as forms of politeness violation in digital communication.

This study is expected to contribute both theoretically and practically. Theoretically, it fills a specific gap in pragmatic research: while previous studies have examined online im/politeness and offensive language separately, the relationship between politeness violations, impoliteness, and speech act realization in synchronous, video-based interaction such as OmeTV remains largely unexamined. By analyzing how indecent expressions simultaneously function as face-threatening acts and identifiable speech act categories, this study offers a novel integration of politeness theory and speech act theory that has not been systematically applied to random video-chat discourse. It also expands the application of speech act theory in contemporary online communication contexts. Practically, the findings may provide insights into how inappropriate language functions in digital interaction, which can inform digital literacy, online communication ethics, and platform moderation strategies. Furthermore, this study highlights OmeTV not only as a language-learning platform but also as a socially complex communicative space where politeness norms are continuously negotiated and often violated.

RESEARCH METHOD

This study employed a descriptive qualitative design. This design was selected because the three research questions require an in-depth understanding of how politeness violations are constructed and interpreted in context, rather than a quantification of their frequency. A descriptive qualitative design allows the researcher to identify recurring forms of politeness violations, describe how they are linguistically realized, and interpret their speech act functions in relation to speaker intention and interactional context—concerns that a purely quantitative measurement of occurrence could not capture. This design is therefore most appropriate for answering the study's formulation of the problem, since it accommodates close, meaning-oriented analysis of naturally occurring utterances rather than statistical generalization.

The data of this study consisted of utterances containing indecent expressions produced by users in OmeTV interactions. The primary data source was selected random video-chat conversations on OmeTV documented by the researcher. In this study, the unit of analysis was the utterance, especially utterances that indicated inappropriate, offensive, or indecent language potentially violating politeness norms. Secondary data were obtained from books, journal articles, and other scholarly sources relevant to politeness, speech acts, and online discourse.

The data were collected through observation and documentation techniques. First, the researcher observed OmeTV interactions to identify conversations containing indecent expressions. Second, relevant utterances were documented and transcribed into written form. Third, the researcher selected the data using purposive sampling, since only utterances relevant to politeness violations and speech act analysis were included in the study. This technique allowed the researcher to focus on data that were directly related to the objectives of the research.

The research procedure was conducted in several stages. In the planning stage, the researcher determined the research topic, formulated the research problems, and selected the theoretical framework of politeness and speech acts. In the data collection stage, the researcher observed OmeTV interactions, documented the relevant utterances, and transcribed them into textual data. In the analysis stage, the researcher classified the utterances based on the forms of politeness violations and then interpreted their speech act functions. Finally, the researcher drew conclusions based on the findings of the analysis.

The data were analyzed using qualitative content analysis combined with speech act analysis, with each technique serving a distinct and complementary function. Qualitative content analysis was used in the earlier stages to identify and categorize the data: the researcher read the data repeatedly to understand the context of each interaction, then identified and grouped utterances containing indecent expressions into forms of politeness violation. Speech act analysis was then applied to interpret the pragmatic function of each categorized utterance, determining whether it operated as an expressive, directive, or representative act. In other words, content analysis provided the descriptive categorization of what forms of violation occurred, while speech act analysis explained how and why those utterances carried particular pragmatic force. The final step integrated both analyses to interpret how indecent expressions functioned as violations of politeness in OmeTV interactions.

In conducting the research, the researcher considered ethical aspects by protecting the privacy of the participants. Any personal identities, usernames, and other identifying information found in the interactions were omitted or anonymized. The study focused only on the linguistic data necessary for academic analysis.

RESULT AND DISCUSSION

Result

No	Data (Expression)	Data (Expression)	Forms of Violation of Politeness
1	"Hei, kamu terlihat seksi. Tunjukkan lebih banyak."	"Hey, you look sexy. Show me more."	Sexualized Remarks Indecent
2	"Ayo dong, sayang, jangan malu. Biar aku lihat tubuhmu."	"Come on, darling, don't be shy. Let me see your body."	Sexualized Remarks Indecent
3	"Kamu jelek sekali. Ngapain sih kamu di sini?"	"You are so ugly. Why are you even here?"	Direct Insulting Expressions
4	"Kamu bodoh. Aku tidak mau bicara dengan orang sepertimu."	"You are stupid. I don't want to talk to someone like you."	Direct Insulting Expressions

5	"Kamu bodoh atau apa sih?"	"Are you stupid or what?"	Mocking and Degrading Utterances
6	"Wow, bahasa Inggrismu buruk sekali. Memalukan."	"Wow, your English is really bad. Embarrassing."	Mocking and Degrading Utterances
7	"Lepas maskermu. Aku ingin melihat wajahmu dengan jelas."	"Take off your mask. I want to see your face clearly."	Intrusive Personal Comments
8	"Kenapa kamu kelihatan seperti itu? Kamu harus memperbaiki wajahmu."	"Why do you look like that? You should fix your face."	Intrusive Personal Comments
9	"Kamu pasti tipe perempuan seperti itu."	"You must be that kind of girl."	Representative Acts
10	"Kamu terlihat seperti orang yang cari perhatian."	"You look like someone who seeks attention."	Representative Acts
11.	"Eh, buka baju dong, biar asyik ngobrolnya."	"Come on, take off your shirt, it'll make the conversation more fun."	Sexualized Indecent Remarks
12.	"Kamu mau nemenin aku malam ini? Sendirian nih."	"Want to keep me company tonight? I'm all alone."	Sexualized Indecent Remarks
13.	"Dasar goblok, ngomong aja nggak bisa bener."	"You're such an idiot, you can't even speak properly."	Direct Insulting Expressions
14.	"Pergi sana, muka kayak gini juga masuk OmeTV."	"Get lost, someone with a face like yours even has the nerve to join OmeTV."	Direct Insulting Expressions
15.	"Kamu jelek banget, bikin malas melihatnya."	"You're so ugly, it's annoying to look at you."	Direct Insulting Expressions

Forms of Politeness Violations in OmeTV Interactions

The findings of this study show that indecent expressions in OmeTV interactions reflect several recurrent forms of politeness violations. These violations are not limited to the use of vulgar lexical items, but are also evident in utterances that objectify, degrade, intrude upon, or verbally pressure the interlocutor. Based on the analysis, the dominant forms of politeness violations found in the data can be classified into four categories: sexualized indecent remarks, direct insulting expressions, mocking and degrading utterances, and intrusive personal comments. These categories indicate that impoliteness in OmeTV interactions operates not only through explicit rudeness, but also through utterances that symbolically attack face and disrupt interpersonal boundaries.

More broadly, these findings are closely related to the communicative structure of OmeTV itself. As a random video-chat platform, OmeTV creates interactions that are spontaneous, temporary, and relatively anonymous. Under such conditions, speakers may feel

less socially constrained and therefore more willing to produce face-threatening utterances. This is relevant to Virtanen & Lee's (2022) argument that online discourse constitutes a complex site of face-work, where relational positioning and identity are negotiated rapidly through language. In the present study, indecent expressions function as discursive tools through which speakers establish dominance, test boundaries, and challenge the interlocutor's dignity.

Sexualized Indecent Remarks

The most prominent form of politeness violation found in the data is sexualized indecent remarks. This category includes utterances containing sexual suggestions, inappropriate comments on physical appearance, and coercive invitations with sexual implications, often appearing at the very beginning of the interaction before any rapport has been established. This tendency can be observed in the following excerpt:

Datum 1: "Hei, kamu terlihat seksi. Tunjukan lebih banyak." ("Hey, you look sexy. Show me more.")

This utterance demonstrates an immediate shift from ordinary interaction to sexual objectification. The expression "kamu terlihat seksi" evaluates the interlocutor's body in explicitly sexual terms, while the imperative "Tunjukkan lebih banyak" introduces direct pressure for compliance. Rather than opening the interaction through socially neutral or polite discourse, the speaker imposes a sexualized frame upon a stranger, treating the hearer not as an equal participant in communication but as an object of visual and sexual consumption. A similar pattern of sexualized invitation appears in Datum 2 and Datum 12 (see Table 1).

Datum 11: "Eh, buka baju dong, biar asyik ngobrolnya." ("Come on, take off your shirt, it'll make the conversation more fun.")

This utterance functions as a coercive directive toward the hearer's body and self-presentation. The imperative "buka baju dong" places pressure on the interlocutor to expose themselves physically, while the justification "biar asyik ngobrolnya" normalizes the inappropriate request as part of casual interaction. Pragmatically, the utterance violates the hearer's negative face because it imposes on bodily autonomy and personal comfort, and reflects how sexualized discourse in OmeTV interactions may be disguised as humor while still functioning as verbal coercion.

These findings suggest that sexualized indecent remarks on OmeTV function as more than inappropriate speech; they operate as pragmatic acts of intrusion and coercion that threaten the hearer's negative face by imposing demands and invading personal boundaries, while also undermining positive face by denying the hearer respectful social treatment. This is especially significant in digital environments, which often intensify vulnerability to face-attack through unstable contextual cues and rapid identity negotiation (Virtanen & Lee, 2022), and can be linked to the broader concept of online toxicity enabled by disembodiment, reduced accountability, and disinhibition (Pandita et al., 2024).

The second dominant category found in the data is direct insulting expressions: overt verbal attacks, negative labels, humiliating remarks, and openly derogatory statements. Unlike sexualized remarks, which often involve objectification and coercive intimacy, direct insulting expressions primarily function as explicit attacks on the hearer's worth and legitimacy. This is evident in the following excerpt:

Datum 3: "Kamu jelek sekali. Ngapain sih kamu di sini?" ("You are so ugly. Why are you even here?")

This utterance is clearly aggressive and evaluative. The first clause directly attacks the hearer's physical appearance, while the second implies that the hearer does not belong in the communicative space, so the utterance both insults the hearer's appearance and symbolically excludes them from participation. A similar pattern of direct insult appears in Datum 4, 14, and 15 (see Table 1).

Datum 13: "Dasar goblok, ngomong aja nggak bisa bener." ("You're such an idiot, you can't even speak properly.")

This utterance functions as an expressive speech act, since the speaker expresses contempt and negative judgment toward the hearer. The phrase "dasar goblok" directly attacks the interlocutor's intelligence, while "ngomong aja nggak bisa bener" humiliates the hearer's speaking ability. From a politeness perspective, the utterance threatens the hearer's positive face by damaging their self-image and social dignity through direct verbal aggression.

Theoretically, these findings support the claim that impoliteness in online discourse frequently overlaps with incivility (Blitvich & Sifianou, 2019): direct insults here are not only expressions of anger but a rejection of basic communicative respect that delegitimizes the interlocutor. The recurrence of such expressions also suggests that the temporary, disposable nature of OmeTV interaction reduces the speaker's motivation to preserve politeness, consistent with the argument that platform context shapes how speech acts are realized (Jegade, 2024).

Another form of politeness violation identified in the data is **mocking and degrading utterances**. This category includes ridicule, belittling comments, sarcastic evaluations, and dismissive responses that place the interlocutor in a socially inferior position. Compared with direct insult, mocking utterances may be less explicit in form, yet they remain highly face-threatening in function. The following excerpt illustrates this category:

Datum : 5

Datum 5: "Kamu bodoh atau apa sih?" ("Are you stupid or what?")

Although this utterance is grammatically structured as a question, it does not function as a genuine request for information. Instead, it performs ridicule. The interrogative form is rhetorical, and its real purpose is to humiliate the hearer by suggesting intellectual inadequacy. In this sense, the utterance operates as a degrading move disguised as a question. A similar function appears in the following example:

Datum : 6

Datum 6: "Wow, bahasa Inggrismu buruk sekali. Memalukan." ("Wow, your English is really bad. Embarrassing.")

This utterance attacks the hearer's linguistic competence and adds a layer of humiliation through the phrase "Memalukan." The speaker is not merely evaluating performance, but attaching shame to the hearer's identity as a speaker. This makes the utterance especially damaging in a context where communication itself is the basis of interaction.

These findings show that politeness violation does not always occur through openly obscene language. It may also emerge through indirect forms of humiliation that appear playful, rhetorical, or evaluative on the surface. This is important in light of Jucker's (2024) view that speech acts must be interpreted in relation to their discourse function rather than their formal structure alone. In the present study, mocking utterances function as speech acts of ridicule and symbolic domination, regardless of whether they take the grammatical form of a question or statement.

Moreover, mocking and degrading utterances are particularly relevant to online interaction because they can easily be normalized as humor. However, as Virtanen & Lee (2022) note, online discourse remains deeply implicated in face-work and stance-taking. Thus, even when ridicule is framed jokingly, it still threatens the hearer's positive face by undermining dignity, competence, and social value.

Intrusive Personal Comments

The fourth category found in the data is intrusive personal comments. These are utterances that cross interpersonal boundaries by making unsolicited judgments, demanding personal exposure, or commenting on personal appearance in ways that are socially inappropriate given the lack of relationship between the participants. This form can be observed in the following datum:

Datum : 7

Datum 7: "Lepas maskermu. Aku ingin melihat wajahmu dengan jelas." ("Take off your mask. I want to see your face clearly.")

This utterance is intrusive because it assumes the right to regulate the hearer's self-presentation. The speaker treats the hearer's appearance as something available for inspection and control. In a conversation between strangers, such a demand constitutes a clear violation of interpersonal distance and communicative autonomy. Another example is shown below:

Datum : 8

Datum 8: "Kenapa kamu kelihatan seperti itu? Kamu harus memperbaiki wajahmu." ("Why do you look like that? You should fix your face.")

This utterance combines negative evaluation with unsolicited intervention. The speaker not only comments on the hearer's appearance, but also prescribes change. The

expression “*Kamu harus memperbaiki wajahmu*” carries both judgment and imposition, making it highly face-threatening.

These findings indicate that indecent expressions do not need to contain overtly taboo vocabulary in order to function as politeness violations. Intrusiveness itself can make an utterance indecent in pragmatic terms. Such comments threaten the hearer’s **negative face** because they presume a right to access or regulate personal identity. They may also threaten a positive face by positioning the hearer as flawed, exposed, or inadequate. In digitally mediated environments where contextual grounding is weak, such intrusions may become particularly severe because the interlocutors lack the relational background that might otherwise soften personal commentary.

Speech Acts Realized in Indecent Expressions

In addition to the forms of politeness violation, the findings also reveal that indecent expressions in OmeTV interactions realize several types of speech acts. The most dominant among them are expressive acts, directive acts, and representative acts. This suggests that indecent language on OmeTV is pragmatically diverse and serves multiple interpersonal purposes beyond mere offensiveness.

Expressive Acts

The most dominant speech act category found in the data is **expressive acts**. In these cases, the speaker uses indecent language to express attitudes, emotions, or evaluations toward the interlocutor. This includes contempt, ridicule, rejection, disgust, and humiliation. For instance, the following utterances can be classified as expressive acts: Datum 3 “*Kamu jelek sekali, Ngapain sih kamu di sini?*”

These utterances do not request action or present neutral information. Instead, they communicate the speaker’s negative stance toward the hearer. Their primary force lies in evaluation. In this sense, expressive acts become a major mechanism through which impoliteness is enacted in OmeTV interactions.

This finding is theoretically important because it demonstrates that many indecent expressions are evaluative rather than merely obscene. Jucker (2024) emphasizes that speech acts in contemporary discourse studies should be examined as socially consequential actions. In the present study, expressive indecent utterances function as acts of face-attack, especially against the hearer’s **positive face**, because they communicate disapproval, ridicule, and devaluation.

Directive Acts

The second dominant category is directive acts, namely utterances used to direct, pressure, or induce the hearer to perform some action. In the data, directive indecent expressions often appear as coercive requests, invasive commands, or sexually suggestive invitations. Examples include: Datum 1 “*Hei, kamu terlihat seksi. Tunjukkan lebih banyak.*”

Or Datum 2 “Ayo dong, sayang, jangan malu. Biar aku lihat tubuhmu.” These utterances share a common interactional goal: they attempt to shape the hearer’s behavior. The first two exert sexualized pressure, while the third imposes a demand regarding bodily presentation. In all three cases, the speaker seeks compliance rather than merely expressing an opinion.

This category is highly significant because it highlights the coercive dimension of indecent expression. Such utterances threaten the hearer’s negative face by limiting freedom of action and imposing communicative pressure. Jegede (2024) argues that the digital platform influences how speech acts are produced and interpreted. In OmeTV, the speed and instability of interaction appear to intensify the force of directive utterances, making them more abrupt and intrusive.

Representative Acts

The study also identified **representative acts**, though they appeared less frequently than expressive and directive acts. In these cases, the speaker uses indecent expressions to make claims, judgments, or assumptions about the hearer as though they were objective observations. This can be seen in the following examples: Datum 9 “Kamu pasti tipe perempuan seperti itu.” Datum 10 “Kamu terlihat seperti orang yang cari perhatian.”

These utterances are representative because they assert something about the hearer’s identity or character. However, their function is not a neutral description; rather, they impose a degrading social definition upon the interlocutor. Through this process, the speaker redefines the hearer in a negative and stigmatizing way.

This finding suggests that verbal aggression in OmeTV interactions is not limited to commands or insults. It may also be realized through assertions that present prejudice or stereotyping as if they were factual descriptions. In pragmatic terms, these utterances are face-threatening because they damage the hearer’s positive face by imposing socially undesirable characteristics.

How Indecent Expressions Function as Forms of Politeness Violation in Digital Communication

Taken together, the findings show that indecent expressions in OmeTV interactions function not merely as offensive words, but as pragmatic acts that violate politeness norms and threaten the interlocutor’s face. Because users interact without prior familiarity and with minimal social accountability, utterances containing sexual remarks, insults, ridicule, or intrusive comments become powerful face-threatening acts operating through objectification, humiliation, degradation, coercion, and negative personal evaluation. Sexualized remarks and intrusive comments primarily threaten negative face by invading bodily and personal autonomy, while insults and mocking utterances primarily threaten positive face by damaging the hearer’s dignity and social standing; representative acts do both at once by imposing a stigmatizing identity on the hearer without justification. This pattern is consistent with Brown and Levinson’s account of face-threatening acts, and with Virtanen and Lee’s (2022)

observation that online face-work is shaped by unstable contextual cues, which intensifies the disruptive potential of such utterances in stranger interaction.

This diversity of pragmatic function demonstrates that indecent language on OmeTV is not uniform, but a flexible discourse resource through which speakers attack, control, define, or degrade others. Importantly, impoliteness here is not identifiable by taboo vocabulary alone: mocking questions and unsolicited evaluations show that harmful discourse can operate through indirect and even superficially neutral forms, with its force lying in how the utterance positions the hearer, invades personal boundaries, and imposes evaluative meaning (Pandita et al., 2024; Jucker, 2024). The real-time, anonymous nature of OmeTV intensifies these violations because speakers experience fewer social constraints and greater communicative freedom, so indecent expressions should be understood not simply as offensive language, but as socially meaningful actions that shape interpersonal relations and interactional dynamics online.

Overall, the present study contributes to digital pragmatics by showing that indecent expressions in OmeTV interactions are closely connected to both politeness violations and speech act realization. Harmful discourse on random video-chat platforms should not be treated only as a lexical problem or a moral issue, but understood as a pragmatic phenomenon in which language performs socially consequential actions. Through this perspective, the study offers a specific contribution to the literature on online discourse by showing that random video-chat interactions are a significant site for examining how face, power, and interpersonal boundaries are negotiated and violated in contemporary digital communication.

CONCLUSION

Indecent expressions in OmeTV interactions are not merely instances of offensive lexical choice, but function as meaningful pragmatic acts that shape the interpersonal dynamics of communication. The study identified several dominant forms of politeness violations, namely sexualized indecent remarks, direct insulting expressions, mocking and degrading utterances, and intrusive personal comments. These forms indicate that politeness violations on OmeTV operate through verbal behaviors that objectify, humiliate, pressure, and intrude upon the interlocutor in a communicative setting characterized by spontaneity and weak social accountability. This conclusion directly addresses the first research question by showing that violations of politeness in OmeTV are varied in form and involve both explicit and implicit face-threatening behavior.

The study also found that indecent expressions in OmeTV interactions realize several speech act categories, especially expressive acts, directive acts, and representative acts. Expressive acts were primarily used to convey negative evaluations, ridicule, and hostility; directive acts were realized through coercive requests or intrusive commands; and representative acts were used to impose degrading judgments or social labels on the hearer. These findings answer the second research question by demonstrating that indecent expressions do not function randomly, but are organized through identifiable pragmatic functions. In this sense, the study confirms that speech act analysis provides an effective framework for understanding how inappropriate language operates in digital interaction.

Furthermore, the findings show that indecent expressions reflect violations of politeness because they threaten face, reduce interpersonal respect, and destabilize the relational balance of communication. In OmeTV, where users interact with strangers in brief and often anonymous encounters, indecent expressions become tools for objectification, exclusion, verbal domination, and symbolic aggression. This answers the third research question and reinforces the argument that problematic language in digital interaction should be understood not only as a moral issue but also as a pragmatic phenomenon. Therefore, this study contributes theoretically to the development of digital pragmatics by linking politeness, impoliteness, and speech acts in the context of random video-chat discourse, while also contributing practically to a better understanding of the risks embedded in contemporary online communication. Taken together, these findings suggest that OmeTV exemplifies a broader pattern in random video-chat communication, in which the combination of anonymity, brevity, and weak social accountability transforms indecent language from isolated rule-breaking into a patterned pragmatic resource for asserting power, objectifying interlocutors, and testing the boundaries of acceptable conduct in digital spaces.

Based on these conclusions, several suggestions may be offered. First, future research is encouraged to use authentic and larger datasets from OmeTV or similar platforms so that the analysis can be grounded in a wider range of naturally occurring interactions. Second, future studies may examine multimodal aspects such as facial expression, tone, gesture, and turn-taking, since politeness violations in video-based interaction are not expressed through language alone. Third, researchers may compare OmeTV with other digital platforms in order to identify whether indecent expressions and politeness violations are shaped differently by different interactional environments. Finally, the findings of this study may also be useful for raising awareness among users, educators, and digital communication researchers about the importance of respectful interaction and the pragmatic consequences of indecent language in online spaces.

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