

A CROSS-CULTURAL PRAGMATIC STUDY OF ADVICE- GIVING IN JAY SHETTY AND FELLEXXANDRO RUBY'S MONOLOGUE

*Reno Setiyowati¹, Ni Wayan Sartini², Edy Jauhari³

¹ Universitas Airlangga

² Universitas Airlangga

³ Universitas Airlangga

* Pos-el: (reno.setiyowati-2024@fib.unair.ac.id)

ABSTRACT

YouTube has become a widely used platform for creating and consuming self-development content, and its global reach makes it an interesting site to explore cross-cultural pragmatics. This study looks into the advice-giving strategies of two well-known speakers: Jay Shetty, a British-Indian content creator, and Fellexandro Ruby, an Indonesian-Chinese speaker. Using Brown and Levinson's politeness theory, this research identifies the types of politeness strategies each speaker uses. To better understand the cultural background behind their choices, Wierzbicka's cross-cultural pragmatic framework is also applied. The findings show that Jay Shetty tends to use more positive and negative politeness, framing his advice with empathy and relational tone. On the other hand, Fellexandro Ruby consistently delivers advice in an inclusive way, but often uses indirectness with the audience through personal story and reflection. These differences reflect how advice is shaped not only by individual speaking styles, but also by cultural values and audience expectations in different cultural settings.

Kata kunci: Cross-cultural pragmatics, advice-giving, politeness strategy, YouTube, Self-development

ABSTRAK

YouTube telah menjadi platform yang banyak digunakan untuk membuat dan mengonsumsi konten pengembangan diri. Jangkauannya yang bersifat global menjadikannya ruang yang menarik untuk mengeksplorasi pragmatik lintas budaya. Studi ini meneliti strategi pemberian nasihat dari dua pembicara ternama: Jay Shetty, seorang kreator konten berdarah Inggris-India, dan Fellexandro Ruby, seorang pembicara keturunan Tionghoa-Indonesia. Dengan menggunakan teori kesantunan Brown dan Levinson, penelitian ini mengidentifikasi jenis-jenis strategi kesantunan yang digunakan oleh masing-masing pembicara. Untuk memahami latar belakang budaya di balik pilihan strategi tersebut, kerangka pragmatik lintas budaya dari Wierzbicka juga diterapkan. Temuan menunjukkan bahwa Jay Shetty cenderung lebih banyak menggunakan kesantunan positif dan negatif, dengan menyampaikan nasihat melalui empati dan nada yang relasional. Sementara itu,

Fellexandro Ruby secara konsisten menyampaikan nasihat secara inklusif, namun sering menggunakan pendekatan tidak langsung melalui cerita pribadi dan refleksi. Perbedaan ini mencerminkan bahwa cara memberi nasihat tidak hanya dipengaruhi oleh gaya bicara individu, tetapi juga oleh nilai-nilai budaya serta ekspektasi audiens dalam konteks budaya yang berbeda.
Keywords: *Pragmatik lintas budaya, pemberian nasihat, strategi kesantunan, YouTube, pengembangan diri*

A. INTRODUCTION

In the era of digital communication, YouTube has emerged as a prominent platform in fostering personal development (Hayirli, 2025). YouTube has monologic and dialogic content. Dialogic content is usually presented in the form of a podcast, while monologic content typically appears in the form of individual speeches, motivational talks, or solo commentaries. Self-development content typically presented both dialogic and monologic. This combination makes YouTube a versatile platform for delivering self-development content to a wide range of viewers.

Self-development content involves communicative acts of advice giving, in which creators offer practical strategies, suggestions, and motivational guidance to support personal growth (Hayirli, 2025). Advice-giving is a speech act that means proposing a course of action to be taken by others (Searle, 1969). Advice-giving in this context is not merely informational but also a pragmatically strategic act to construct a relation between the speaker and the audience (Harrison & Barlow, 2009). Unlike traditional interaction that required face-to-face interaction, a YouTube video is delivered to a broad and unseen audience, requiring the speaker to carefully design their utterances to make the message both relatable and authoritative (Ramalingam et al., 2021). This makes advice-giving in digital settings a unique site for pragmatic study, where speech acts are embedded within a performance-oriented and culturally hybrid medium.

While advice-giving is a universal communicative act, its realization varies significantly across cultures due to differing cultural values and pragmatic expectations (Hosni, 2020). Some cultures favor directness, while others prefer indirectness and sensitivity to social relationships. For instance, in American culture, people tend to offer more direct advice, whereas Japanese people prefer to be more indirect and emphasize empathy and maintaining relationships when offering advice (Perez & Holtgraves, 2022). These variations highlight the importance of cross-cultural pragmatics in analyzing speech acts like advice, especially in global platforms such as YouTube where culturally distinct communication styles converge.

Jay Shetty and Fellexandro Ruby are two prominent contemporary figures in the self-development genre on YouTube. A former monk, Jay is now a British-Indian motivational speaker and best-selling author. His YouTube channel has over four million subscribers and features globally recognized guests, such as Simon Sinek, Kobe Bryant, and Gwyneth Paltrow. Meanwhile, Fellexandro Ruby is a prominent Indonesian-Chinese content creator and mega-bestselling author. He is

best known for his self-growth content and has over 560 thousand subscribers. He often collaborates with successful local figures such as Raditya Dika, Agatha Chelsea, and Tania Gromenko. The global reach and distinct cultural backgrounds of these creators provide a rich site for investigating cross-cultural variations in advice-giving strategies.

Previous studies have increasingly utilized YouTube as a source of pragmatics research (Suryana, 2024; Shalekhah et al., 2020) and interact online across different cultures (Fatmala, 2023). Within interpersonal and professional settings, research shows that the delivery of advice is highly dependent on local cultural norms. For instance, Egyptian speakers tend to soften their advice by incorporating shared values and religious terms (Al-Sabbagh, 2025), whereas Chinese doctors frequently employ direct commands because patients deeply respect their professional authority (Yip, 2021). A similar shift in advice-giving strategies can be observed in media and cross-cultural contexts, where interactions are heavily shaped by audience expectations. In Arab reality TV, for example, speakers rely on politeness and emotional narratives to maintain a positive public image (Alabdali, 2025). Furthermore, comparative studies highlight distinct cultural variations in communication styles; Indonesian speakers generally prefer indirect advice to maintain harmony, whereas Americans favor a more direct approach to express independence (Nida, 2020). Similarly, clear differences in directness and empathy have been found when comparing Egyptian and American students during interpersonal interactions (Hosni, 2019).

While this body of past research helps clarify how advice changes depending on culture and media, most existing studies focus primarily on dialogic conversations, scripted television shows, or face-to-face interactions. Consequently, very few researchers have investigated monologic video platforms like YouTube, where communication is directed at an anonymous mass audience. This study aims to fill this empirical gap by analyzing how advice aligns with cultural scripts in YouTube videos delivered by two distinct public figures, Jay Shetty and Fellexandro Ruby. By doing so, this research offers a fresh perspective on how advice is constructed within modern, global self-development discourse.

This study focuses on monologic content because it allows the speaker's personal advice to be delivered in a more structured, uninterrupted, and reflective manner. Unlike dialogic content, which often involves interaction between multiple speakers, monologic content emphasizes the speaker's personal authority and narrative, making it suitable for analyzing individual pragmatic choices in delivering advice. Moreover, monologic content highlights how speakers build connection and persuasion solely through language, tone, and storytelling without relying on dialogue dynamics.

Furthermore, the analysis is grounded in Searle's speech act theory and Brown and Levinson's politeness theory and conducted within a cross-cultural pragmatic framework. According to Searle (1969), advice giving is classified as a directive speech act. Accordingly, this study identifies advice-giving as a directive speech act and examines how each speaker realizes this act through different politeness strategies. Through an analysis of their monologic discourse on

YouTube, the study explores how cultural differences shape the pragmatics of advice delivery. Ultimately, this research contributes to our understanding of how cultural norms influence the delivery of digital advice in YouTube self-development content.

B. THEORETICAL FRAMEWORK

1. Speech Act Theory

Searle (1969) divided illocutionary acts into five categories: assertives, directives, commissives, declarations, and expressives. Giving advice is primarily an illocutionary act in which the speaker attempts to influence the listener's behavior or thoughts (Searle, 1969). Therefore, advice-giving is part of directive acts, where the speaker intends for the listener to take a particular action. The practical use of directives is closely related to the social norms within a given community. To ensure that the advice is accepted, speakers must follow the language system and cultural expectations of the society. Considering this urgency, Politeness strategies are important to create a good condition between the speaker and listener.

2. Politeness Strategy

Following Brown and Levinson's (1987) framework, interactional speech requires participants' attention to ensure that no threat is posed to each other's face. This concept is known as Face Threatening Acts (FTA), where participants are expected to maintain each other's face. To protect the face, speakers can apply politeness strategies such as bald on record, off record, positive politeness, and negative politeness.

Bald on record is a strategy in which the speaker communicates directly and clearly, without any effort to soften the message. This is often used when efficiency or urgency is prioritized over politeness. Off-record strategies involve indirect communication, where the speaker suggests something without saying it directly. This helps the speaker avoid sounding too forceful or overly direct. Positive politeness strategies aim to reduce social distance by appealing to the listener's need for connection and belonging, often through compliments, inclusive language, or expressions of solidarity. Negative politeness strategies are used to show respect for the listener's personal space and freedom, typically through indirect wording, softening expressions, or formal language. Under these categories, this study aims to classify the advice-giving strategies used by two speakers from different cultural backgrounds, Jay Shetty and Fellexandro Ruby.

3. Cross-Cultural Pragmatics

This study uses Anna Wierzbicka's Cross-Cultural Pragmatics to understand how culture influences the way people give advice. Wierzbicka (1991) believes that speech acts, like giving advice, are not the same in every culture. Instead, each culture has its own rules and expectations for how and when advice should be given. What may be considered polite in one culture may be perceived differently in another culture.

Within this framework, Wierzbicka (2006) introduces the concept of cultural scripts, which are defined as culturally shared norms or typical ways in which people are expected to speak, think, and behave within a given society. These scripts operate at the level of cultural values and communicative expectations, shaping how speech acts are performed and interpreted across different cultures. For example, as discussed by Wierzbicka, the Anglo cultural script tends to be more directive, individualistic, and explicit, reflecting the broader values of Western societies that prioritize clarity, autonomy, and efficiency in communication. In contrast, South Asian cultures are often described as communal and indirect, emphasizing emotional resonance, relational depth, and a preference for preserving harmony in interpersonal interactions (Gumperz, 1982; Naghavi, 2019).

Meanwhile, cultures in Southeast Asia, such as Indonesia, have their own distinct communicative norms. Indonesian cultural scripts typically value indirectness, social harmony, interpersonal sensitivity, and collectivist orientations (Dian & Wulandari, 2025; Gupta, 2020). In such contexts, advice is often conveyed through stories, suggestions, or subtle cues, rather than direct instructions. These features reflect a high-context communication style, where meaning is derived not only from words, but also from social roles, relationships, and situational cues.

By considering these culturally grounded differences in communication, this study applies the concept of cultural scripts to examine how advice-giving styles vary between speakers from different cultural backgrounds. It explores how cultural norms shape what is considered appropriate, persuasive, or polite when delivering advice in public discourse.

4. Previous Studies

The use of YouTube as a source of linguistic data has become increasingly common in pragmatic research (Suryana, 2024; Shalekhah et al., 2020), particularly in the analysis of speech acts and interactional strategies. This trend also extends into cross-cultural pragmatics, where scholars like Fatmala (2023) explore culturally influenced pragmatic phenomena through online discourse. Within this broader landscape, advice-giving has emerged as a particularly rich site for pragmatic inquiry. As a culturally embedded speech act, advice is shaped by politeness norms, facework strategies, social distance, and audience orientation.

In interpersonal context, Al-Sabbagh (2025) analyzed advice exchanges among Egyptian interlocutors in informal settings. The study found that while advice was often direct, it was softened using shared values, emotional appeals, and religious expressions. This illustrates how pragmatic norms operate even within casual, collectivist settings. Though non-comparative, it provides a methodological and cultural point of reference for examining advice pragmatics.

Similarly, Yip (2021) explores how direct advice is commonly used and socially accepted in Traditional Chinese Medicine (TCM) consultations. Using Watts' theory of relational work, the researcher analyzes 28 real doctor-patient interactions in a Chinese hospital. The findings show that imperatives and unmitigated advice are typical and not viewed as impolite. Instead, directness is seen as appropriate, reflecting cultural norms that value professional authority and patient compliance in healing.

Moving to media discourse, Alabdali (2025) explored advice in Arab reality TV, demonstrating how speakers utilize Leech's maxims, particularly Tact and Approbation, to maintain face. Advice in this public context was often indirect and embedded in emotionally appealing narratives. This affirms that advice in mass media is constrained not only by interpersonal dynamics but also by audience-oriented performance expectations.

Shifting to cross-cultural pragmatics, Nida (2020) compares advice-giving strategies in Indonesian and American cultures through TV series *Tetangga Masa Gitu?* and *Friends*. It uses Brown and Levinson's politeness theory and Hinkel's classification of advice strategies: direct, hedged, and indirect. The research focuses on advice within close relationships. The findings show that Indonesian speakers prefer indirect strategies to maintain harmony, while Americans more often use direct strategies to express autonomy. Although both cultures offer support, suggestions, and prohibitions, they differ in how directly these are conveyed.

Finally, Hosni (2019) conducted a rigorous cross-cultural pragmatic study comparing advice-giving between Egyptian and American university students. Using naturally elicited data and DCTs, the study revealed clear differences in directness, mitigation, and empathy. While it offers robust comparative insight, it was conducted in interpersonal interactional settings, not public-facing media discourse.

In conclusion, these studies offer strong foundations for understanding advice-giving as a monolingually variable and media-influenced speech act. However, most focus on dialogic, scripted, or interpersonal contexts. Few have examined monologic digital platforms like YouTube and cross-cultural advice-giving, where advice is performative, reflective, and directed at an anonymous mass audience. This study fills that gap by analyzing how advice aligned with cultural scripts in YouTube monologues from two culturally distinct figures, Jay Shetty and Fellexandro Ruby, thus contributing a novel perspective on cross-cultural pragmatics in global self-development discourse.

C. METHOD

This research adopts a descriptive analysis, following Creswell's (2018) emphasis on presenting qualitative data in a detailed explanation, to examine advice-giving strategies in selected YouTube content. This research focuses on two YouTube channels: Jay Shetty and Fellexandro Ruby. Specifically, it examines monologue-style videos to analyze the practical use of politeness strategies.

The data source for this study consists of the official YouTube accounts of Jay Shetty and Fellexandro Ruby. Data were collected using purposive sampling to ensure representativeness and comparability. Videos were selected based on several criteria: a significant number of views, similarity in content theme, and relatively comparable durations. The first selected video by Jay Shetty is titled "*Find Your Life Purpose by Doing This ONE Thing*", with approximately 217,000 views and a total duration of 14 minutes and 28 seconds. The second video by Fellexandro Ruby is titled "*5 Turning Point yang Ngubah Hidup Gue*", with around 108,000 views and a duration of 19 minutes and 25 seconds.

The next step involved transcribing the videos using YouTube's automatic transcription feature, which was then manually checked for accuracy using the platform's editing tools. The transcribed data were subsequently classified based on Brown and Levinson's (1987) politeness strategies. Finally, the results were interpreted in relation to the pragmatic and cultural dimensions of advice-giving.

D. RESULT AND DISCUSSION

The data revealed that both speakers employed four of the politeness strategies identified by Brown and Levinson (1987): positive politeness, negative politeness, off-record politeness, and bald on-record politeness. The distinction lies in the frequency with which these strategies were used. The findings show that both speakers relied heavily on positive politeness and bald on-record strategies. However, Fellexandro used positive politeness strategies significantly more than Jay Shetty, while Jay Shetty employed bald on-record strategies more frequently than Fellexandro. Both speakers used off-record strategies equally, and negative politeness was the least used by both. The percentages below further illustrate the distribution of politeness strategies between the two speakers.

No	Politeness Strategy	Jay Shetty	Fellexandro Ruby
1	Positive Politeness	26/ 41%	38 / 58%
2	Bald on Record	9 / 14%	10 / 15%
3	Off Record	5 /6%	14/ 21%
4	Negative Politeness	24/ 38 %	7/ 7 %
Total		64 / 100%	67 / 100%

1. Jay Shetty: Direct Advice Framed by Empathy

The analysis of Jay Shetty's monologue reveals Bald on Record strategy throughout his delivery. He employed this strategy not frequently during the advice-giving segment. He used instructions to challenge the audience and assertive declarations to emphasize his message and convince his audience. For example, *"Think about it," "Look up your phone,"* and *"Your passion is for you, your purpose is for others"* illustrate Jay's straightforward style of guiding his audience. These directive acts reflect the nature of advice-giving and have been identified in research on the subject (Harrison & Barlow, 2009; Wu, 2006; Nadoushan & Khakbaz, 2011), even in Japanese culture, which is known for its politeness (Ghaisani & Haristiani, 2021).

Although Shetty used Bald on Record, he softened his delivery by employing positive politeness dominantly to build a close relationship with the audience, making them feel comfortable and rendering his delivery less offensive. He uses inclusive language, such as "*many of us*," empathetic framing, such as "*maybe you've experienced pain*," and metaphorical contrasts, such as "*you can't be anything you want, but you can be everything you are*." These strategies help build emotional bonding with the audience and soften the impact of the direct advice that follows. Additionally, the empathetic appeals he uses are aimed at affirming the audience's worth. Shetty seeks to highlight self-confidence, personal value, and equal opportunities for everyone to take action. These appeals serve not only to mitigate the force of his advice, but also to establish trust, thereby enabling him to effectively encourage and motivate his audience.

He also consistently employs negative politeness strategies, particularly to respect his audience's negative face, their desire for autonomy and freedom from imposition. He frequently uses indirectness, as seen in statements like "*Maybe you've gone through a particular life event...*" or "*You might want to try a new skill every weekend*," which align with the strategies of questioning, being conventionally indirect, and minimizing imposition. Rather than issuing commands, he introduces suggestions through softened language, allowing the listener to interpret and decide without pressure. He also shows empathy by acknowledging common struggles. I meet *so many people who say: 'Jay, I'm 30 years old, how is it that I don't know my passion?'*" which affirms the listener's concerns while avoiding judgment or coercion. These strategies enable Shetty to guide, advise, and motivate while maintaining a tone that is empathetic, respectful, and sensitive to the listener's independence, fulfilling the core functions of negative politeness in public, self-help communication.

Besides, he employed off-record strategies to balance his assertiveness by citing expert opinions, recounting other people's stories, and giving rhetorical questions to make his advice more acceptable and relatable to the audience. Despite using bald-on-record strategies, he provided space for the audience to reflect and draw personal meaning from the stories. For instance, in the statement, "*Amy Wrzesniewski... went out in search of what they believed was the most difficult job in the world*," Shetty uses storytelling to convey his message in a more indirect and engaging manner. He also used rhetorical questions such as "*We assume someone out there must have figured it out, and think, 'Can I not just use that same formula in my life?'*". Through the question, he does not assign blame directly but instead poses a rhetorical question. This is an off-record strategy, as he allows the audience to draw their own conclusion that the search for meaning in life cannot be standardized. This approach not only prevents him from sounding overly commanding but also fosters audience reflection, allowing individuals to internalize the message and envision their own paths. The narrative technique thus functions to both clarify and reinforce his points, enhancing the overall persuasive impact of his advice.

Meanwhile, Shetty's speech reflects a culturally hybrid communicative style through its strategic transition between directness and empathy. He delivers his message with clarity and assertiveness by relying on positive and negative politeness strategies, especially in advice-giving moments. Through positive politeness and off-record markers, such as inclusive language, emotional framing, and relatable narratives, he maintains closeness with his audience and softens potentially face-threatening acts. As a British-Indian speaker addressing a global audience, he balances the efficiency and clarity expected in Western motivational genres with the relational sensitivity found in many Eastern communication norms. Though his direct advice is pragmatically face-threatening, it is mitigated by moments of emotional resonance and philosophical reflection, allowing the message to be assertive yet inclusive.

2. Fellexandro Ruby: Inclusive Motivation Through Personal Connection

The analysis of Fellexandro Ruby's monologue reveals the dominance of *positive politeness strategies* in his delivery. To reduce social distance and foster emotional proximity, he frequently addressed his audience as "*teman-teman*." He also employed expressions such as "*setelah gue ngomong itu ke nyokap*," "*kita semua pasti pernah*," and "*gue ngerasa*," which serve to build solidarity and convey shared experiences with the audience. Ruby also often used humor, examples include "*Enggak kok, gue gak lagi mau ngelaporin orangtua gue ke Komnas HAM*" and "*Mohon maaf nih ya Mas Didiet kalau nonton ini...*" to create a relaxed and personable tone. Humor functions here to ease potentially serious topics and make the message more engaging and approachable.

His consistent use of inclusive language and light-hearted remarks suggests an intentional effort to construct an intimate, motivational atmosphere. Rather than positioning himself as a distant expert or authority, Ruby presents himself as a relatable peer, accompanying the audience through their personal growth journey.

In delivering his advice, Ruby also employed off-record strategies with frequent use of positive politeness, framing his advice through storytelling, personal story, reflection, and metaphorical narratives, such as the "Burn the Ship" story, a symbolic expression encouraging persistence and urging people to give their maximum effort, inspired by the story of Hernan Cortes burning his fleet. This story served as an indirect way to suggest actions or shift the audience's perspective by allowing them to learn the lesson from the narrative and draw their own conclusions. He also put humor such as "*Lu nggak akan ngeliat jual kolor di sini gitu kan tiba-tiba*" to make the audience more relaxed and relieve the tension.

Despite all his strategies, Ruby used Bald on Record strategies. These often appear in the form of assertive, declarative, and imperative such as "*Bunuhlah egomu, belajar dari sebanyak mungkin orang*," "*Kita dibayar pada porsi masalah yang kita pecahkan*," especially in the moment of transition from storytelling to encouragement, which he called as "lesson learned." His directive expression clarifies that he is an action-oriented motivator. He persistently encourages his audience to take action.

Lastly, although they were used minimally, negative politeness strategies such as "*Mungkin ini momen kedua yang gue rasa lu juga bisa belajar sesuatu*" and "*Orang yang mungkin skill-nya biasa aja*" show that Ruby used softeners to soften his ideas. This approach avoids forcing the audience and instead gives them the option to choose, while also preventing direct accusations, such as labeling the audience as "low skill." By softening his expressions, Ruby made his statements more acceptable and considerate to listeners.

Overall, the distribution of strategies demonstrates that while Fellexandro delivers advice with clarity and direction, he does so through a culturally resonant combination of inclusivity, empathy, and humility, emphasizing a sense of communal feeling that is inherently characteristic of Indonesian cultural scripts.

3. Cultural Framing of Advice

The advice-giving strategies employed by Jay Shetty and Fellexandro Ruby are influenced by their cultural background that aligns with the concept of cultural script as theorized by Wierzbicka (2006). These scripts guide not only what is said but how it is said, based on the speaker's cultural background and the communicative expectations of their audience.

Jay Shetty represents a hybrid communication style in his delivery. While he has to encourage people, he frames his message with emotional resonance through empathic appeals and an emphasis on equal opportunity regardless of identity. He affirms the worth of his audience and builds solidarity, creating an inclusive and encouraging tone that motivates listeners. He also carefully constructs his message in a way that allows the audience to feel respected and free to choose their own path. His language acknowledges uncertainty and personal variation, signaling that there is no single correct way to live with purpose. This style of communication is especially powerful in motivational contexts, as it empowers the listener without pressuring them into agreement or action. This style attempts to balance his assertive tone by preserving the audience's face, allowing his message to be more readily accepted.

This approach aligns with Anglo cultural scripts, where directness and clarity are highly valued, particularly in motivational speech. Although he does not use this direct approach as frequently as his positive and negative politeness strategies, it still appears at certain moments in his delivery. He prominently affirms the audience's worth, using inclusive language, and showing respect for their autonomy, demonstrates a relational and emotionally attuned style. Therefore, his style represents a cultural hybrid, drawing from both Western and Eastern traditions. It embraces the values of togetherness, empathy, and universal compassion rooted in Eastern culture, while also highlighting individualism, privacy, and personal autonomy as part of his respect for the audience, reflecting Western cultural influences.

On the other hand, Fellexandro Ruby emphasizes harmony, humility, and inclusive language to build solidarity, an approach that aligns well with the expectations of Indonesian audiences. His frequent use of terms like "*teman-teman*" and casual pronouns such as "*lo*" and "*gue*" indicate a relational tone and a context-sensitive script, characteristic of communal cultures like Indonesia. His

use of humor and storytelling in advice-giving reflects an effort to reduce hierarchical distance, creating trust and emotional connection with the audience. Although Ruby's advice-giving is central to his communication, he does not hesitate to convey his message clearly. As a motivational speaker, he blends directness with empathy and solidarity. As Wierzbicka (2006) notes, cultural scripts in communal societies tend to prioritize empathy, shared experience, and indirect persuasion over blunt assertion.

These differences are not merely stylistic; they reflect broader cultural values embedded in each speaker's background. While Shetty's speech follows a motivational-empathic model, Ruby's delivery embodies an inclusive-communal frame. This suggests that advice-giving on platforms like YouTube is not uniform, it is deeply shaped by the cultural context of the speaker, reflecting distinct ways of thinking and engaging with audiences.

E. CONCLUSION

This study has explored the cross-cultural pragmatics of advice-giving by examining the monologic YouTube content of Jay Shetty and Fellexandro Ruby, using Brown and Levinson's politeness theory and Wierzbicka's cultural script framework. The analysis reveals that advice-giving, although universal in function, is highly sensitive to cultural values, audience expectations, and communicative norms. Through qualitative examination of their speech strategies, this study shows how both speakers negotiate the directive nature of advice with culturally appropriate strategies to maintain face, build connection, and convey their messages effectively to diverse audiences.

Jay Shetty's approach reflects a hybrid communication style, combining directness with emotional resonance. While he occasionally uses bald-on-record strategies to assert key points, he relies more heavily on positive and negative politeness to affirm the audience's dignity, emotional experience, and autonomy. His rhetorical style is influenced by Anglo cultural scripts that value clarity, self-determination, and assertiveness, while simultaneously integrating South Asian communicative norms that emphasize empathy, spiritual reflection, and relational harmony. This synthesis allows Shetty to deliver persuasive, action-oriented advice without sounding forceful, creating a message that is motivational, inclusive, and respectful.

On the other hand, Fellexandro Ruby's advice-giving style is more deeply rooted in Indonesian cultural values, which prioritize humility, relational closeness, and indirectness. His frequent use of positive politeness through inclusive terms like "teman-teman," casual pronouns, and storytelling fosters a communal atmosphere. Off-record strategies further reinforce this relational tone, allowing advice to emerge naturally from shared narratives and humor. While he also uses direct expressions at key points, particularly during transitions or moments of emphasis, Ruby softens these directives with emotional appeals and expressions of solidarity. His communication aligns with Southeast Asian cultural scripts that emphasize social harmony, collective identity, and non-confrontational expression.

The comparison between the two speakers highlights that advice-giving on global platforms like YouTube is not stylistically neutral, but heavily rely on cultural background. The pragmatic strategies employed by each speaker reflect the communicative traditions and values of their respective backgrounds. Jay Shetty embodies a motivational-empathic model shaped by both Western and Eastern norms, while Fellexandro Ruby reflects an inclusive-communal model deeply embedded in Indonesian relational culture. This study contributes to the growing body of research on digital pragmatics by focusing on monologic content, an understudied yet highly relevant genre in online communication. It affirms that YouTube, as a platform for self-development, is a rich site for examining the intersection of language, culture, and audience design. The findings underscore the importance of cultural sensitivity in public discourse and offer insights into how speakers can effectively balance persuasion and politeness across cultural boundaries.

Future research may expand this study by incorporating dialogic content or analyzing audience responses to see how advice is received and interpreted. Additionally, comparative studies involving speakers from other cultural backgrounds could deepen our understanding of how digital advice-giving continues to evolve in an increasingly globalized communication landscape.

REFERENCES

- Alabdali, T. (2025). Politeness pragmatic orientation in the production of advice-giving speech acts in Arab TV talent shows. *International Journal of Arabic-English Studies*, 25(1), 61–80. <https://doi.org/10.33806/ijaes.v25i1.687>
- Al-Sabbagh, R. (2025). Egyptian advice in casual conversations: A deep dive with corpus-based insights. *Journal of Pragmatics*, 241, 116–129. <https://doi.org/10.1016/j.pragma.2025.04.002>
- Brown, P., & Levinson, S. C. (1987). *Politeness: Some Universals in Language Usage*. Cambridge University Press.
- Creswell, J. W., & Creswell, J. D. (2018). *Research Design: Qualitative, quantitative, and mixed methods approaches*. SAGE Publications, Inc. Retrieved from <https://lccn.loc.gov/2017044644>
- Dian, E. C. W., Ali, M., Nurlina, W. E. S., & Wulandari, C. (2025). SOCIO-PRACTICAL FACTORS REFLECTED IN THE USE OF INDONESIAN IN MULTIETHNIC COMMUNICATION. *International Journal of Research -GRANTHAALAYAH*, 13(2). <https://doi.org/10.29121/granthaalayah.v13.i2.2025.5850>
- Fatmala, F. E. (2023). American and Korean YouTuber's politeness strategies in reaction to Indonesian songs. *Journal of Research on English and Language Learning (J-REaLL)*, 4(2), 190–200. <https://doi.org/10.33474/j-reall.v4i2.20116>
- Gumperz, J. J. (1982). *Discourse strategies*. Cambridge University Press. <https://doi.org/10.1017/cbo9780511611834>

- Gupta, M. & Katharina Endriati Sukamto. (2020). Cultural communicative styles: the case of India and Indonesia. *International Journal of Society, Culture & Language* (Vol. 8, pp. 106–107).
- Harrison, S., & Barlow, J. (2009). Politeness strategies and advice-giving in an online arthritis workshop. *Journal of Politeness Research*, 5(1). <https://doi.org/10.1515/jplr.2009.006>
- Hayirli, O. (2025). YouTube as an educational and Self-Development tool. *European Journal of Teaching and Education*, 7(1), 89–108. <https://doi.org/10.33422/ejte.v7i1.1461>
- Hosni, H. R., Fayoum University, & Taibah University. (2019, December). Advice giving in Egyptian Arabic and American English: A cross-linguistic, cross-cultural study. *Journal of Pragmatics* (Vol. 155). Retrieved from <https://doi.org/10.1016/j.pragma.2019.11.001>
- Mortenson, S. T., Burleson, B. R., Feng, B., & Liu, M. (2009). Cultural similarities and differences in seeking social support as a means of coping: a comparison of European Americans and Chinese and an evaluation of the mediating effects of Self-Constraint. *Journal of International and Intercultural Communication*, 2(3), 208–239. <https://doi.org/10.1080/17513050902985331>
- Naghavi, N., & Mubarak, M. S. (2018). Negotiating with Managers from South Asia: India, Sri Lanka, and Bangladesh. In *Springer eBooks* (pp. 487–514). https://doi.org/10.1007/978-3-030-00277-0_21
- Nida, C. F. (2020, December). Comparative study of Speech Act Advice-Giving in Indonesian Culture and American culture found in Television series (journal-article). *CaLLs* (Vol. 6, pp. 238–240).
- Ramalingam, S., Krishnan, I. A., Thamir, S. F., Ramiah, V. D. G., Kandasamy, P., & Baskaran, S. (2021). Are TED talks promising to the audiences? Application of speech acts. *International Journal of Academic Research in Business and Social Sciences*, 11(10). <https://doi.org/10.6007/ijarbss/v11-i10/11455>
- Shalekhah, R. A., Estayani, S. A., Sari, M., & Nugroho, R. A. (2020). Linguistic Politeness Analysis of Indonesia's prominent YouTube influencers. (Universitas Dian Nuswantoro, Semarang), *JELTL (Journal of English Language Teaching and Linguistics)* (Vol. 5, pp. 421–423). Retrieved from <https://www.jeltl.org>
- Searle, J. R. (1969). *Speech acts: An Essay in the Philosophy of Language*. Cambridge University Press.
- Suryana, Y., Zahra, S. D. A., & Asikin, N. A. (2024). POLITENESS STRATEGY ANALYSIS USED BY TENGGO WICAKSONO IN HIS YOUTUBE CHANNEL. *Indonesian Journal of Learning and Instruction*, 6(2). <https://doi.org/10.25134/ijli.v6i2.11103>
- Wierzbicka, A. (2003). *Cross-cultural pragmatics: The Semantics of Human Interaction*. Walter de Gruyter.
- Wierzbicka, A. (2006). *English: Meaning and Culture*. Oxford University Press.

Yip, J. W. (2020). Directness of advice giving in traditional Chinese medicine consultations. *Journal of Pragmatics*, 166, 28–38.
<https://doi.org/10.1016/j.pragma.2020.05.016>