

EIESSBM



Conference Proceeding Book of Papers

**International Conference on Emerging Issues in Economics , Social Sciences and Business
Management (EIESSBM-2018)**

Editor:

Dr Ahmad Saddam Ph.D., Country Director (Global Illuminators Iraq)

ISBN: 978-969-695-013- 4

Printed and Published by: Global Illuminators Malaysia

*Proceeding of International EIESSBM Conference ---Kuala Lumpur, Malaysia, June 2018
A.Saddam*

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Conference Chair Message

Farooq Ahmed Jam (PhD)

International Conference on “Emerging Issues in Economics, Social Sciences and Business Management” (EIESSBM-2018) serves as platform that aims to help the scholarly community across nations to explore the critical role of multidisciplinary innovations for sustainability and growth of human societies. This conference provides opportunity to the academicians, practitioners, scientists, and scholars from across various disciplines to discuss avenues for interdisciplinary innovations and identify effective ways to address the regional and global challenges faced by our societies. The research ideas and studies that we received for this conference are very promising, unique, and impactful. I believe, these studies have the potential to address key challenges in various sub-domains of social sciences and applied sciences. The scholars attending this conference will certainly find it helpful in refining their own research ideas, finding solutions to basic/applied problems they face and interact with other renowned scholars for possible future collaborations.

I am really thankful to our honourable scientific and review committee for spending much of their time in reviewing the papers for this event, selecting the best paper awards and helping the participants in publishing their research in affiliated journals. Also special thanks to all the session chairs from industry, academia and policy-making institutions who volunteered their time and support to make this event a success.

A very special thanks to the great scholars for being here with us as key note speakers. Their valuable thoughts will surely open the horizon of new research and practice for the conference participants coming from across the globe. I am also thankful to all the participants for being here with us to create an environment of knowledge sharing and learning. We the scholars of this world belong to the elite educated class of this society and we owe a lot to return back to this society. Let's break all the discriminating barriers and get free from all minor affiliations. Let's contribute even a little or single step for betterment of society and welfare of humanity to bring prosperity, peace and harmony in this world. Stay blessed.

Type of EIESSBM Papers

For this year, EIESSBM has two types of papers: *Empirical Studies* and *Insight*. Research papers meet the needs of researcher and reviewed on the basis of highest academic standards. The objective of the academic paper is to contribute in the scientific body of knowledge. Contrary, Inside papers meet the needs of policy makers and professionals and reviewed on the basis of high practical standards. The objective of the Insight is to identify the real world problems and how can solve with the help of information systems.

Reviewing Criteria

In EIESSBM all papers are used to judge on the criteria (relevance, significance, originality, validity and clarity). However some criteria differ between the Research papers and Insight papers.

Relevancy: Relevancy has a great impact on the theme of the conference. The material is relevant and according to the theme of the conference.

Significance: Knowledge in different researches in the conference is related to research papers and insight papers.

Originality: Ideas that are new for the researchers are used in the conference.

Validity: Research papers in the conference are based on theory while the insight papers in the research are based on experimental researches. References are according to content.

Clarity: Papers are according to the format, language is easy and understandable by the audience in the conference.

Acceptance Rates

Full Research Papers				
Submitted Papers	Accepted Papers	Withdrawn	Unqualified papers	Acceptance Rate
22	13	5	4	59.09%

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Acknowledgment

A huge numbers of people helped in conducting the conferences. First of all thanks to all the members of the Conference and Program Committee and representatives of the EIESSBM board and their helpers. We also want to thank all the Track Chairs, Track Co-Chairs and reviewers, as well as all the member of the Scientific Committee for their help in the review process and organizing the tracks and special sessions. We thank everyone for their hard work and dedication to this conference and we look forward to the latest episode of the EIESSBM tradition.

Farooq Ahmed Jam (PhD), Tariq Iqbal Khan (PhD) and Muhammad Abbas (Ph.D.)

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DR. NG BOON KWEE

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Department of Science and Technology Studies, Malaysia

NG Boon Kwee is Senior Lecturer at the Department of Science and Technology Studies, University of Malaya where he teaches Technological Innovation Management and Science and Technology Policies. He obtained his PhD in the field of Technological Innovation Management from University of Malaya in 2011. He is currently the programme coordinator of the Master of Sustainability Science – a taught programme at Science Faculty, University of Malaya. His research primarily focuses on Policy and Management of Science and Technology. Special areas of interest include industrial science and technology policies, cluster innovation, and innovation for inclusive development. Most of his published works highlight the important roles of social networks and embeddedness for national and regional innovation systems. He is currently leading research projects on “Malaysia’s Inclusive Development Movement” and “Technology Entrepreneurship and Network in University Incubators”. Besides, he has been engaged in a number of consultancy projects with both international and national agencies, such as Organisation for Economic Co-operation and Development (OECD), International Development Research Centre Canada (IDRC), Economic Research Institute for ASEAN and East Asia (ERIA), Ministry of Science, Technology and Innovation (MOSTI), Institut Darul Ridzuan Perak (IDR) and Academy of Sciences Malaysia.

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Social Sciences and Humanities

Junghwa Hong & Ashley Keshwar Seebaluck

Engineering and Technology Studies

Farooq Ahmed Jam & Charlyna S. Purba

EIESSBM 2018 Workshop

“How to Improve the Quality of a Research Article and Get it Published in Scopus/Isi Indexed Journals”

Trainer: Dr. Farooq Ahmed Jam (Ph.D.)

In this workshop, we will discuss how to improve the quality of a research article and getting it published in good quality journals. Publication is considered as a KPI achievement for academic staff. It is considered to be the best way to enjoy benefits and promotion as a faculty member. In this workshop, trainer will shed light on how to identify a hot research topic, how to find a research gap, importance of a catchy Research Paper Title, what reviewers are looking for in a research article, what editors are expecting from authors, major reasons for article rejection by good journals, steps and tips to improve article quality and content, and finding a relevant outlet for your research. Hope this workshop will help the participants improve their understanding about the publication process.

Best Paper Nominee List

Paper ID- MISG-18-102

The Effect of Consumer Ethnocentrism on the Purchase Intention of Local Beer In Mauritius

Dr. Mridula Gungaphul^{1}, Priya Luxmee Veerasawmy²*

^{1,2} University of Mauritius, Mauritius

Paper ID- MISG-18-128

Optimization of Shelf Space Allocation Problem in Product Display Shelf With Genetic Algorithm

Christine Natalia^{1}, Agustinus Silalahi², Bunga Isty Rumondang Dondha³*

^{1,2,3} Atma Jaya Catholic University of Indonesia, Indonesia

Paper ID- MISG-18-136

The Influence of User's Behavior Pattern through Workplace Culture

Kleubmongkol Karuna

King Mongkut's University of Technology Thonburi, Thailand

Paper ID- MISG-18-150

Modelling the Powertrain Configuration of Electric Vehicle for Reducing Energy Consumption

Mayank Srivastava^{1}, Debraj Bhattacharjee², Manish Chandra³, Pranab K Dan⁴*
^{1,2,3,4} Indian Institute of Technology, Kharagpur, India

Paper ID- MISG-18-139

Vertical Integration for Smart Manufacturing—The Dynamic Capability Perspectives

Cheng Mei Tung
Feng Chia University, Taiwan

Paper ID- EIESSBM-18-116

How Well the Upper Middle and High Income Countries of the Muslim World Perform on Environmental Issues? A Comparative Analysis Using Environmental Performance Index

Roslina Ismail
Universiti Malaysia, Malaysia

Paper ID- MISG-18-153

Business Acumen and Entrepreneurial Orientation, an Essential Trait for Academic Leaders in Private Higher Education Institutions in Malaysia.

Shanker Sathivellu
International University of Malaya-Wales (IUMW), Malaysia

MISG 2018 Best Paper Award Winner

Paper ID- MISG-18-139

Vertical Integration for Smart Manufacturing—The Dynamic Capability Perspectives

Cheng Mei Tung
Feng Chia University, Taiwan

List of EIESSBM 2018 Academic Papers

1. Business Management & Economic Studies

ID: MISG-18-101

A Study on the Work-Life Balance of the Employees in the Banking Sector of Mauritius

Dr Ashley Keshwar Seebaluck^{1}, Dr Viraiyan Teeroovengadum², Ms Komul Diya Beeputh³,*

Lomendra Vencatay⁴

^{1,2,3,4} University of Mauritius, Mauritius

ID: MISG-18-102

The Effect of Consumer Ethnocentrism on the Purchase Intention of Local Beer in Mauritius

Mridula Gungaphul^{1}, Priya Luxmee Veerasawmy²*

^{1,2} University of Mauritius, Mauritius

ID: MISG-18-110

Assessing the Receptiveness of Industrial Design Students to Business Programs: A Framework for Reinforcement and Implementation

Jayson Lannu^{}*

De La Salle- College of Saint Benilde, Philippines

ID: MISG-18-128

Optimization of Shelf Space Allocation Problem in Product Display Shelf with Genetic Algorithm

Christine Natalia^{1}, Agustinus Silalahi², Bunga Isty Rumondang Dondha³*

^{1,2,3} Atma Jaya Catholic University of Indonesia, Indonesia

2. Social Sciences & Humanities

ID: EIESSBM-18-108

Small Talks of Javanese Female Students: A Cultural-Based Gender Phatic Speech Act of Modern Women for Global Social Networking

Yuli Widiani^{1}, Sumarlam², Sri Marmanto³, Dwi Purnanto⁴*

Universitas Sebelas Maret, Indonesia

ID: EIESSBM-18-111

Study on the Relationship between Audience Cognition and Dance Creation from the Perspective of Reception Aesthetics: Taking Nanyin Eurythmics as an Example

Yuan Zhang^{}*

National Taiwan University of Arts, China

ID: EIESSBM-18-116

How Well the Upper Middle And High Income Countries of the Muslim World Perform on Environmental Issues? A Comparative Analysis Using Environmental Performance Index

*Roslina Ismail**

Universiti Malaysia Terengganu, Malaysia

ID: EIESSBM-18-121

Islamic Radicalisation in the Maldives: An Analysis of the Role of Religious Networks and Proliferation of Different Religious Narratives

*Aishath Shama**

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ID: MISG-18-109

A Solution for Uncertainty Honorary Staff Legal Status

*Charlyna S. Purba**

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ID: MISG-18-139

Vertical Integration for Smart Manufacturing—The Dynamic Capability Perspectives

*Cheng Mei Tung**

Feng Chia University

ID: MISG-18-153

Business Acumen and Entrepreneurial Orientation, an essential Trait for Academic Leaders in Private Higher Education Institutions in Malaysia

*Shanker Sathivellu**

International University of Malaya-Wales (IUMW), Malaysia

3. Engineering & Technology Studies

ID: MISG-18-136

The Influence of User's Behavior Pattern through Workplace Culture

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ISBN: 978-969-695-013- 4

Printed and Published by: Global Illuminators Malaysia

EIESSBM 2018**Small Talks of Javanese Female Students: A Cultural-Based Gender Phatic Speech Act of Modern Women for Social Networking***Yuli Widiiana^{1*}, Sumarlam², Sri Marmanto³, Dwi Purnanto⁴**^{1,2,3,4}Universitas Sebelas Maret, Surakarta, Indonesia***Abstract**

Small talks among Javanese female students have peculiar characteristics which is interesting to discuss. This research scrutinizes the kinds, the functions, and the strategies of phatic speech act of Javanese female students based on gender, cultural, and politeness point of view. The data for this qualitative research are collected by observation method with the technique of open role play, Discourse Completion Tests, and in-depth interview. The kinds of phatic speech acts are classified into greetings, gossiping, congratulating, complimenting, and giving phatic advice. Phatic speech acts of Javanese female students may function to express hospitality, to show solidarity, to encourage others, to console others, and to give attention. Regarding the politeness principles, Javanese women preserve Javanese politeness in showing deference to older acquaintances by addressing them with particular terms of address. However, Ngoko, the low Javanese speech level is used to any age which against the Javanese politeness. Small talks among Javanese female students are conducted by performing different kinds of phatic speech acts to maintain a social bond. Despite the gender stereotype of female small talks as unimportant talks full of gossip and rumors, a Javanese female phatic speech act is more than just small talks since its function is to strengthen social networks among them. Moreover, small talks may not only preserve local cultural identity of modern Asian women but may also be applicable for social networking.

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Peer-review under responsibility of the Scientific & Review committee of EIESSBM-2018.

Keywords: Javanese female, small talks, phatic, speech act, politeness

Introduction*Background*

The research discusses phatic speech act to establish social rapport which is a common phenomenon in Javanese culture. There are various ways to maintain a social rapport which produce various communication strategies. The strategies are specific in each culture. Performing phatic speech act is one of the strategies to maintain social relationship in such a speech community. Greetings, farewells, polite formulas such as “Thank you,” “You’re welcome,” “Excuse me”, comments on weather, asking about one’s health, and conveying good wishes to someone starting to eat a meal, beginning a voyage, undertaking a new venture, or celebrating a personal or social holiday are the examples of phatic utterances (Kreidler, 1998). Phatic utterances seem less important as they do not contain specific information. However, phatic utterances contribute a great importance to establish a social rapport among members in such a speech community.

In Javanese culture, if two persons meet in public places, regardless whether they know each other or are strangers, Javanese people tend to do ice-breaking by greeting and starting a conversation with common shared topics like weather, phenomenal currents issues, physical performances, and a health condition. In this case, phatic utterances are expressed to perform hospitality as Javanese believe that all members of society are considered as parts of a big family who deserve hospitality. Particularly, Javanese women consider that being friendly and caring are parts of their femininity. Thus, conducting phatic speech act to build social networks is a realization of being feminine and polite. Nowadays, modern Javanese women have many opportunities to use social media to build social networks.

Politeness principles are the important thing that Javanese women pay much attention in conducting phatic speech act since it could avoid face threatening acts (FTA). Face from the point of view of politeness principles refers to the need to be respected and the freedom to do or not to do things (Goffman, 1967; Brown & Levinson, 1987; Gunarwan, 2007). The act of saving face is the fundamental principle of Javanese politeness as someone’s ‘*rasa*’ or

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Email: widianayuli@student.uns.ac.id
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'feeling' is the main consideration in a social relationship of Javanese women. Hence, speakers must avoid all utterances which have a capacity to insult hearers in order to maintain a harmonious relationship of the Javanese society.

Nowadays, it seems that Javanese female young generations do not really consider Javanese politeness concept in conducting phatic speech act to perform hospitality. This phenomenon is quite interesting to discuss as Javanese politeness principles are demanded to be obeyed strictly. Thus, the kinds, the functions, and the strategies of phatic speech acts of Javanese female students are the focus of this research. The female students are chosen to be the respondents in this research to represent the educated and modern Javanese young women.

The application of Javanese politeness principles in phatic speech act is analyzed under the theories of Leech (2014) who introduced the concept of General Strategy of Politeness (GSP) which focuses on strategies to establish harmony between speakers and hearers and the theory of Javanese politeness of Gunarwan (2007) who formulated the Javanese politeness maxims of *Kurmat* 'Respect', *Andhap Asor* 'Humble', *Tepa Selira* 'Tolerant', and *Empan Papan* 'Situation Consideration'. The ten politeness maxims of GSP are applicable to Javanese culture since the focus is avoiding conflict by considering someone's feeling which is similar to the focus of Javanese politeness maxims.

Previous studies show that phatic communication is a routine conversation to maintain social rapport and establish social networks. Furthermore, a phatic communication is conducted to reduce a social distance between speakers and hearers by performing hospitality and establishing intimacy. Topic about marriage, children, and love life in phatic speech act is considered as public in Javanese culture especially in small talks among Javanese women. On the other hand, such topics might be considered as private in other culture. The phenomenon supports Malinowski's concept of phatic communion as a type of speech in which ties of union are created by a mere exchange of words (Malinowski, 1923). In Javanese phatic speech act, for instance, question about love life is not intended to get involve to someone's privacy as it is merely such a strategy to perform hospitality and to create intimacy. Therefore, the kinds and the peculiar strategies of phatic speech act among Javanese female students are interesting to discuss more deeply.

Research Objectives

The research is aimed to solve some problems concerning phatic speech acts conducted by Javanese female students. The problems that are discussed in this research include 1) The kinds of Javanese female students speech act; 2) Its functions; 3) The strategies applied by Javanese female students in conducting phatic speech acts.

Significance of the Study

The research reveals the current phenomenon of small talks among Javanese female students. The findings of this research could be used as the reference to explore Javanese culture in the field of pragmatics and communication study. Furthermore, the results of the research could enrich the topic for teaching Javanese culture, especially for foreigners in order to reduce cultural gap in some cases of communication.

Literature Review

Phatic Speech Act

The theories of phatic communication are derived from the concept of phatic communion introduced by Malinowski (1923). Phatic talk is defined as a conversation to break the silence as a minimum effort to fulfill the basic requirement of communication (Coupland, 2014). In phatic communication, speakers do not have any intention to communicate a specific idea.

The purpose of phatic utterances is to establish a rapport between members of a society. In a more specific case, a conversational interaction between friends often supplies a minimum of information, but a maximum of supportive chat (Aitchison, 1996). Therefore, phatic speech act is also one of the strategies to maintain friendship. Hence, the main functions of conversation among friends are to show empathy and to create intimacy.

The phatic function of language is specifically discussed by Jumanto (2014) who formulated twelve functions of phatic communication among native speakers of English which include (1) breaking the silence, (2) starting a conversation, (3) making small talk, (4) making gossip, (5) keeping talking, (6) expressing solidarity, (7) creating harmony, (8) creating comfort, (9) expressing empathy, (10) expressing friendship, (11) expressing respect, (12) expressing politeness. However, the functions of phatic communication which are formulated from the previous research only focus on English native speakers in general. Hence, this research discusses the functions of phatic communication based on Javanese politeness principles in order to describe the characteristics of phatic communication of Javanese female students.

The previous study on phatic communication is conducted by Stenström & Jørgensen (2008) towards the teenagers in London and Madrid. Their finding describes the pattern of teenager phatic communication from loose formulaic talk to connectors and the use of taboo words as a form of politeness in daily conversation, all of which are phatic devices with a strong bonding effect. In relation to the finding in the previous research, this research is aimed to describe the strategy of speech act among Javanese female students in friendship domain in which some Javanese politeness principles are disobeyed. Therefore, mocking, insinuating, and even rude words might appear in performing phatic speech act. In this case, this research has a goal to reveal the strategies of Javanese female students in establishing social network by conducting phatic speech act.

In discussing phatic speech act, context is taken into consideration as it plays an important role in a study on language in relation to gender. Study on gender and language cannot stand alone without considering a social-cultural experience of such a society and it only could be understood in social-cultural context (Kuntjara, 2003). Concept of gender involves traditions, norms, and cultural value which form the concept itself. Therefore, context determines the kinds, the functions, and the strategies of phatic speech act among Javanese female students.

In earlier study, Tannen (2001) proposed a dichotomy of 'Rapport Talk' for women and 'Report Talk' for men. For most women, the language of conversation is primarily a language of rapport: a way of establishing connections and negotiating relationships. Emphasis is placed on displaying similarities and matching experiences. Meanwhile, for most men, talk is primarily a means to preserve independence and negotiate and maintain status in a hierarchical social order. This is done by exhibiting knowledge and skill, and by holding center stage through verbal performance, such as storytelling, joking, or imparting information (Tannen, 2001). For Javanese women, politeness in rapport talks is mainly a matter of conforming to social conventions for a choice of linguistic forms. The concept of rapport talk is used as Javanese women are expected to speak more politely and friendly than men. The fact is also found in Japan as Japanese women speak more politely than men (Ide, 1990). This concept is related to the concept of a woman in Javanese culture who ought to care and look after all members of her family. Thus, showing empathy by using an appropriate language is such a strategy to give attention. Moreover, being care is the identity of Javanese women that could be performed by conducting phatic speech act. Hence, this research tries to reveal the kinds of illocutions in phatic speech acts of Javanese female students.

Politeness

Phatic communication is one way to express politeness. Consequently, politeness principles are the important guidance to conduct phatic communication in order to establish harmony and maintain social rapport. In discussing politeness, Leech (2014: 53) proposed three factors that have to be studied in association with one another. The factors include (1) what was said, (2) in what context it was said (including the identity of S and H/O), and (3) what the degree of (im)politeness was judged to be. The scale of politeness could be measured by the application of politeness principles. Then, he proposed General Strategy of Politeness (GSP) with its ten politeness maxims. The theory is the development of his previous theory of politeness maxims (Leech, 1983).

Javanese politeness principles which are explained by Gunarwan (2007) are derived from Javanese philosophy to create harmony among members of a society in order to maintain solidarity and to establish a balance of physical and spiritual life. Regarding Javanese philosophy, Gunarwan, (2007) formulated the four Javanese politeness maxims which consist of *Kurmat* 'Respect', *Andhap-asor* 'Humble', *Empan Papan* 'Situation considerate', and *Tepa-Selira* 'Tolerant'. The maxims are used to discuss the application of Javanese politeness in phatic speech act conducted by Javanese female students.

The research has a goal to find whether Javanese politeness strategies and GSP are still applicable in the phatic speech act of Javanese female students. Nowadays, it seems that Javanese young women do not consider politeness as the first priority in everyday talks as solidarity and intimacy take place to be more important consideration to create ties of a union.

Methodology

This research is qualitative in nature. Therefore, the procedure consists of observation, understanding, classifying or categorizing, relating categories, and interpreting data based on contexts (Santosa, 2016). The procedure is explained in detail in the following sections.

Research Method

The method which is applied in this research is in-depth interview, orthographical data transcription, and textual analysis (Silverman, 2000). The procedure and the method of qualitative research are conducted in order to solve the problems of the research.

Data Collection

The data in this research are obtained from the observation of daily conversations. The source of data of this research is Javanese female university students in Madiun. The research uses the dichotomy of technique of data collecting in pragmatics study which is proposed by Leech (2014) who uses the terms ‘comprehension versus production data’ and ‘elicited data versus observational data’. To this extent, all observational data in this research are collected by using participation-observation technique and taking field notes to analyze the kinds and forms of phatic speech act whereas elicited data are obtained by conducting in-depth interview and distributing Discourse Completion Test (DCT) to get the perception of politeness principles in phatic speech act.

In order to get more various data, a Role-Play technique is applied as well (Leech, 2014). Open Role-Play technique is considered to be more appropriate for this research as the data which are obtained by using this technique are similar to natural data from the field. The technique is applied on the selected respondents who performed conversations which contain phatic utterances with various topics and contexts. Then, all the conversations were recorded and made into orthographic transcription. After all data are collected, samples are determined by applying sampling technique. Purposive sampling is believed to be the appropriate technique to solve the problems of research. Thus, criterion-based sampling is used to determine the criteria of the samples. The criteria are determined by involving some aspects proposed by Patton (1980) i.e. setting descriptions, events, participants, behavior, and their interactions. Hence, the respondents of this research are required to meet the criteria, i.e. 1) Age between 18 to 25; 2) Female; 3) Native speakers of Javanese; 4) University students; 5) Living in Javanese environment.

Data Analysis

The methods of analysis of this research are content analysis and means-end analysis. Content analysis which is divided into domain analysis, taxonomy analysis, componential analysis, and culture-theme analysis (Spradley, 2016) is applied to classify the kinds and the functions of speech acts. Meanwhile, means-ends analysis (Leech, 2014) is used to scrutinize the politeness strategy and the application of Javanese politeness principles in the phatic speech act among Javanese female students.

RESULTS

The Kinds and The Functions of Speech Act

By using domain analysis and taxonomy analysis, the kinds and the function of speech acts among Javanese female students are described in the following table.

Table 1
The kinds and the functions of phatic speech acts

KINDS	FUNCTIONS	LINGUISTIC FORMS
Greetings	Expressing hospitality	<i>Piye kabare?</i> ‘How are you?’; <i>Awakmu nang endi ae?</i> ; <i>Bar seko endi kowe mau?</i> ‘Where have you been?’ <i>Suwe ora kethok neng endi?</i> ‘Long time no see.’
Gossiping	Giving attention	<i>Weh, saiki kok macak terus. Ana apa ya?</i> ‘You put make up all the time lately. What’s going on?’
	Expressing hospitality	<i>Kowe wis nikah ta?</i> ‘Are you married?’ <i>Piye? Awakmu wis nduwe pacar?</i> ‘Do you have any boyfriend?’
Congratulating	Expressing hospitality	<i>Ati-ati lho ya</i> ‘Be careful.’ <i>Mugo-mugo lancar ya ujiane</i> ‘Good luck for your test.’ <i>Selamat ya kowe wis lulus saiki</i> ‘Congratulations for your graduation.’
	Encouraging others	<i>Semangat lho</i> ‘Keep enthusiastic.’ <i>Alah optimis wae lah</i> ‘Be optimistic’; <i>Yakin ae nek kowe isa</i> ‘Be sure you can do it’; <i>Tak dungakke</i> ‘I will pray for you.’
Complimenting	Encouraging others	<i>Mesti kowe isa nggarap ujianmu, kowe kan pinter</i> ‘I’m sure you can do your test because you are smart.’

	Expressing hospitality	<i>Klambimu kok apik</i> 'Your dress is pretty.' <i>Edan tenan</i> 'Cool'/'Great'/'Well done.' <i>Kowe kok mundak lemu saiki</i> 'You look fat now.' <i>Weeeh, rambute anyar</i> 'Wow, new hairstyle.' <i>Ah, gaya kowe iki</i> 'You are overacting'. <i>Weeeh...tase anyar.</i> 'Hmmm, you got new bag.'
Giving Phatic Advice	Expressing hospitality	<i>Ya wis ndang digarap tugase</i> 'You'd better do your assignments.' <i>Ya wis pokoke ngunu lah carane</i> 'Just do it as usual.'
	Consoling others	<i>Wis ta gak apa-apa</i> 'Don't worry.' <i>Kalem wae</i> 'Calm down'

Greeting is a kind of Javanese phatic utterances which is used mostly to open a conversation by expressing hospitality. Performing greetings is the realization of Javanese maxim *Kurmat* and GSP M9 maxim 'give a high value to O's feelings' which is related to maxim of sympathy. Some expressions such as *Piye kabarmu?* 'How are you?', *Nang endi wae/ae awakmu?* 'Where have you been?' are commonly used to perform greeting. The example is provided in the conversation as follows:

Context: Two classmates, S and A are in front of the classroom. A arrived just a few minutes before the class begins whereas S has been there for around fifteen minutes.. Both S and A are peer acquaintances and their relationship is very close as they have known each other for about three years

All the interactants are in their 20s of age.

- S: *Awakmu nangdi ae kok lagi teko?*
'Where have you been?'
- A: *Biasa dek mau enek urusan. Nyapa?*
'I got something to do. What's up?'
- S: *Urusan apa?*
'What you've been up to?'
- A: *Neng rumah sakit dek mau.*
'I went to hospital just now.'

The speaker and the hearer are equal in social status as both of them are classmates. The initial state is that S wants to greet A. Thus, rhetorical question *Awakmu nangdi ae kok lagi teko?* 'Where have you been?' is used as a greeting to open a conversation. Yet, S continues to give question to A by uttering a question *Urusan apa?* 'What you've been up to?' to fulfill her curiosity about what A has been up to. In the final state, A accepts the attention from S by answering *Neng rumah sakit dek mau* 'I went to hospital just now'. The answer of A is crucial since refusing to answer the question from S is considered as impolite in Javanese culture. Therefore, the answer like 'None of your business' is completely avoided in Javanese conversation as it against politeness principle. Thus, it is potentially breaks the harmony of Javanese union who consider themselves as one big family.

The act of gossiping may have particular functions, i.e. giving attention and expressing hospitality. It is seen in the following example.

Context: T and V are in the canteen in campus area. They are waiting for the next class while snacking together. T and V are classmates and best friends. V is older than T. T notices that V looks more feminine recently and she is curious why V changes her performance.

- T: *Hei mbak! Weh, saiki kok malih nggawe dress terus. Ono opo ya?*
'Hey mbak! Why do you wear dress all the time lately?'
- V: *Yo ben mundak dewasa mundak feminine ngono lho.*
'I just want to look more feminine.'
Kowe saiki ning kampus ya dandan ae saiki. Ayo, nduwe cowok ye ning kampus?
'You also put more make up now. I think you have a boyfriend now in campus, don't you?'
- T: *Ya iyalah mbak. Mosok ya ora sih. Lek awakmu piye mbak?*

- 'Yes, of course *mbak*. It's ridiculous if I don't have any boyfriend. How about you *mbak*?'
- V: *Ya wis ngene ki ae. Wis dandan barang ya isik single ae panggah.*
'I'm still the same. I have tried to put make up as well but I'm still single up to now.'
- T: *"Waduh kethoke kurang dicas mbak. Dicas meneh nek nu."*
'I think you must do something more.'
- V: *"Piye piye carane piye?"*
'What should I do?'
- T: *Wes pokoke ngunu kuwi lho mbak. Nggodane sing jos pokoke.*
'Just do it as usual. You have to flirt more.'
- V: *"Oh ngono."* 'Oh, I see.'

In the initial state, T gives a remark on V's recent appearance which is more feminine than before by uttering *Weh, saiki kok malih nggawe dress terus. Ana apa ya?* 'Why you wear dress all the time lately?'. The remark is merely phatic since its function is to start gossiping about their love life. Yet, T's remark about V's changing performance is an intermediate state to attain the real goal to know more about V's love life. Finally, the goal is reached as V tells T that she is still single.

The conversation also contains phatic advice. It is the kind of phatic utterances which is like an advice but does not contain problem solving at all. The function is merely to console someone who is in trouble. In the previous example of conversation, As V does not have any boyfriend yet, T tries to encourage her by giving phatic advice how to get a boyfriend by uttering *Wis pokoke ngono kuwi lho mbak. Nggodane sing jos pokoke.* 'Just do it as usual. You have to flirt more'. The advice is phatic as it is not really a problem solving to get a boyfriend. Apparently, encouraging others is the realization of GSP maxim M2 'Give a low value to S's wants' and Javanese maxim of *Tepa Selira* 'Tolerant'. Javanese women tend to support each other especially regarding their love life. Giving attention to one's personal love life is a kind of sympathy and tolerance in Javanese culture although in some cases, it seems like interfering people's privacy.

The act of congratulating among Javanese women is aimed to express sympathy from speaker to hearer. The following conversation is used to clarify the fact.

Context: Two colleagues, E and K are in their boarding house. E congratulates K for her graduation from university. They are close friends and roommates.

Participants: all the participants are in the age of 20s.

- E: *"Cieeee...sing wes lulus oleh gelar Amd jenenge tambah dhowo ya saiki."*
'Wow...after graduation and getting Amd title, your name is getting longer now.'
- K: *"Apa ta kowe ku Ka. Lha kowe kapan nyusul?"*
'You are exaggerating. When will you graduate?'
- E: *"Byuh alah. Ya dongakna wae ta Kus ben ndang nyusul gek ndang wes bar pokoke."*
'Please pray for me to graduate as soon as possible.'
- K: *"Iya Ka. Amin."*
'Of course I will. Amen.'

The initial state is E congratulates K for her graduation by uttering *Cieeee...sing wes lulus oleh gelar Amd jenenge tambah dhowo ya saiki* 'Wow...after graduation and getting Amd title, your name is getting longer now.' K accepts the congratulation by downgrading herself *Apa ta kowe ku Ka* 'You are exaggerating'. Then, the intermediate state occurs when K asks when E will graduate *Lha kowe kapan nyusul?* 'When will you graduate?'. The question is phatic as K does not really want to know when E will graduate. It is just the expression of sympathy from K to E. Responding to the K's question, E asks K to pray for her to be able to graduate as soon as possible. The final state is achieved when K says that she will pray for E. In this case, congratulating ends up with encouraging each other as one of the characteristics of Javanese female youngsters to maintain friendship.

The other kind of phatic speech act is complimenting. The compliments may refer to physical performances, attitudes, and achievements. The example of compliments which contain phatic utterances is seen in the following conversation:

Context: Two friends, D and Y have a conversation in the gate of a campus. D and Y are walking together to their classes. Both are peer acquaintances and they have been friends for almost a year.
Participants: D and Y are around 20s in age.

- D: *"Klambimu kok apik men ta Bu. Neng endi tukune?"*
'Your dress is so pretty. Where did you buy it?'
- Y: *Neng Pasar Gedhe. Murah-murah lho neng kono.*
'At the big market. The price is cheap in there.'
- D: *"Apa iya ta?"* 'Really?'

Compliment is given by D to Y as the initial state. The act is carried out by praising Y's dress *Klambimu kok apik men ta Bu* 'Your dress is so pretty'. The question *Neng endi tukune?* 'Where did you buy it?' is phatic as D does not really want to know where Y buys the dress. However, Y answers the question by giving real information by uttering *Neng Pasar Gedhe* 'At the big market'. Actually, Y tries to respond the compliments by using downgrade strategies when she says *Murah-murah lho neng kono* 'The price is cheap in there'. She tells D that the things at the big market are not expensive to imply that her dress is not an expensive one. Then, D gives phatic response by uttering *Apa iya ta?* 'Really?' in order to respect Y as if she does not believe that the dress is the cheap one. The goal is reached as Y accepts the compliment by performing downgrading strategy.

Compliment may be phatic if it is not really aimed to praise. In the example, compliment has a function to open the conversation and to express hospitality as well. Apparently, giving compliments on one's performance may lead to other goal such as encouraging others. Compliments as phatic utterances are the realization of GSP maxim M3 'Give a high value to O's qualities' and the Javanese maxim of *Kurmat* 'Respect'. Meanwhile, the response to compliments by using downgrade strategies is the realization of GSP maxim M4 'Give a low value to S's qualities' and Javanese maxim of *Andhap Asor* 'Being humble'. In this case, Y tries to do self-devaluation to respond the compliment. As a matter of fact, being humble is one of the characteristics that must be performed by Javanese women to be accepted as a member of Javanese community. Women who are too confident may potentially be considered as arrogant in the community of practice of Javanese women.

The Strategies of Phatic Speech Act

The strategies of phatic speech acts among Javanese female students are summarized in the table as follows
Table 2

The Strategies Based on Kinds of Phatic Speech Acts

KINDS	STRATEGY
Greetings	Asking phatic questions
Gossiping	Giving remarks on someone's appearance, attitude, behavior; uttering jokes; mocking each other for fun
Congratulating	Congratulating on one's achievement, expressing happiness on one's success; Saying good-wishes for one's who will have a journey, who will have an interview or test; Praying for the sick ones, etc.
Complimenting	Giving compliments on one's performance, achievement, attitude, kindness; Insinuating on one's performance, achievement, physical condition, etc.
Giving Phatic Advice	Encouraging others, supporting others, consoling others

The realization of Javanese politeness principles is seen in the strategy of speech acts conducted by Javanese female students. Using particular terms of address as a deference from the younger to the older is one of the strategies of phatic speech act among Javanese female students. It is seen in the previous conversation when T addresses V by using the term *mbak* as V is older than T. Other peculiar strategy of phatic speech act is seen in the act of complementing. Complimenting in Javanese culture may be direct or by using some insinuations.

Insinuating is a strategy to downgrade a compliment in order to avoid someone of being arrogant. It is a realization of Javanese maxim *Andhap Asor* 'Being humble'.

The description of the strategies of phatic speech acts in relation to the use of Javanese speech level and terms of address based on social distance and age is illustrated in the following table.

Table 3
The Strategies Based on Age and Social Distance

Age	Social Distance	Speech Level	Terms of Address
Same Age	+D	Ngoko	Name
	-D	Ngoko	Name, Nickname, Specific call (<i>Say, Sayang, Beb</i>)
Different Age	+D	Ngoko, Ngoko Alus	Specific call (<i>Mbak</i> for older, <i>Dik</i> for younger)
	-D	Ngoko, Ngoko Alus	Specific call (<i>Mbak</i> for older, <i>Dik</i> for younger)

Unlike the Javanese politeness principle, the use of high speech level of Javanese is not so crucial among Javanese female student speech community. Even, the use of the low speech level '*Ngoko*' is more recommended as the high speech level '*Krama*' will potentially create social distance among them. '*Krama*' level is considered to be too formal in everyday conversations among Javanese female students. Therefore, this phenomenon breaks the rule of original Javanese politeness principles which demand the younger to use the high speech level to the older. To respect the older acquaintances, Javanese female students tend to use *Ngoko Alus* better than *Krama*. *Ngoko Alus* contains minor vocabularies from *Krama* level which are used in certain circumstances.

Discussion

Phatic utterances of Javanese female students consists of greetings, gossiping, congratulating, complimenting, and giving phatic advice. Complimenting may contain remarks on condition of hearers including their physical appearances, psychological conditions, attitude, and behavior. Regarding its functions, some phatic utterances are used for expressing hospitality, giving attention, encouraging others, showing solidarity, and consoling others. The phenomenon supports the opinion of Aitchison (1996) about the characteristics of interaction between friends which is more about supportive chat than supplies of information.

Some topics in phatic speech acts which are considered as private in other culture might be more public in Javanese culture. The topic of marriage, children, age, love, family, and wealth are common topics in Javanese women phatic communication. For some extents, it seems like Javanese does not have a chance to have privacy. However, sharing each other's privacy is one of the realizations of rapport talk to be admitted as a member of Javanese female community of practice.

The strategies performed by Javanese female speakers in conducting phatic speech act are peculiar. For instance, Javanese women may insinuate hearers instead of praising them in the act of giving compliments. In this case, compliment is not a sincere one but it is just a strategy to express hospitality. Next, Javanese female speakers may interrogate hearers about their private life mostly about love life to show empathy and to start gossiping at the same time. All members of the society in Javanese culture are considered as one big family so that each member is expected to share their problems and even their privacy as the expression of solidarity. Asking private questions about one's marital status, possession of children after marriage, job, and age are common strategies in phatic communication of Javanese female speakers to show empathy, encourage others, and gossiping.

Regarding the application of politeness principles, Javanese female respondents tend to preserve Javanese politeness maxims in conducting phatic speech act. However, the way they express politeness does not always obey the Javanese politeness principles. They do not use high level dialect of Javanese when they talk to older acquaintances as it is demanded by the original rules of Javanese politeness principles. Javanese politeness maxim *Kurmat* 'Respect' is applied by addressing older ones with certain terms of address such as *mbak* and *bu* to show deference to older participants. Meanwhile, peer acquaintances at the same age tend to call each other's names in a conversation. More intimate terms of address such as *Say*, *Beb*, and specific nicknames derived from names or given names like *kucrit*, *oneng*, *ciprit* are used between the ones who have a close relationship.

In some speech situations, Javanese female speakers perform irony and banter (mock-impoliteness) to express hospitality. It is marked by some linguistic terms like *gayamu*, *weeeh*, and the lengthen of pronunciation of some words i.e *anyar* 'new' becomes *anyaaar*. Consequently, things which are considered as Face Threatening Acts (FTA) in other culture are not such an insult in Javanese culture. For instance, remarks on physical appearance of a woman who gains weight is not considered rude as gaining weight is a symbol of prosperity and happiness. Some women may be a bit insulted if they get such remarks. However, it is not a serious matter as they consider it as a politeness strategy to express sympathy to their prosperous life.

In Javanese community, women's language is not only a means of communication but also a group identity marker. The degree of politeness is valued based on the ability of Javanese women in using different levels of Javanese dialect in particular situation. However, modern Javanese young women does not really obey the Javanese politeness principles strictly since intimacy are put as the top priority in their communication. Therefore, they tend to use the low speech level *Ngoko* despite the difference of age. The high speech level of Javanese may create social distance and reducing the intimacy. Thus, the ability to use different speech level of Javanese is not the main identity marker in modern Javanese women community. The use of *Ngoko*, the low speech level of Javanese, and the appropriate terms of addressee are more important in conducting phatic speech act.

Conclusion

The discussion reveals some facts that phatic speech act among Javanese female students is an effort to establish social rapport. To this extent, some kinds of phatic speech acts and their functions which are scrutinized in this research are the essential things to create harmony among the members of Javanese female students.

Furthermore, Javanese female students performs peculiar strategies in conducting phatic speech act which lead to the fulfillment of Javanese politeness maxims of *Kurmat* 'Respectful', *Andhap Asor* 'Humble', *Tepa Selira* 'Tolerant', and *Empan Papan* 'Situation Considerate'. To some extents, the maxims are also related to the GSP maxims of Leech (2014) especially Maxims M3 'Approbation' (compliment), M4 'Modesty' (self-devaluation), and M9 'Sympathy' (congratulating). Moreover, phatic speech act may be conducted to fulfill more illocutions than just establishing social rapport. In this case, one may conduct phatic speech act to obtain further information in which this strategy is more polite than inquiring information directly or even interrogating. However, obtaining specific information is not the main goal as the information is only used to start gossiping.

Javanese women are well-known for their respectful attitude to save people's face. They consider one's *rasa* 'feeling' to establish social rapport. This attitude is seen in the use of certain terms of address such as *mbak* or *bu* to respect older acquaintances as a realization of Javanese maxim *Kurmat* 'respect'. This fact proves that Javanese female students still preserve Javanese politeness although they had already undergone vast influences of modernity. However, the use of high speech level of Javanese to older acquaintances is no longer obeyed as they consider it could reduce intimacy among them.

Phatic speech act of Javanese female speakers is such a kind of respect-based communication to create social network even in the situation in which there is no occurrence of social distance. Deference in the form of terms of address is the realization of respect. In conclusion, Javanese female phatic speech act is the most effective and respective strategy of communication to establish social bond. Therefore, phatic communication of Javanese women are not merely meaningless talks which are loaded with gossips and rumors but it is such a realization of social networking in an intimate way regarding respect and deference as a preservation of Javanese cultural identity.

Acknowledgement

This research was financially sponsored and supported by Indonesia Endowment Fund for Education Ministry of Finance, Republic of Indonesia (Lembaga Pengelola Dana Pendidikan Kementerian Keuangan Republik Indonesia – LPDP Kemenkeu RI) under Grant No. PRJ-4968/LPDP.3/2016.

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