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Osmangazi University, TURKEY

**Asst.ant Editors**

Tarık Güçlü, Melih Özdemir, Kübra Altan, Selçuk Aslan

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# PREFACE

Dear Distinguished Delegates and Guests,

On behalf of the Local Organizing Committee I am pleased to welcome our distinguished delegates and guests to the SOCIOINT 2017- 4th International Conference on Education, Social Sciences and Humanities held during 10-12 July, 2017 in Dubai, UAE.

SOCIOINT 2017 is organized and sponsored by *International Organization Center of Academic Research (OCERINT)*.

The conference provides the ideal opportunity to bring together professors, researchers and postgraduate students of different disciplines, discuss new issues, and discover the most recent development and trends in education and social sciences.

The main goal of this event is to provide international scientific forum for exchange of new ideas in a number of fields that interact in-depth through discussions with their colleagues from around the world. Both inward research; core areas of education, social sciences and humanities, and outward research; multi-disciplinary, inter-disciplinary, and applications will be covered during these events.

The conference program is extremely rich, featuring high-impact presentations. The program has been structured to favor interactions among attendees coming from many diverse horizons, scientifically, geographically, from academia.

SOCIOINT 2017 has welcomed delegates from nearly 50 countries. This multicultural experience gives us the opportunity to meet new partners and learn from each other in an international and friendly atmosphere.

SOCIOINT 2017 more than just a place to present papers; it is a place to meet and welcome new people and colleagues. It is a place to interact and discuss new ideas and new innovations. In short, it is a place to build not only a community of scholars but a community of friends.

This proceeding records the fully refereed papers presented at the conference. The main conference themes and sessions are Education, Social Sciences and Humanities.

The conference has solicited and gathered academic research submissions related to all aspects of the main conference themes.

I would like to thank the organization staff, program chairs, and the members of the program committee for their work.

Additionally, I invite you to discover and enjoy the modern city of Dubai. Do not miss the opportunity to walk around and visit its impressive architecture of this lovely city.

Thank you very much for participating in SOCIOINT 2017 and for contributing to this inspiring international forum.

I hope you enjoy your time with us!

With my warmest regards,

Prof. Dr. Ferit Uslu

*Chair of SOCIOINT 2017*

*Organizing Committee*

July, 10-12, 2017

Dubai



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## **A CROSS CULTURAL PRAGMATICS STUDY OF ADVICE GIVING SPEECH ACT IN FRIENDSHIP DOMAIN IN JAVANESE CULTURE AND AMERICAN CULTURE**

**Yuli Widiana<sup>1\*</sup>, Sri Marmanto<sup>2</sup>, and Sumarlam<sup>3</sup>**

<sup>1</sup>Ms., Graduate School of Universitas Sebelas Maret, Indonesia, widianayuli@student.uns.ac.id

<sup>2</sup>Dr., Graduate School of Universitas Sebelas Maret, Indonesia, srimarmanto@staff.uns.ac.id

<sup>3</sup>Prof. Dr., Graduate School of Universitas Sebelas Maret, Indonesia, sumarlamwd@gmail.com

\*Corresponding author

### **Abstract**

Strategies of advice giving in Javanese culture and American culture in friendship domain are the focus of this research. Then, the similarities and the differences of advice-giving in both cultures are compared. The data were collected by taking field notes and conducting open role-play. Discourse completion tasks (DCT) are also distributed to the respondents to collect preliminary data of the research. Informants and respondents for the research are university students who are the native speakers of Javanese and the native speakers of American-English. The finding shows that advice giving in both Javanese culture and American culture is classified into support, suggestions, and prohibition. Advice giving in Javanese culture tends to be direct. In American culture, indirect strategies are mostly chosen to minimize imposition towards hearers. Advice in American culture mostly contains common fact to strengthen the illocutionary force. On the contrary, stating fact in advice is not a crucial thing in Javanese. Thus, advice-giving in Javanese culture is more about 'consoling' whereas in American culture, the advice-giving is a form of 'counseling' to solve the problems undergone by the hearers.

**Keywords:** Advice Giving, Javanese Culture, American Culture, Politeness.

### **1. INTRODUCTION**

As social creatures, human being needs to interact each other as a form of social rapport. One kind of social interaction which is commonly conducted in such a society is giving attention to each other which may be conducted by the act of giving advice. In pragmatics point of view, giving advice is part of directive speech act. Moreover, the speech act of advice giving is frequently related to the speech act of giving suggestion which is also included into directive speech act (Searle 1969; Kreidler 1998). The pattern of advice giving may be different from one culture to another culture. The pattern depends on politeness principles of each culture. Therefore, cross cultural pragmatics study about the pattern of advice giving is interesting to conduct as the result may contribute the pragmatic strategies of advice giving in cross cultural communication that could be applied in various fields such as education, business, tourism, and law.

As advice giving is included into directive speech act, it contains a potential risk to perform 'Face Threatening Act' (FTA) towards hearers. 'Face' in pragmatic politeness point of view is divided into 'positive face' and 'negative face' (Goffman, 1967). Positive face is related to all the things possessed by someone that need to be respected. The loss of respect would make someone losing his/her face. Meanwhile, negative face is related to one's freedom to do all the things he/she wants so that the loss of freedom would make him/her losing his/her face (Gunawan 2007, Goffman 1967, Brown and Levinson 1987). Consequently, the speech act of advice giving has a potential risk to threaten both positive face and negative face of hearers because speakers demand hearers to conduct what they advise them to do for the sake of fulfilling the felicitous condition of the speech act.

The other specific topic which is discussed in this research is the comparison of the speech act patterns and the strategies of advice giving in two different cultures; Javanese culture and American culture. To obtain the specific and deep result, the speech act of advice giving which is discussed in the research is limited to the advice given by the university students in friendship domain. Therefore, the informants and the respondents are the university students. Next, the research is conducted in friendship domain in various speech situations as the context backgrounds.

In Javanese culture, the act of advice giving is such a kind of social activity which is regularly conducted in order to maintain social rapport among the members of the society. Advice giving is also a form of empathy from speakers to hearers. Therefore, it fulfills the Javanese politeness maxim of *Tepa Selira* or tolerating each other and performing well behavior (Gunawan, 2007). To this extent, the advice giving must always be conducted based on Javanese politeness maxims in order to avoid FTA towards hearers who undergo the effect of the advice given by the speakers. The similar phenomenon happens in American culture as well. In this case, the act of advice giving in American culture is commonly performed indirectly to reduce the FTA towards hearers (DeCapua dan Dunham 2007, Al-Shboul, Maros, dan Yasin 2012, Tsai and Kinginger 2014).

The current phenomenon nowadays is that Javanese youngsters do not really obey the Javanese politeness maxim of *Tepa Selira* which put tolerance in a high place to respect hearers and avoid the FTA when they give advice to each other. The fact is obviously seen as the Javanese youngsters prefer to give advice directly and even, sometimes, they give advice by mocking the hearers. The fact may potentially perform FTA towards the hearers. On the other hand, American youngsters who are commonly straightforward in giving their opinion, tend to give more respect to hearers by performing indirect strategy when they give advice which may reduce the imposition towards hearers.

There are some previous studies which discuss directive speech act of advice giving. DeCapua and Dunham (2007) conducted the research about the pattern of advice giving of English native speakers and Non-native speakers of English in the letters published in printed media. English native speakers use imperative sentences in giving advice. However, DeCapua and Dunham consider it as a weak imperative illocution as the information which is given is more like a form of counseling than imperative or imposition towards hearers. Moreover, DeCapua and Dunham also found that Non-native English speakers tend to give shorter advice. On the other hand, English native speakers use longer narrative form in advice giving speech act.

The next research of advice giving is conducted by Tsai and Kinginger (2014) who analyze advice giving speech act in computer media interactions. The research finds that advice givers tend to suppress the critic expressed by hearers by giving them compliments instead of giving advice directly in order to maintain harmonious interpersonal relationship.

Other research of cross cultural advice giving speech act is conducted by Tavakoli & Tavakoli (2010). The research applies psychological approach and sociological approach towards the Iranian and Canadian respondents in order to describe the responses given by respondents about the demanded advice and the undemanded advice. Moreover, the research also describes the social pressure undergone by Iranians and Canadians upon the advice that they received. The findings in this research is that Iranians ask more advice than Canadians and Canadians undergo more pressure towards the advice which they do not expect because of the difference factor of politeness between both cultures.

The study on advice giving in cross cultural perspective is also conducted by Al-Shboul, Maros, and Yasin (2012) towards American-English native speakers and Jordanian learners of English as a foreign language. The research shows that direct advice and hedge advice are the best strategies for a peer acquaintance and an instructor in Jordanian culture whereas American culture considers that the strategies are not appropriate. Moreover, cross cultural research on the realization of advice giving is also conducted by Babaie & Shahrokhi (2015) who find the pragmatic transfer between American-English native speakers and Iranian



learners of English as a foreign language in the strategy of advice giving in English although there are differences in the frequency of choices of speech act which is used in advice giving.

In the next research, Al-Shboul and Zarei (2013) distinguished the strategy of advice giving based on gender by using Iranian learners of English as a foreign language as the respondents. The respondents are given three categories of choices which include indirect advice, hedge advice, direct advice, and opting out. The finding of the research showed that male respondents tend to choose indirect strategy than the other three categories whereas female respondents prefer hedge advice.

The other research of advice giving strategy is conducted by Farashaiyan (2016) towards Malaysian learners of English in different situational context. The result is that Malaysians tend to choose direct strategy which is classified into obligation strategy, mood derivable strategy, and performative strategy.

The previous research on the strategy of advice giving tend to focus on cognitive aspect by using pragmatic approach which emphasizes the finding on pragmatic transfer based on cultural influence on the realization of advice giving in English by non-native speakers of English. On the contrary, this research gives more emphasis on the comparison of the patterns of advice giving strategies in American-English culture and Javanese-Indonesian culture in friendship domain. The research aims to prove whether the strategy of advice giving based on Javanese politeness maxims and American politeness principles are applied in friendship domain as there is no 'Distance' factor and 'Power' factor between the peer acquaintances.

The finding of this research is aimed to contribute the materials for cross cultural communication that could be included into the curriculum of Javanese language teaching and English as a foreign language teaching in high school, higher education institutions, and language learning centers for expatriates which teach Javanese and English culture. Thus, the research may give contribution for the Ministry of Research, Technology, and Higher Education and the Ministry of National Education in arranging the national curriculum for high school and higher education for cultural knowledge teaching. Moreover, the result of the research may also give a valuable contribution for the Department of Manpower and Transmigration in conducting language and culture training for immigrant workers.

## **2. LITERATURE REVIEWS**

Cross cultural pragmatic approach is used in this research. Basically, cross cultural pragmatics study occurs because of the difference of human being as individual and as part of social, cultural, and certain ethnic group (Wierzbicka 2009). For example, an interaction between Indonesian and European will be different from the interaction between Japanese and Korean. Meanwhile, if both sides are from Indonesia, the interaction between them will also be different if one of them is Sundanese and the other is Batakese. Thus, cultural differences causes different specific interaction in each culture (Wierzbicka, 2009). In Indonesian culture, Javanese is known to be very careful to deliver messages which contain FTA such as criticizing, giving advice, ordering, and giving negative comments so that they tend to use indirect strategy to avoid FTA. On the contrary, Sumatranese is more straightforward. However, the phenomenon cannot be generalized as there are so many factors that may influence a realization of such a speech act performed by individual or group.

In relation to cross cultural pragmatic study, Yule (2006) introduced the terms contrastive pragmatics, interlingual pragmatics, and pragmatic accent. Contrastive pragmatics is related to the study of the different way of speaking based on culture whereas interlingual pragmatics focuses on communicative behaviour of non-native speakers who attempt to communicate in their second language. Next, pragmatic accent is the aspects which show something that we assume could be understood without being told. The study of advice giving speech act in this research is categorized as pragmatic contrastive study which aims to describe advice giving strategy between the two different cultural backgrounds. Javanese and American.

Theoretical reviews of advice giving in cross cultural pragmatics is derived from the theory of directive speech act which is introduced by Searle (1969). Directive speech act describes effort of speakers to make hearers do something. The concept is upgraded by Kreidler (1998) who divided directive speech act into three kinds, commands, requests, and suggestions. Kreidler defined advice giving speech act which is a part of giving suggestion speech act. Giving suggestion speech act has a goal to give opinion to hearers about what to do or not to do. Therefore, advice giving speech act has to be realized by considering politeness principles.

Previous research of advice giving speech act prove that speech act is universal but sociopragmatic rules

and norms which build realization of appropriate speech act is various in each culture and language (Kasper & Blum-Kulka, 1993, Wierzbicka 2009, DeCapua & Dunham 2007). The research discusses the comparison between the realization of advice giving speech act in Javanese culture and American culture which is described in the pattern of advice giving strategy in friendship domain by using sociopragmatic approach.

Since advice giving is related to politeness, the theories of politeness are needed to discuss the politeness strategy which is specific in each culture. Basically, application of politeness principles is determined by hearers as speakers tend to perform polite behaviour to maintain harmonious relationship with hearers or someone else which is in relation to them in such a social interaction.

Javanese politeness principles proposed by Asim Gunarwan (2007) is derived from Javanese philosophy to maintain harmonious relationship among members of society in order to create a balance of physical and spiritual life. Next, Asim Gunarwan formulated four Javanese politeness maxims which consist of *kurmat* (respect), *andhap-asor* (humble), *empan papan* (adaptive), dan *tepa-selira* (tolerance). The four Javanese politeness maxims are used to discuss advice giving in Javanese culture.

Furthermore, politeness strategies proposed by Leech (1983) which consists of irony, banter, hedge, and phatic are used to describe advice giving strategy in both Javanese culture and American culture. The realization of advice giving speech act in Javanese culture and American culture is also discussed by using 'General Strategy of Politeness' (GSP) which is formulated by Leech (2014). GSP which is the development of the previous politeness principles which are introduced by Leech (1983) is considered more applicable to both culture. Leech (2014) described the ten maxims of GSP by relating them to the components of his previous politeness maxims (Leech, 1983). Then, GSP is related to speech events for the application of GSP's maxims.

To be more specific, (Blum-Kulka, House, & Kasper, 1989) divided the taxonomy of the strategy of advice giving into two main parts, direct strategy and indirect strategy. Direct strategy consists of five specific strategies, (1) imperatives, (2) performatives, (3) Hedged performatives, (4) Obligation, (5) Desire. Indirect strategy is classified into two kinds, conventional indirect strategy and non-conventional indirect strategy. Conventional strategy consists of (1) suggestion formula, (2) preparatory condition. Then, non-conventional strategy consists of (1) strong hints and (2) soft hints.

The research is conducted to compare the patterns of advice giving speech act related to Javanese politeness principles and American politeness principles in friendship domain. Next, the strategy of advice giving speech act in both cultures are described in detail to get the specific patterns of each culture. Furthermore, the research is aimed to prove whether Javanese youngsters still consider Javanese politeness maxims in their strategy of advice giving. Moreover, the application of politeness principles formulated by Leech (2014) in the strategy of advice giving in both cultures are observed as well.

### 3. METHOD OF RESEARCH

Study of Pragmatics deals with the analysis of empirical facts in the field. Therefore, this research is categorized as a qualitative research which uses empirical method. Moreover, as the focus of the research is to describe the pattern of the realization of advice giving speech act in Javanese culture and American culture and the comparison of both, qualitative method is applied to answer the problems.

The problems of the research that would be analyzed by applying qualitative research are describing the pattern of advice giving speech act in Javanese culture and American culture, and describing the comparison of the patterns in both cultures. The problems are analyzed by using qualitative approach in which the researcher observes, understands, arranges, classifies or categorizes, relates the categories, and interpretes the data based on the context (Santosa, 2016). In this case, every data is analyzed at the same time as the collecting of data in order to describe the pattern which occurs from each data. Therefore, based on the whole analysis, the pattern of the strategy of advice giving speech act in both cultures could be formulated. Furthermore, qualitative method with cross cultural pragmatic approach is also applied to get the answer about the comparison of the patterns from both cultural backgrounds in relation to politeness principles.

Sample is taken in order to solve the problems of research. Purposive sampling is the appropriate technique which is applied in this research. In this case, criteria to obtain samples that are appropriate for the research

must be determined first. Therefore, criterion-based sampling is applied in this research as well. The criteria is determined by considering some aspects such as background description, events, people, behavior and its interaction (Patton, 1980). Informants for the samples in this research are students who are the native speakers of Javanese in Madiun and students who are the native speakers of American-English who live in Madiun, Surakarta, and USA.

Every research needs data that are obtained from source of data. Source of data may be places, informants, events, documents, sites, and many more (Santosa, 2016). Thus, data are the object of research, reality that is made as the focus of research, including place, participant, and event which covers the focus (Santosa, 2016). The source of data of the research is university students who are the native speakers of Javanese and American-English. The range of their age is between 17 to 30 years old. Therefore, the students of Universitas Katolik Widya Mandala Madiun fulfill the criteria to be the source of data of the research as most of them have Javanese cultural background. The other source of data is American students who live in Madiun, Surakarta, and the states of Florida and Utah in USA.

Data in pragmatics research are always in the form of utterances including their contexts that may be taken from text that could be orally or written as the focus in pragmatics research is the study of speech act realization in various speech situations in relation to various kinds of pragmatic aspects (Subroto 2008, Jumanto 2011, Jumanto 2014, Leech 2014). In relation to this, the data of the research are utterances which contain advice giving collected from the informants and respondents.

The primary source of data of this research is informants so that data are collected by using observation method with the technique of observing, taking field notes, and taking part. In this case, researcher observes the advice giving utterances which are delivered by speakers to hearers. Then, the utterances are recorded and orthographically transcribed. If it is necessary, researcher may involve in the conversation which contains advice giving utterances. Thus, to obtain more various data, Role-Play technique is applied as well. Leech (2014) divided the Role-Play technique into Closed Role-Play and Open Role-Play. Open Role-Play is applied in this research as this technique is more natural than Closed Role-Play. The data which are obtained from Open Role-Play are nearly similar to natural data from field notes. Open Role-Play technique is applied upon informants who perform conversation about giving advice in various kinds of topics in the daily life of university students. The conversations in Open Role-Play are recorded and transcribed. The data from Open Role-Play technique is used as the secondary data to support the primary data.

Furthermore, qualitative research procedure which is conducted in this research involves three components, interview to obtain data, coding data as analytical and interpretative procedure, and review on findings in previous research or in-depth discussion as a written report. Moreover, David, (2000) added some methods in qualitative research which include in-depth interview, transcription of data, and textual analysis. The research applied interview method, data transcription, and review of related research to formulate the pattern of advice giving speech act and to describe the comparison of the patterns of advice giving speech act in Javanese culture and American culture.

#### 4. FINDINGS

Based on the content in various contexts of situation, advice giving speech act are classified into 'support', 'suggestion', and 'prohibition'. Based on its function, advice giving is classified into 'phatic advice' and 'mockery advice'. Most advice in Javanese culture and American culture are in the form of suggestion.

In the point of view of politeness principles, Javanese students tend to ignore Javanese politeness maxims which include *Tepa Selira* (tolerance) and *Kurmat* (respect) in giving advice between peer acquaintances. Hence, the advice in Javanese is delivered in direct strategy which potentially gives FTA to hearers. The fact is obviously seen in the advice which contains direct prohibition and mockery which aim to make hearers stop their bad behavior or bad habit. The phenomenon occurred as there is no differences in power or social status and social distance between speakers and hearers. On the contrary, although there is no differences in power and distance, native speakers of American-English tend to consider politeness principles so that indirect strategy is used to deliver advice in the form of suggestions and rhetorical questions. Indirect strategy in delivering advice is used to minimize imposition towards hearers.

The comparison of advice giving speech act in Javanese culture and American culture is presented in the following table. The data are collected from field notes, conversation taken from Open Role-Play, and DCT.

The component of politeness strategy is formulated by applying politeness strategy of Leech (1983), Javanese politeness principles (Gunarwan, 2007), GSP of Leech (2014), and advice giving politeness strategy proposed by Blum-Kulka (1989). Thirty conversations which contain advice giving are collected from each cultural background.

Table 1. Realization of Advice Giving Speech Act

Culture	Strategy	Support	Suggestion	Prohibition	$\Sigma$
<b>Javanese</b>	Direct	2	12	5	0.63
	Indirect	7	1	3	0.36
<b>American</b>	Direct	6	3	2	0.36
	Indirect	5	8	6	0.63

The 60 data of conversations which contain advice giving speech act which are the samples of data from both cultures show the differences of the realization of advice giving speech act between Javanese and American. Advice in the form of support, suggestion, and prohibition in Javanese tends to be delivered in direct strategy. On the other hand, American speakers tend to choose indirect strategy to deliver the advice.

Based on the content, advice in both cultures tends to be delivered in the form of suggestion which contains problem solving which is needed by hearers. Advice in the form of support in Javanese culture may contain suggestion and help but some advices are categorized as phatic as it is performed in order to maintain social rapport between speakers and hearers and it does not really contain of problem solving. Meanwhile, advice in the form of support in American culture is strengthened by stating general facts and even some of the advices are also strengthened by strategy of offering help as the realization of solidarity in friendship domain.

Next, advice in the form of prohibition in Javanese is performed in direct strategy by using obligation and mockery whereas indirect prohibition is delivered by using strong hints and soft threat. In American culture, prohibition tends to be performed indirectly by using strong hints and soft hints which are emphasized by fact revelation.

The significant difference in the realization of advice giving speech act between Javanese and American is seen in the aspect of revealing general fact. In Javanese, revealing general fact is not really important in strengthening advice. On the contrary, revealing general fact in such an advice is a crucial thing in American culture as it is used as a booster of the advice itself. As a matter of fact, the paradigm of thought of each culture is different. Javanese culture emphasizes more on maintaining social rapport so that advice is more about consoling hearers. On the other hand, American culture considers that logical thinking based on the fact is very important so that advice is more about counseling based on empirical experiences to give problem solving for hearers.

## 5. DISCUSSION

The patterns of the advice giving speech act in both cultures are analyzed by applying the politeness strategy proposed by Leech (1983) which consists of irony, banter, hedge, and phatic form. Then, the strategy of advice giving from Blum-Kulka (1989) which consists of direct strategy and indirect strategy are applied to analyze the strategy of performing advice giving in both cultures.

GSP which is proposed by Leech (2014) and Javanese politeness principles (Gunarwan, 2007) are used as basic theories to analyze the application of politeness principles in advice giving speech act in Javanese culture and American culture. The discussion is provided by giving related examples in the following parts.

### 5.1. Support

Advice in the form of support is aimed to give empathy to hearers so that speakers attempt to show optimism to hearers who get trouble in their life. Hence, speakers try to reduce the burden of hearers by consoling them, or even helping them to solve the problems.

#### 5.1.1 Support in Javanese culture

Advice which contains support in Javanese culture is delivered by applying the following pattern:

'Show your empathy to hearers by consoling them'

'Mention the positive things in hearers'

The following example is an advice which contains support in Javanese culture. The advice is delivered by speaker to hearer who is restless as she just broke up from her boyfriend:



- (1) *Gak popo putus cinta wong kowe sek enom, pinter, ayu.*  
*Suk yo mesti oleh jodo sing bener-bener nresnani kowe*  
*Lan mbok tresnani.*

'It is okay if you break up as you are still young, smart, pretty. You will get a real soulmate who really loves you and you love him too in the future.'

Empathy which is performed by consoling the hearers is seen in the utterance *Gak popo putus cinta* 'It's okay if you break up'. It is the example of the application of M9 maxim, 'give a high value to hearers'. The empathy is strengthened by mentioning the positive things of the hearer which is the example of the application of M3 maxim, 'give a high value to hearer's quality'. The respect is expressed in the utterance *kowe sek enom, pinter, ayu* 'You are still young, smart, pretty. Next, support is ended by the optimistic statement *Suk yo mesti oleh jodo sing bener-bener nresnani kowe lan mbok tresnani* 'You will get a real soulmate who really loves you and you love him too in the future'. This phenomenon is the realization of M1 maxim, 'Give a high value to hearer's wants'. Moreover, the advice is the realization of Javanese politeness maxim of *Tepa Selira* (Tolerance) as well which may be performed by expressing sympathy and empathy to one's feeling and one's problem.

Consoling aspect in the advice which contains support in Javanese culture which is marked by certain linguistic markers is seen in the advice which is given to hearer who is hopeless because he gets difficulty during his study in a college. The example is as follows:

- (2) *Wes to Bro, badai pasti berlalu.*  
*Aku dulu ya dari nol. Semua dari nol.*  
*Selama kamu semangat, semua akan menjadi ringan.*

'Don't worry Bro, everything is gonna be alright. I also started from zero. Everybody started from zero. As long as you are optimistic, everything will be easy'.

The expression *Wes to* 'Don't worry' is used by the speaker to calm the hearer down and to console him to reduce his burden. Then, the speaker strengthened his advice by stating his own experiences and some other students' experiences that they also started from zero which means they also experienced the same problem in their early years in college. It is seen in the expression *Aku dulu ya dari nol. Semua dari nol* 'I also started from zero. Everybody started from zero.' The advice is closed by optimistic statement *Selama kamu semangat, semua akan menjadi ringan* 'As long as you are optimistic, everything will be easy'. It is the example of the application of M1 maxim 'give a high value to O's wants' and the Javanese maxim of *Tepa Selira*.

Moreover advice in the form of support in Javanese culture may be phatic. In this case, the advice is only phatic utterances to show solidarity in friendship domain. It could be seen from the expression such as *Semangat Bro* 'Don't give up, Bro' which is delivered by speaker to support hearer who faces the problem with his thesis advisor. The support is categorized as phatic as it does not contain problem solving at all. It is merely phatic utterances to show politeness as the speaker does not really has intention to give advice. Thus, the utterance is merely delivered as a form of showing solidarity. From the 30 conversations, there are 9 data of advice in the form of support which consist of 2 direct supports and 7 indirect supports.

#### 5.1.2 Support in American culture

Support in the advice in American culture is expressed by using the following pattern:

- 'Show your empathy'
- 'Give problem solving'

The following example is advice in American-English with similar context of situation to the previous example of advice in Javanese. It is the advice for someone who just broke up with her boyfriend:

- (3) It's not easy having a broken heart and it won't be easy for a while. I know it might seem like the world is ending, but focusing yourself on other things like school to keep your mind busy will help the healing process. The only true cure for a broken heart is time.

In the example, empathy is shown in the utterance 'It's not easy having a broken heart and it won't be easy for a while' as the realization of M9 maxim 'Give a high value to O's feelings'. Then, support is strengthened by revealing the fact 'I know it might seem like the world is ending'. Next, the advice is continued by giving problem solving in the form of suggestion that could be seen in the expression 'focusing yourself on other things like school to keep your mind busy will help the healing process' as the application of M8 maxim, 'Give a low value to speaker's opinion' so that the suggestion is given as an opinion not a command. The advice which contains support is ended by revealing the fact again which is seen in the utterance 'The only true cure for a broken heart is time'. From the whole 30 conversations, the advice in the form of support in American culture could be found in 11 conversations which are divided into 6 direct supports and 5 indirect supports.

## 5.2. Suggestion

Advice may contain suggestion which is given by speakers to hearers. Suggestion is given to hearers to help them solving their problems. In this case, speakers suggest hearers to do something which may solve their problems.

### 5.2.1 Suggestion in Javanese culture

The realization of advice giving speech act may be performed by giving suggestion. The pattern of advice giving which contains suggestion is as follows:

'Give suggestion to hearer'  
'(Offer a help)'

The formula is applied in the following example taken from the data of research. The advice is given by a speaker to hearer who is disappointed as he fails in some of his examinations:

- (4) *Pelajarono neh opo sing wis diujekne. Nek karek mbaleni kan luwih gampang to. Belajar sesuatu ki nek dibolan-baleni mesti iso kok. Nek sek gak isa yo takon aku gak popo.*  
'Study the subjects of the tests once again. If you have to get remedial test, it will be easier. If you learn something repeatedly, you will comprehend it well. If you still find some difficulties, I would be happy to help you'.

Suggestion in this advice is delivered by using direct command as it could be seen in the utterance *Pelajarono neh opo sing wis diujekne. Nek karek mbaleni kan luwih gampang to* 'Study the subjects of the tests once again. If you have to get remedial test, it will be easier'. In this case, GSP maxim M2 'Give a low value to what a speaker wants penutur' is flouted as direct imperatives has high imposition to threaten one's face or hurt one's feeling. However, the speaker attempts to show her good behavior by offering a help to the hearer which is shown in the utterance *Nek sek gak isa yo takon aku gak popo* 'If you still find some difficulties, I would be happy to help you'. The phenomenon is the realization of GSP maxim M1 'Give a high value to what a hearer wants'. As a matter of fact, suggestion is not always continued by offering a help. There are 13 data of advice in the form of suggestion out of the 30 data of research. The 13 data are divided into 12 direct suggestions and there is only 1 indirect suggestion.

### 5.2.2 Suggestion in American culture

Similar to Javanese culture, advice which contains suggestion is also found in American culture. Even, this kind of advice is mostly found in the data. Here is the pattern:

'Give suggestion to hearer'  
'Reveal supporting fact'

The following datum presents the example of advice which contains suggestion in American culture with the similar context to the previous advice in Javanese. It is the advice for a friend who fails in some tests.

- (5) Why don't you go ask the teacher to go over the sections that  
you don't understand so that you will do better on the test.  
I'm sure the teachers would be willing to help you.

Suggestion in the advice is seen in the utterance 'Why don't you go ask the teacher to go over the sections

that you don't understand so that you will do better on the test'. The suggestion is strengthened by using supporting fact that teachers would help their students which is obviously seen in the utterance 'I'm sure the teachers would be willing to help you'. Realization of directive speech act in the form of suggestion is performed by using indirect strategy. It is the application of GSP maxim M2 'Give a low value to S's wants'.

Out of 30 conversations in American culture, there are 11 advices which contain suggestions found. The 11 advices are classified into 3 direct suggestions and 8 indirect suggestions.

### 5.3. Prohibition

Advice in the form of prohibition is delivered by speakers to hearers to dissuade them to do negative things or to avoid them from their bad habit. Prohibition may be in the form of indirect imperatives and direct imperatives or even in the form of mockery and sarcastic comments.

#### 5.3.1 Prohibition in Javanese culture

Prohibition is one of the forms of advice in Javanese culture. The pattern of prohibition is formulated as follows:

'Order hearer not to do bad things'

'(Mock hearer)'

One of the advices of prohibition is given by a speaker who advises a hearer who likes to borrow things from people and forget to give them back to the owner. The example is as follows:

(6) *Dadi wong ki aja seneng ngerepotne wong liyo.*

*Mending ndang suku dewe ae apa sing mbok butuhne kabeh  
ben gak nyilah-nyilih. Kebiasaan burukmu ngunu wi iso  
mengurangi nilaimu dewe di mata orang lain.*

'Don't bother people. It will be better if you buy what you need by yourself so that you don't have to borrow from others. Your bad habit could decrease your value in front of people.'

In the example, prohibition in Javanese is marked by a linguistic sign '*aja*' 'don't'. To emphasize prohibition, the speaker mocks the hearer by uttering *Kebiasaan burukmu ngunu wi iso mengurangi nilaimu dewe di mata orang lain* 'Your bad habit could decrease your value in front of people'. Prohibition which is delivered directly by uttering mockery obviously ignores GSP maxim M8 'Give a low value to S's opinion'.

Next, prohibition in Javanese culture may be in the form of mockery or sarcastic comments which are usually addressed to hearers who do negative things such as cheating in the test. Here is the example:

(7) *Gak isin karo umur to, Bro? Bolak-balik nyonto.*

'You think you are a kid, Bro? You cheat all the time.'

The prohibition is delivered by using irony which is seen in *Gak isin karo umur to, Bro?* 'You think you are a kid, Bro?'. It shows that the hearer's behaviour is like a child as he likes to cheat in the test which is definitely not appropriate for adults. Then, prohibition is continued by the statement which reveals the hearer's bad behavior *Bolak-balik nyonto* 'You cheat all the time'. In this case, it flouts the GSP maxim M3 'Give a high value to O's qualities'.

The data of prohibition in Javanese advice are found in 8 conversations out of the 30 conversations which consist of 5 data of direct prohibition and 3 data of indirect prohibition.

#### 5.3.2 Prohibition in American culture

American culture tends to avoid delivering prohibition directly as it is considered as rude and may potentially limit hearer's privacy. Hence, direct prohibition may perform FTA. Therefore, American speakers prefer to choose indirect strategy to express prohibition except if hearers do a very bad thing like cheating in the test. Here is the example:

(8) You know you can get in a lot of trouble for cheating.

Why do you feel like you have to cheat?

Have you not studied enough for the exam?  
Maybe we can start studying for the exams together?

Prohibition in such an advice is performed by revealing a fact as it is seen in the utterance *You know you can get in a lot of trouble for cheating*. The prohibition is considered more like a warning which is delivered indirectly. It is clearly seen in hedge performative strategy delivered by using rhetorical question *Why do you feel like you have to cheat? Have you not studied enough for the exam?*. In this case, the speaker applies GSP maxim M2 'Give a low value to S's wants' by delivering indirect prohibition. Furthermore, to reduce imposition towards the hearer, the advice is ended by offering a help *Maybe we can start studying for the exams together?*. It is the example of the application of GSP maxim M1 'Give a high value to O's wants' as the speaker tries to offer a problem solving to the hearer in order to stop the cheating habit. Advice which contains prohibition is found in 8 conversations out of 30 conversations which consist of 2 direct prohibitions and 6 indirect prohibitions.

## 6. CONCLUSION

The patterns of advice giving in the form of support, suggestion, and prohibition are formulated in the research successfully. In relation to politeness principles, there is a difference in the realization of advice giving in Javanese culture and American culture. In performing advice which contains support, Javanese speakers tend to choose indirect strategy whereas American speakers prefer direct strategy. Next, advice in the form of suggestion in Javanese culture is mostly delivered directly. On the contrary, American speakers tend to deliver it by using indirect strategy. Then, prohibition in Javanese advice is mostly delivered in direct strategy whereas American speakers tend to choose indirect strategy to deliver prohibition to reduce impositions towards hearers as the application of politeness principles.

Advice in the form of support in Javanese may be phatic and merely only a phatic utterances to show solidarity in friendship domain. This kind of advice does not contain the aspect of problem solving. This phatic advice is the application of Javanese politeness maxim to respect hearers who ask for an advice from speakers and give empathy to the problems that the hearers face. The similar thing is also found in American culture in which phatic advice is used to perform positive politeness strategy in order to give back the confidence of hearers so that hearers will feel that they are accepted and not ignored. However, phatic advice in American culture is completed by problem solving.

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