

COMPARATIVE STUDY OF SPEECH ACT ADVICE-GIVING IN INDONESIAN CULTURE AND AMERICAN CULTURE FOUND IN TELEVISION SERIES

Camalia Fatih Nida

Magister Ilmu Linguistik, Universitas Airlangga

Pos-el: camalia94@gmail.com

ABSTRACT

In line with the growth of interests at the study of cross-cultural pragmatics, however, the study comparison between Indonesian and American culture has not been presented adequately in the terms of advice-giving. Advice-giving strategies in Indonesian culture and American culture with the focus on a close relationship domain are the focus of this research. Specifically, it compares the advice-giving of native Indonesian speakers in television series entitled 'Tetangga Masa Gitu?' on Net TV with native English American characters which depicted on NBC TV channel entitled 'Friends'. Moreover, this study attempts to identify the similarities and differences between both objects. The data are from six episodes of the two. Qualitative research method is used to conduct this research. This research describes the pattern of the advice-giving speech act realization from the characters of two television series and compares both cultures. The findings show that advice giving in Indonesian and American cultures is classified into giving support, giving suggestions, and stating prohibition. Generally, advice-giving in Indonesian culture tends to be indirect since it is crucial to save hearer's face. In American culture, direct strategies are mostly chosen as it is a matter to show one's freedom of self-expression. Most of advice-giving in American cultures include related facts to strengthen the illocutionary force.

Keywords: cross-cultural pragmatics, Indonesian culture, American culture, speech act, advice-giving

ABSTRAK

Sejalan dengan tumbuhnya minat pada studi pragmatik lintas budaya, studi perbandingan antara budaya Indonesia dan Amerika yang berfokus pada bagaimana memberikan nasehat perlu digali kembali. Strategi pemberian nasehat dalam budaya Indonesia dan budaya Amerika terutama pada domain hubungan dekat antar pemberi dan penerima nasihat menjadi fokus penelitian ini. Secara spesifik penelitian ini membandingkan pemberian nasehat penutur asli Indonesia yang tergambarkan dalam serial televisi 'Tetangga Masa Gitu?' di Net TV dengan penutur asli bahasa Inggris Amerika di dalam serial televisi berjudul 'Friends' di NBC TV. Selain itu, penelitian ini mengkaji persamaan dan perbedaan antara kedua objek tersebut. Data penelitian ini berasal dari enam episode dari masing-masing kedua serial televisi tersebut. Metode penelitian kualitatif digunakan untuk melakukan penelitian ini. Penelitian ini juga

mendeskrripsikan pola reasilasi tindak tutur pemberi nasehat dari karakter utama serial televisi dan membandingkan budaya tersebut. Hasil penelitian menunjukkan bahwa pemberian nasehat dalam budaya Indonesia dan Amerika diklasifikasikan menjadi memberi dukungan, memberi saran, dan menyatakan larangan. Secara umum, pemberian nasehat dalam budaya Indonesia cenderung tidak langsung karena sangat penting untuk menyelamatkan muka pendengar. Dalam budaya Amerika, strategi langsung banyak dipilih karena itu adalah masalah untuk menunjukkan kebebasan ekspresi diri seseorang. Sebagian besar pemberian nasihat dalam budaya Amerika menyertakan fakta terkait untuk memperkuat kekuatan ilokusi.

Kata kunci: *pragmatik lintas budaya, budaya Indonesia, budaya Amerika, tindak tutur, pemberian nasehat*

A. INTRODUCTION

People naturally produce linguistics elements when they communicate with each other as an act of social interaction. The study of pragmatics encompasses speech acts theory. Advice giving is included as one of directive speech acts, so it may relate to the notion of giving suggestions (Koller & Searle, 1970). One culture has a different pattern from another culture in giving advice. Understanding the politeness norms is as important as learning language variables like pronunciation, grammar, and vocabulary (Chentsova-Dutton & Vaughn, 2012; Davies, 1987).

Speech act lies different functions of socio-pragmatic in any cultures based on the social conventions of each society, therefore, what is considered as appropriate or acceptable in one culture might be different with another culture (Chentsova-Dutton & Vaughn, 2012; Cohen & Olshtain, 1993; Wierzbicka, 1985). That pattern depends on the politeness strategy and politeness principles of each culture. Hence, it is interesting to find out the characterization of each culture as a contribution to the politeness strategies of advice-giving in cross-cultural pragmatics that could be useful in important fields: cultural study, pedagogy, business, etc.

(Zhu & Bao, 2010) focus on the politeness strategy regarding Chinese and western cultures, and then it identifies the choice preference, expression, and the similarities and differences of both cultures. It clarifies that the correct use of politeness principles could affect people to reach successful communication. The theoretical frame of this research uses the face theory of Brown and Levinson, and Leech's politeness principle is relatively influential. They conclude that Chinese politeness and western politeness are put forward, respectively, based on each cultural characteristic. Focus on the advice-giving study has also been conducted to compare speech act offering advice by Iranian EFL and English native speakers (Babaie & Shahrokhi, 2015). The result shows that pragmatic competence of Iranian EFL learners was not as balanced as native English in offering advice, yet findings could be a reference to pedagogy aspects to enhance students' ability in performing advice.

This present study deals with the comparison of Indonesian and American culture in performing advice-giving and mainly focusing on a close relationship or informal relationship. Both cultures could show the different pattern which can be detected in speakers' utterances. Culture and modes of interaction could affect how a person feels and want at any time. It depends on what a person is, both as an individual or as a member of particular social, cultural, and ethnic groups. For instance; if participants from Japanese, the interaction will be different from someone from Americans or Russians (Matisoff & Wierzbicka, 1996, p. 2)

The specific domain to be analyzed for this research is the comparison of the pattern and strategy used a speech act of two different cultures: Indonesian and American cultures. To attain the result, the speech act of advice-giving, which is analyzed in the research, is terminated to the utterances from main characters in popular American and Indonesian tv series. The reasons why the writer chose *Friends* and *Tetangga Masa Gitu?* are because both have an equivalent genre of the program and hugely popular especially for the young-adult viewers in each country based on good review and rating from an online database of information related to films and television series (IMDb) for *Friends* and Indonesian media commission (KPI) for *Tetangga Masa Gitu?*. Both series present about everyday's life of the main characters and the relationship of each character on the series are considered as a close relationship which may contain informal occasions and produce casual utterances. *Friends* is a popular American television series in which the plots are about six individuals who become friends and the plot in each episode are about the friendship between main characters and how they deal with everyday's problems. Next, *Tetangga Masa Gitu?* or TMG is popular Indonesian television series that the story focuses on how two married couples who live next door handle their every day's life problems.

Advice giving is an action of pervasive in everyday life in which we can find it in institutional or professionals and also in informal occasion where people's heart of social relations is weaving in and out (Shaw & Hepburn, 2013). While much research related to cross-cultural pragmatics have been conducted extensively, however, the current study about advice-giving particularly in close relationship is still needed to look-up further. Hence, the aims of this study are to compare the domain of close relationship in performing speech act advice-giving from two different cultures: Indonesian and American culture. Also, to analyze the pattern on how advice-giving uttered by both cultures.

The research focus on the close relationships in several speech situations as the context backgrounds. The research questions of this study are: (1) What are the differences of both cultures in performing advice-giving specifically in close relationship? (2) How does level of imposition influence Indonesians and Americans to produce advice-giving?

B. THEORETICAL FRAMEWORK

1. Advice-giving, Politeness and Directness

Politeness principles cannot be excluded when it comes to advice-giving performances. Since the notion of advice-giving is included in the sense of 'face', it can be said that the manifestation of politeness norms from one culture may be different to another culture. There are two kinds of 'face-wants' such as positive and negative face. Regarding to that, (Brown & Levinson, 1987, 2011) stated that when someone performing an advice-giving, he/she might perform 'Face threatening Act' and 'Face Supporting Act' at the same time. FTA happens when advisor attempts to invade advisee's freedom of action and FSA happens when advisor recommends a sense of action in which the advisee does not aware of. Furthermore, (Brown & Levinson, 1987, 2011) explains the description about the performance of FTA depends on three parameters such as level of imposition, social distance, and social power. Those three parameters can determine politeness norms which can lead to the performance of participants of speech.

According to (Hosni, 2020) social distance can be categorized in two kinds: close and distant. In this case, close means that social distance between speaker and hearer is propinquity in their daily interaction (e.g: pals or comrades) and considered as distant if there is social distance between speaker and hearer (e.g: acquaintances, distant relatives). The next is relative social power which means that whether speaker and hearer have equals or non-equals relationship. It is considered as equals if the relationship is equal where there is no social power or social dominance between speaker and hearer (e.g: close friends, partners). Non equals relationship is one of the participants of conversation has power or dominance over the other (e.g: senior and junior, boss and employee). The last is level of imposition which are high and low. Considerably as 'high' if the situations involve a high level of face threat (e.g: giving advice to do some diet) and as 'low' if the situations do not involve face threat (e.g: giving advice to watch a movie).

In this case, the degree of directness in performing advice-giving is categorized into three types of advice namely direct advice, hedged advice and indirect advice. (a) Direct advice is utterances of advice which includes either imperatives or preference without perform hedging, e.g. "You should place your belongings in secure place. This place is dangerous" (Hinkel, 1997, p.11). (b) Hedged advice is advice-giving that includes explicit hedges, e.g. "You look tired, why don't you go home and get some rest". Hedges refer expressions such as "You look", "Why don't you...?", "It seems...", "It is time to..." and the like (Hinkel, 1997, p.12). (c) Indirect advice is advice-giving that could have more than one illocutionary force with no explicit or hedged advice. It can be said like ambiguous utterances, e.g. "looks like you've gone through a difficult time" (Hinkel, 1997, p.12).

2. Cross-cultural Pragmatics Approach

Culture is related to something that is learned through education, discipline, and behavior pattern from whom one can associates with (Johnston, 2003). Culture has a significant influence on determining language norms. In Indonesia, it is apparent that Indonesian people who are known as plural societies have different cultures, while those concerned have to do interactions or relationships with other communities. Of course, it must refer to the more important culture, namely the national culture of Indonesia in the context of national unity and unity, expected in relations between different groups, each guided by a culture that has meaning for us together, namely Indonesia's national culture (Bachtiar & Soebagio, 1985).

Related to the cultural backgrounds, Indonesian and American have a distinctive pattern on how each of them delivers messages to one another. Importantly, it is about directness. Anglo-Americans say freely about what they want, what they do not want, and what they think, yet they are not expected to be similarly 'blunt' about it. It is because the culture acknowledges right to express themselves and get the rights they perceived (Matisoff & Wierzbicka, 1996). Meanwhile Indonesians are commonly indirect conversationalists. They use less of words and are more considerate in implying meaning. The purpose is to uphold harmony on the conversation also prevent from loss of face.

This research attempts to compare advice-giving speech act and the degree of directness, then it is linked to its social distance, social power and level of imposition in between Indonesians and Americans which represented by main characters of selected television series and to be more specific; in a close relationship context. Furthermore, the strategy of the advice-giving speech act in both cultures is described in what kind of speech act advice giving. This research is conducted to investigate further the differences between Indonesian native speakers and American native speakers when performing the speech act advice-giving.

C. RESEARCH METHOD

Pragmatics study deals with the analysis of utterances data from the characters on the scenes. Therefore, this research is considered as qualitative research, and the materials used in this study are the transcripts of two sources: *Friends* American TV series and *Tetangga Masa Gitu?* Indonesian TV series. *Friends* American TV series has 10 seasons, while each episode varies from 18 to 25 minutes and created by David Crane and Martha Kauffman. Meanwhile, *Tetangga Masa Gitu?* has 3 seasons, each episode aired in 30 minutes. The problems of the study are analyzed by using a qualitative approach in which the researcher must conduct observation, arrangement, classification, relation the categories, and interpretation of the data based on the context (Santosa, 2016).

By conducting this research, the writer uses a purposive sampling. It is an appropriate method that is implemented in this research. First, the appropriate criteria sample of research must be selected. Thus, sampling based on criterion is implemented in this research as well. The criteria are defined by considering aspects which are background description, behavior, events, people and interaction (Welch & Patton, 1992). The procedure to collect the data is done into several steps: (1) observation method is

conducted from watching downloaded data from the internet, the writer decided to use six episodes on each television series. (2) transcribing the data from data sources from the characters. (3) The data transcript then being analyzed for realization of speech act advice-giving by using theory from Hinkel and the variable situations from Brown and Levinson.

In this case, as collecting data, the writer tries to analyze in order to find pattern of advice-giving strategy in Indonesian culture and American culture. Moreover, the qualitative research method with the approach of cross-cultural pragmatics is also applied to respond the problem of the study about the comparison of both cultural backgrounds concerning speech act of giving advice patterns. Then, Indonesian culture and American culture will be defined, which pattern has similarities and differences.

Table 1: The Situation Description Model

Brief Situation Description	Variables of Situation			Degree of Directness		
	Distance	Power	Imposition	Direct	Hedged	Indirect
	C/D	S/H	↓↑	√	-	√

Notes:

C = Close	S = Speaker	↑ = High
D = Distant	H = Hearer	↓ = Low

In conducting this research, data collection instruments are made to reach some proper results as can be presented in Table 1. This study attempts to describe situation along with three parameters in performing FTAs or the variables of situation which considered as dependent variables in this context. Furthermore, the situation will be related to the realization of performing advice-giving and it is linked with degree of directness.

D. FINDINGS AND DISCUSSION

Results of data comparison of the advice-giving speech act in Indonesian culture and American culture are shown in the following figure and table. The data are derived from the internet and are analyzed based on the transcript of *Friends* American TV series and *Tetangga Masa Gitu?* Indonesian TV series. The components of advice-giving are categorized into 'giving support' 'giving suggestion' and 'stating prohibition'. Degree of directness present that mostly advice in Indonesian culture depicted in *Tetangga Masa Gitu?* is indirect advice meanwhile in American culture depicted in *Friends* TV series use direct advice strategy.

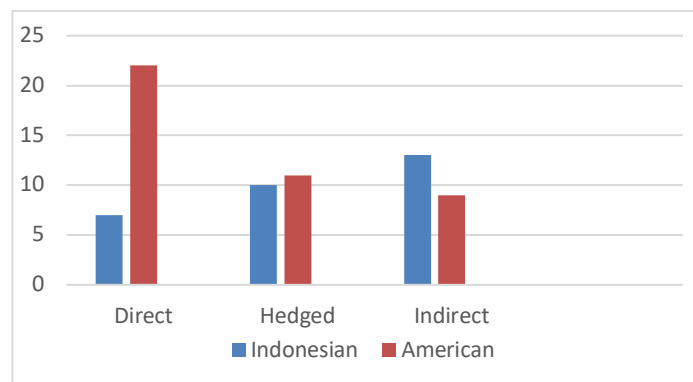


Figure 1. Frequency Degree of Directness in Speech Act Advice-giving

Table 2. The Realization of Speech Acts Advice Giving

Culture	Degree of Directness	Support	Suggest-ion	Prohibit-ion	Σ	
Indonesian	Direct	2	3	2	7	30
	Hedged	3	4	3	10	
	Indirect	4	6	3	13	
American	Direct	8	9	5	22	42
	Hedged	5	3	3	11	
	Indirect	3	4	2	9	

The 72 data of conversations that contain advice-giving speech act found on six episodes of *Tetangga Masa Gitu?* and *Friends*. The data sample from both cultures show the differences in the realization of the advice-giving speech act. As can be seen in Figure 1, the frequency of direct advice strategy which uttered by Americans is the highest compare to other variables. Besides, Indonesians tend to deliver advice in more evenly variations, but still the indirect strategy is used mostly. Hedged advice strategy used from both cultures have some slight differences.

As the data transcriptions from six episodes were analyzed thoroughly, the advice-giving patterns appeared into three categorization such as giving support, giving suggestion, and stating prohibition. Indonesians tend to use indirect strategy to produce advice. In contrast, American speakers tend to choose a direct advice strategy. Based on the situations, advice in the notion of giving suggestion includes offering of problem-solving. This kind of notion is delivered by the speaker when the hearer needs some suggestion consciously or unconsciously. Regarding to another form of advice which is giving support, Indonesian culture may include offering help and sometimes stating encouragement. Meanwhile, advice in the form of giving support in American culture is supplemented by adding general facts, offering some option to solve problems, and let

the hearer to choose what he/she should do. Then, in stating prohibition, American speakers are slightly more direct than Indonesian speakers. Prohibition which uttered by American speakers tend to produce together with general facts to enhance the significance of their statements. Meanwhile, Indonesian speakers state prohibition by confronting and adding facts. In this case, both of Indonesian and American culture have similar domain and level of imposition.

The strategy of advice-giving, which is proposed by (Hinkel, 1997) consists of direct, hedged, and indirect strategy are applied to analyse the strategy of performing advice giving in both cultures. Furthermore, this research uses other variables which presented by (Brown & Levinson, 1987, 2011) about the performance of FTAs depend on three parameters such as the relative social distance between interlocutors, the relative social power of the speaker and hearer and the level of imposition involved in the act. The discussion is presented by adding related examples in each part. Here are the related examples of the classification derived from the data sample:

1. Giving Advice in The Form of Support

The advice in the notion of giving support aims to imply attention. Speaker tries to relate to hearer's situations so that speakers attempt to show encouragements. Hence, speakers attempt to offer problem-solving to the hearers by consoling them or even helping them.

a. Support in Indonesian Culture

Advice performance which contains support in Indonesian culture is delivered by applying the following pattern such as offer good possibilities, mention the positive things of hearers, and show some empathy as presented in Table 2.

Table 2. The Situation Description and Variables

Brief Situation Description	Variables of Situation			Degree of Directness		
	Distance	Power	Imposition	Direct	Hedged	Indirect
Restless work-life (datum 1)	C	S=H	↓	√	-	-

The following example is advice that contains support in Indonesian culture. The advice is performed by Bintang Character in *Tetangga Masa Gitu?*, she delivers the advice to Bastian who is her husband. The flow of this situation is about Bastian who is restless with some issues of his work-life:

(1) Bintang: “Saat perasaan takut itu muncul dalam diri kamu, **kamu harus kirim sugesti ke diri kamu sendiri**. Pejamkan mata kamu, tarik nafas dalam-dalam lalu bilang aku nggak takut, aku bisa. **Kamu harus percaya sama aku.**”

“When that feeling of fear arises in you, you have to send suggestions to yourself. Close your eyes Pull your eyes in then give me fear, I can. Therefore, you have to believe in me.”

In this case, the advisor uses direct strategies to show support to the hearer and offers help by stating a useful solution. Bintang stated ‘Saat perasaan takut itu muncul dalam diri kamu, kamu harus kirim sugesti ke diri kamu sendiri. Pejamkan mata kamu, tarik nafas dalam-dalam lalu bilang aku nggak takut, aku bisa’ or ‘When that feeling of fear arises in you, you must send suggestions to yourself. Close your eyes, pull your eyes in then give me fear, I can.’ Moreover, the advisor expresses support by emphasizing positive view ‘Kamu harus percaya sama aku’ or ‘You have to believe in me.’ The relative social distance between the participants is close. It is because Bintang and Bastian are married couple or family members who live together and share same activities often. Participants in this context are equals since there is no social dominance between advisor and advisee. The level of imposition is considered as low because Bintang advice Bastian with a low level of face threat. It is found that in six episodes of *Tetangga Masa Gitu?*, main characters frequently use indirect advice strategy.

b. Giving Support in American culture

Advice performance in the notion of giving support in American culture is conveyed by using the following pattern such as showing encouragement and offering problem-solving as presented in Table 3.

Table 3. The Situation Description and Variables

Brief Situation Description	Variables of Situation			Degree of Directness		
	Distance	Power	Imposition	Direct	Hedged	Indirect
Approaching a girl (datum 2)	C	S=H	↑	√	-	-

The following example is advice in American with the context of situation a man trying to approach a woman, but he does not have any confidence to do that. It is the advice from *Friends* characters Phoebe to Chandler who wants to get closer with a girl of his dream.

(2) Phoebe: “**Come on** she’s a person, **you can do it**. But you always see these beautiful women with these “nothing” guy you could be one of those guys.”

In the example, encouragement is shown in the utterance ‘you can do it’. Then, support is strengthened by revealing the fact which contain high level of imposition: ‘But you always see these beautiful women with these “nothing” guy you could be one of those guys.’ That statement may contain high level of face threat since Phoebe advising as she

relating to Chandler as “nothing” guy. Between Phoebe and Chandler there is no social distance because they are close friends and in relative social power they are equals since there is no social dominance between them. The level of imposition is considered as high because while performing advice Phoebe also insert face threat.

Basically, her statement is advice to Chandler and giving him insights to tackle his low self-esteem problem in approaching a girl that he likes. The support showed that the speaker uses a direct advice strategy. Moreover, the speaker expresses support by stating a positive view ‘You can do it’. In this occasion, the advice performed by American is direct and it is related to American culture which says directly to one's wants, not considered as bluntly but as a reflection to self-expression towards his/her opinion into any circumstances. In six episodes of *Friends*, it is found that mostly the characters used a direct strategy to deliver advice in the form of giving support.

2. Giving Advice in The Form of Suggestions

In performing advice, the speakers produce utterances which may contain suggestion. A suggestion is delivered to the hearers with the purpose to offer some solution and to show attention. In this occasion, the hearers may be do not aware of something which could be beneficial for his/her therefore the speakers suggest his/her to do or get something.

a. Giving Suggestion in Indonesian Culture

The realization of the advice-giving speech act may be delivered by giving suggestions. The patterns of advice-giving which contain suggestions commonly by giving suggestion to hearer and showing attention. The situation description is shown in the following example in Table 4.

Table 4. The Situation Description and Variables

Brief Situation Description	Variables of Situation			Degree of Directness		
	Distance	Power	Imposition	Direct	Hedged	Indirect
Doing charity (datum 3)	C	S=H	↓	√	-	-
Unwell condition (datum 4)	C	S=H	↓	-	√	-

The advice is given by characters from *Tetangga Masa Gitu?*, Bintang to the hearer which is Bastian about the importance of doing charity in Ramadhan.

(3) Bintang: “Bas, masa 20.000 Bas, **harusnya kamu pilih yang paling gedong bukan yang paling kecil**. Kalau kita beramal di bulan puasa pahalanya akan berlipat Bas.”

‘Bas, only 20 thousand Bas, you should choose the highest value not the lowest.
If we do the good deeds in fasting months, it would be doubled Bas’.

The following example happens when Bintang gives advice to her husband (Bastian) regarding the amount of money that he would be giving to the charity in the holy month of Ramadhan. The suggestion in this advice is delivered by using the direct command as it could be seen in the utterance ‘harusnya kamu pilih yang paling gedhe dong bukan yang paling kecil.’ ‘you should choose the highest value not the lowest.’ The speaker utter imperative statement, therefore, by stating that the speaker gives suggestions to the hearer to give more money to the charity. It concludes that the speaker uses an direct advice strategy. Next, the context in data (4) which also performed by Bintang who concerns to Bastian’s condition.

(4) Bintang: “Bas ini kamu demam lo, suhu kamu diatas suhu normal. Gini-gini **mendingan kamu dirumah aja ya gausah kerja ya sayang.**”

‘Bas, your got fever, temperature of your body is higher than normal. You better stay at home, no need to go to work honey.’

The utterances which uttered by Bintang to Bastian is considered as a suggestion. This type of advice is delivered by using or expressing the hedged command as stated ‘mendingan kamu dirumah aja ya’ or ‘you better stay at home.’ Moreover, Bintang gives Bastian a reference to an element that is required implementation by asking him to not go to work because of his sickness as stated ‘gausah kerja ya sayang’ or ‘no need to go to work, honey.’ All in all, the speaker uses an indirect strategy in presenting her advice. In this case, it was also reflecting on Indonesian culture, which always put others first and shows sympathy to other people. In six episodes, it is found that mostly the characters used hedged advice strategy to deliver advice in the form of suggestions.

b. Giving Suggestion in American Culture

The speech act advice-giving performances may contain suggestion in which the speaker attempt to offer something to do to the hearer. The pattern of advice-giving in the form of suggestion usually shows some concerns to the hearer’s condition.

Table 5. The Situation Description and Variables

Brief Situation Description	Variables of Situation			Degree of Directness		
	Distance	Power	Imposition	Direct	Hedged	Indirect
Relationship with someone new (datum 6)	C	S=H	↑	√	-	-
Approaching a girl	C	S=H	↓	-	-	√

(datum 7)

The situation in this context is performed by character in *Friends* Rachel asked some advice to Ross as someone who struggles in a similar situation with her regarding the progress in having relationship with someone new.

(6) Ross: “well you may want to steer clear of the word “dumped.” Chances are he's going to be this broken shell of a man. You know? So, **you should try not to look too terrific**. I know it’ll be hard.”

The suggestion in the advice is seen in the utterance ‘you should try not to look too terrific.’ The suggestion is strengthened by using supporting fact ‘I know it’ll be hard.’ The realization of the directive speech act in the form of suggestion is performed by using a direct strategy. The level of imposition in this case is considered as high because Ross telling Rachel not to look terrific explicitly. Yet, other example shows indirect advice strategy as we can see below:

(7) Joey: Priesthood! Look Ross, I'm telling you, she has no idea what you're thinking. **If you don't ask her out soon you're going to end up stuck in the zone forever.**

Joey character from *Friends* tells Ross to gain some confidence in approaching a woman by stating indirect strategy ‘if you don’t ask her out’ and stating probability of what happens next ‘you’re going to end up stuck in the zone forever’. Joey and Ross have no social dominance and social power to each other since they are close friends. The level of imposition is low because there is no advice that implies face threat. However, in six episodes of *Friends*, it is found that most of the characters used a direct strategy to convey advice in the form of suggestions.

3. Giving Advice in The Form of Prohibition

Advice giving in the notion of prohibition is delivered by speakers to hearers to prohibit them from wrong-doings or to prevent them for doing bad habit. Prohibition may perform in direct imperatives and it usually depicts in the form of ‘scolding’ and sometimes delivers in using sarcasm.

a. Prohibition in Indonesian culture

One of the forms of speech act advice-giving in Indonesian culture is stating prohibition. In this case, the pattern of prohibition which uttered by speaker tends to show the intention to order or to scold the hearer not to do bad things.

Table 6. The Situation Description and Variables

Brief Situation Description	Variables of Situation			Degree of Directness		
	Distance	Power	Imposition	Direct	Hedged	Indirect
Self-less husband (datum 8)	C	S=H	↑	-	-	√
Stubborn husband (datum 9)	C	S=H	↑	√	-	-

One of the prohibition advices is given by a speaker who give advises to a hearer from being self-less and does not take care of himself well. The example is in the following:

(8) Angel: “**Udah berkali-kali kan aku bilang, ingat waktu**, kamu masih lupa makan, masih ngopi masih begadang, masih makan gak teratur. Nih gara-gara ini nih sudah berkali-kali ke dokter terus.” ‘I have said about it in many times, know your time, you still forget to eat, drink coffee, staying up late, still eat in irregular time. This can cause you to go to the doctor often.’

In this context, Adi character from *Tetangga Masa Gitu?* has an issue about his stomach. Then, Angel who is Adi’s wife mocks him by recalling some his bad habits. In the example, the prohibition is done by performing an indirect statement. Instead of stating prohibition with a direct prohibited sentence such as ‘*jangan atau tidak boleh*’, the speaker chooses to express her statement about the hearer’s bad habits ‘*udah berkali-kali kan aku bilang, ingat waktu, kamu masih lupa makan, masih ngopi masih begadang, masih makan gak teratur.*’ The strategy of indirect advice is performed in this case. The relative social power...even though the advice strategy is indirect, however, it is frequently found that while speaker utters advice, level imposition is high that means it involves face threat.

(9) Bintang: “Bas please ya, **jangan childish**. Salah satu ciri orang childish itu kayak gini, dibilangin gak mau.”
“Bas, please, don’t be childish. One of characteristics of childish person is just like this, cannot be advised.”

The data example above explains the prohibition, which can be seen in the speaker statement ‘*jangan childish*’ or ‘don’t be childish’ is considered direct prohibition. Bintang asks Bastian not to be childish as a statement of her response towards Bastian’s act. The word ‘don’t’ directly address to Bastian. However, in six episodes of *Tetangga Masa Gitu?* it is found that mostly the characters used indirect strategy to deliver advice in the form of prohibition.

b. Prohibition in American culture

Based on (Matisoff & Wierzbicka, 1996), Americans tend to evade stating prohibition directly because it is considered to be inappropriate and have a high potential to disturb the hearer's privacy as well as it may contain Face Threatening Act. Therefore, American speakers choose indirect strategy to express prohibition. However, in this case, it is found that most of utterances in stating prohibition use direct strategy.

Table 7. The Situation Description and Variables

Brief Situation Description	Variables of Situation			Degree of Directness		
	Distance	Power	Imposition	Direct	Hedged	Indirect
Stop smoking (datum 10)	C	S=H	↓	√	-	-

(10) Monica: "I can't believe you, you've been so good for three years. Hold on a second. Just think about what you went through the last time you quit. **Put it out!**"

The context is about Chandler silently smoking and has been caught by all his friends (Ross, Rachel, Phoebe, and Monica). Prohibition in such advice is performed by revealing a fact as it is seen in the utterance 'you've been so good for three years' and then added by stating 'Just think about what you went through the last time you quit' to recall what Chandler went through in order to quit his smoking habit. In the last statement, they perform direct advice and commanding to stop smoking by stating, 'Put it out'. In this context, direct advice strategy counters point of view from (Matisoff & Wierzbicka, 1996) about American culture tends to evade rude acts and it may limit hearer's privacy, therefore, they do not fancy using direct prohibition. However, in this context, the participants share no social power nor social distance so that they could conduct direct prohibition but still considerate to maintain low face threat.

The fact that this study uses data from the constructed situation of both television series which might be different from real daily interaction as (Nelson et al., 2002) stated. However, this present study believes what depicted from the transcriptions of both television series are similar to what happens in real daily life interaction as seen in the social and psychological constraints. Moreover, the transcriptions were constructed in the similar condition to both cultures so that for researcher and viewer may relate to the realization of advice-giving which uttered by the characters from both television series.

E. CONCLUSION

The notion of 'giving support', 'giving suggestion', and 'stating prohibition' are formulized in the research as the patterns of advice giving. The comparison of results of two cultures conveyed in the realization of advice giving is considerably divergent to

equals, socially close participants and in situations which involving high and low levels of imposition. Related to the politeness norms, there is a difference in the realization of advice given in Indonesian and American cultures. Specifically, this research focus on close relationship domain and as a result generally Indonesians are more indirect than Americans. Pattern found in both cultures is the same which are the notion of giving supports, suggestions, and prohibition. Indonesian speakers tend to choose an indirect strategy, meanwhile American speakers prefer to choose direct strategy. Moreover, advice in the performance of giving suggestion in Indonesian culture is frequently delivered indirect to protect hearer's face. On the other hand, American speakers frequently deliver it by using direct strategy. As the manifestation of politeness norms, the prohibition in Indonesian advice is frequently expressed in indirect strategy, whereas American speakers tend to choose direct strategy to deliver prohibition with low level impositions. In addition, when performing prohibition Americans includes high appreciation to hearers. Thus, face threat will not involve in this context. Both cultures offer problem-solving in advice-giving statements. The similar thing is also found in American and Indonesian cultures, in which both used positive politeness strategy to offer solution that the hearers are not aware of.

REFERENCES

- Babaie, S., & Shahrokhi, M. (2015). A cross-cultural study of offering advice speech acts by Iranian EFL learners and English native speakers: Pragmatic transfer in focus. *English Language Teaching*. <https://doi.org/10.5539/elt.v8n6p133>
- Bachtiar, H. W., & Soebagio, H. S.-N. (1985). *Budaya dan manusia Indonesia*. Yayasan Pusat Pengkajian, Latihan dan Pengembangan Masyarakat.
- Brown & Levinson, S. (2011). Politeness (Brown and Levinson 1987). *Reading*.
- Chentsova-Dutton, Y. E., & Vaughn, A. (2012). Let Me Tell You What to Do. *Journal of Cross-Cultural Psychology*. <https://doi.org/10.1177/0022022111402343>
- Cohen, A. D., & Olshtain, E. (1993). The Production of Speech Acts by EFL Learners. *TESOL Quarterly*. <https://doi.org/10.2307/3586950>
- Davies, E. E. (1987). A contrastive approach to the analysis of politeness formulas. *Applied Linguistics*. <https://doi.org/10.1093/applin/8.1.75>
- Hinkel, E. (1997). Appropriateness of advice: DCT and multiple choice data. *Applied Linguistics*. <https://doi.org/10.1093/applin/18.1.1>
- Hosni, H. R. (2020). Advice giving in Egyptian Arabic and American English: A cross-linguistic, cross-cultural study. *Journal of Pragmatics*. <https://doi.org/10.1016/j.pragma.2019.11.001>
- Johnston, C. B. (2003). Cross-Cultural Communication. In *Encyclopedia of International Media and Communications*. <https://doi.org/10.1016/B0-12-387670-2/00055-8>
- Koller, A., & Searle, J. R. (1970). Speech Acts: An Essay in the Philosophy of Language. *Language*. <https://doi.org/10.2307/412428>

- Matisoff, J. A., & Wierzbicka, A. (1996). Cross-Cultural Pragmatics: The Semantics of Human Interaction. *Language*. <https://doi.org/10.2307/416282>
- Nelson, G. L., Carson, J., Al Batal, M., & El Bakary, W. (2002). Cross-Cultural Pragmatics: Strategy Use in Egyptian Arabic and American English Refusals. *Applied Linguistics*. <https://doi.org/10.1093/applin/23.2.163>
- Santosa, R. (2016). Metodologi penelitian linguistik/pragmatik. *PROSIDING PRASASTI*, 21–32.
- Shaw, C., & Hepburn, A. (2013). Managing the Moral Implications of Advice in Informal Interaction. *Research on Language & Social Interaction*, 46(4), 344–362. <https://doi.org/10.1080/08351813.2013.839095>
- Welch, J. K., & Patton, M. Q. (1992). Qualitative Evaluation and Research Methods. *The Modern Language Journal*. <https://doi.org/10.2307/330063>
- Wierzbicka, A. (1985). Different cultures, different languages, different speech acts. Polish vs. English. *Journal of Pragmatics*. [https://doi.org/10.1016/0378-2166\(85\)90023-2](https://doi.org/10.1016/0378-2166(85)90023-2)
- Zhu, J., & Bao, Y. (2010). The Pragmatic Comparison of Chinese and Western “Politeness” in Cross-cultural Communication. *Journal of Language Teaching and Research*. <https://doi.org/10.4304/jltr.1.6.848-851>