

## BUKTI KORESPONDENSI

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Judul Artikel : Intrusive Busybody or Benevolent Buddy: Phatic Communication among Javanese Women





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1.	Bukti <i>Article Submission</i>	15 Februari 2020
2.	Bukti <i>Submission Acknowledgement</i>	15 Februari 2020
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# 1. *Bukti Article Submission*

## 15 Februari 2020



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Submission

Authors	Yuli Widiana, Sumarlam Sumarlam, Sri Marmanto, Dwi Purnanto, Mohamed Zain Sulaiman
Title	Intrusive Busybody or Benevolent Buddy: Phatic Communication among Javanese Women
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## 2. **Bukti *Submission Acknowledgement***

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**Table of Revisions (initial review)**

The editor's comments are in the left column. Revisions made should be in the right column.

Editor's comments/ suggestions	Author's revision
<p>Literature review: Kindly elaborate the most relevant studies (Falah 2009 &amp; Lestari et al.) further.</p>	<p>Javanese cultural concepts and traditions concerning women, which originally have good intentions, are often used misleadingly by men so that it causes the misconception or even abuse of Javanese women since a lot of social restrictions have been ruled to control women behaviors and activities, in the name of cultural values and norms (Falah, 2009). In other words, Javanese women's position is ruled by tradition. Then, there is an assumption that a good Javanese woman is passive and obedient (Falah, 2009). The previous research found that women who have not been married in a certain age, women who have no children and women who cannot cook, are often perceived as the ones who are not able to completely play their roles, and this often causes these women to be a target of critiques, humiliation and belittling comments (Yuarsi, Dzuhayatin, Ruhaini, &amp; Sofiana, 2002, p. xiv). Hence, both unmarried and married women in Javanese society are bearing the unfair psychological burden. Meanwhile, the fact that the previous study claimed to prove that gossiping is the custom of Javanese women (Lestari, Djatmika, Sumarlam, &amp; Purnanto, 2019), thus perpetuating the stereotype of women being busybodies. The gossip activity starts with the initial opening of the conversation with a question or statement before heading to the target person being discussed that directs others to get involved in the conversation (Lestari et al., 2019). Gossiping by Javanese women has a distinctive background, social culture, and tradition. Phatic communication among Javanese women might contain gossip that strengthens the stereotype. (p.4).</p>
<p>Method: 1. The DCT questionnaire needs further elaboration, e.g. what are the items, how many items, was it adapted/ designed, etc.</p>	<p>The designed DCT consists of 10 elicited settings to perform phatic talks for initiating a conversation, congratulating, complimenting, gossiping, advising, and the question about the importance of phatic talks. (p.5).</p>

<p>2. Semi-structured interviews:</p> <ul style="list-style-type: none"> <li>• how were the 10 participants selected (any criteria/ random selection)?</li> <li>• when were they interviewed (immediately after observation/ DCT questionnaire)?</li> </ul> <p>3. Kindly clarify the procedures of data collection: which one first, next etc. (DCT questionnaire – observation – interview)?</p>	<p>The first step is conducting the non-participation-observation method to obtain primary data. It was conducted by passively observing and listening to the conversations of the respondents. Field notes and audio recordings of the conversations were taken with the permission of the respondents. These conversations took place in public places such as the university office, classroom, cafes, shopping malls as well as at social events such as reunion and birthday parties. The audio recording was later transcribed for the purpose of textual analysis. The textual analysis of the primary data was complemented by the data obtained from both the semi-structured interview and the DCT questionnaire. Next, the semi-structured interview was conducted on 10 selected respondents after observation to elicit further information on their purpose of conducting phatic communication. The respondents are selected randomly since all respondents are of similar criteria. The last step is distributing the DCT questionnaire to 125 respondents to comprehend their perception of phatic communication in maintaining social rapport. The designed DCT consists of 10 elicited settings to perform phatic talks for initiating a conversation, congratulating, complimenting, gossiping, advising, and the question about the importance of phatic talks. (p. 5)</p>
<p>4. Briefly explain:</p> <ul style="list-style-type: none"> <li>• the Javanese philosophy of <i>Grapyak</i> (friendliness), <i>Semanak</i> (warmth), <i>Guyub</i> (Solidarity), <i>Tepa Selira</i> (Tolerance), <i>Andhap Asor</i> (humility)</li> </ul>	<p>Solidarity and connectedness within a community, known as <i>Guyub</i> is a crucial aspect to establish a social bond. The Javanese are connected with everyone in the community and willing to share a brotherly bond. In performing phatic communication, Javanese put <i>rasa</i> (feeling) as the priority in keeping social relations. Javanese politeness principles of <i>kurmat</i> (respect), <i>tepa selira</i> (tolerance), <i>andhap asor</i> (humility), and <i>empan papan</i> (awareness) (Gunarwan, 2007) are strictly obeyed to mitigate imposition. <i>Tepa Selira</i> is a willingness to show empathy in one's circumstances. <i>Andhap asor</i> is a characteristic of modesty since showing off is perceived as unacceptable behavior for Javanese. In a collective society like Javanese, phatic communication is performed as a means to build a rapport to enlarge</p>



	<p>social network with new people and sustain existing social relations. Therefore, phatic talks are a communicative strategy to build social relations to establish harmony in life since Javanese tend to be very social gatherings (Sutarsih, 2010). Moreover, Javanese uses phatic talk to represent themselves as having a charming personality; this is known as <i>grapyak</i> (friendliness) and <i>semanak</i> (warmth) (Poerwadarminta, 1939). <i>Grapyak</i> means making friends easily and <i>semanak</i> is a jovial characteristic that is shown by a willingness to greet each other in any situation. Phatic communication represents the Javanese identity marker both on a cultural and gender basis.(p.3).</p>
<ul style="list-style-type: none"> <li>the GSP maxims</li> </ul>	<p>adopting Leech's General Strategy of Politeness (GSP) maxims comprising M1 (generosity) 'give a high value to hearer (O)'s wants', M2 (tact) 'give a low value to speaker (S)'s wants', M3 (Approbation) 'give a high value to O's qualities', M4 (Modesty) 'give a low value to S's qualities', M5 (Obligation from speaker to hearer) 'give a high value to S's obligation to O', M6 (Obligation from hearer to speaker) 'give a low value to O's obligation to S', M7 (agreement) 'give a high value to O's opinions', M8 (opinion reticence) 'give a low value to S's opinions', M9 (sympathy) 'give a high value to O's feelings, and M10 (feeling reticence) 'give a low value to S's feelings'. (p.6).</p>
<p>Discussion: There is barely any discussion. The findings are only discussed in light of the theoretical framework, but barely discussed in light of other reviewed literature, especially findings from previous studies</p>	<p>The previous research proved that greetings are used to initiate gossiping among Javanese women to attract others to get involved (Lestari et al., 2019) (p.8).</p> <p>The agreement in the hearer's answer is the M7 strategy of GSP that demands the hearer to show agreement on the speaker's statement. Uttering agreement reflects the Javanese philosophy of <i>Guyub</i> (solidarity). This confirms that the behavior of Javanese women in social interaction prefers less conflict than having to argue with others (Lestari et al., 2019).(p.9)</p> <p>The findings show that marital status is a common topic for small talks since the prior research stated that Javanese women who have not been married at</p>

	<p>a certain age are a target of critiques, humiliation and belittling comments (Yuarsi et al., 2002). As both speakers are young women in their 20's, the topic of marital status in a phatic communication is public and it could be asked freely without the emerging of Face Threatening Act (FTA). Moreover, asking about marital status is a form of benevolence as Javanese women are expected to be considerate due to their role as a caregiver (Smith-Hefner, 1988). (pp.9-10).</p> <p>Intensifying camaraderie might also be conducted by gossiping. The previous study proves that gossiping is a habit of Javanese women (Lestari et al., 2019). This research sheds light that gossiping is an effort to build a friendly atmosphere. (p.11).</p> <p>The gossip is getting interesting when the speaker comments on the third party's clothes. It supports the previous findings that the activity of gossip becomes interesting when the participants bring up gossip evidence related to the person being discussed (Lestari et al., 2019). (p.12).</p> <p>The perlocutionary act in the final state of the compliment results in the act of the hearer who shows modesty as a reflection of Javanese politeness philosophy of <i>Andhap Asor</i> (humility) to avoid showing off that is unacceptable in the Javanese community (Gunarwan, 2007). (p.14).</p> <p>Javanese community tends to share everything with all members as a reflection of the philosophy of <i>Guyub</i> (Solidarity). It supports the previous findings that Javanese tend to be social gatherings (Sutarsih, 2010). (p.15).</p> <p>The answers to the DCT questionnaire show that Javanese women express happiness to be benevolent and to perform politeness. Being benevolent is likely related to politeness in a certain culture such as in Malaysia that continuously campaigns politeness as part of their culture (Hei et al., 2013) (p.17).</p>
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	<p>It is a reflection of the role of Javanese women as a caregiver that demands them to be considerate in any conditions (Smith-Hefner, 1988). (p.18).</p> <p>The DCT respondents state that consoling others is an effort to be tolerant. It is the reflection of the Javanese philosophy of <i>Tepa Selira</i>. The findings support Aitchison (1996) that phatic talk often supplies a minimum of information, but a maximum of the supportive chat. (p.18).</p> <p>However, great care is needed in making very broad generalizations about all the people in a particular culture since this study only discusses Javanese women in the Western part of East Java. (p.19).</p>
<p>Conclusion: Kindly identify limitations of the research</p>	<p>The study sheds light that phatic communication is not only a communicative strategy but also a reflection of moral values. However, great care is needed in making very broad generalizations about all the people in a particular culture since this study only discusses Javanese women in the western part of East Java. (p.19).</p>

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## 4. *Bukti Article Accepted* 15 Mei 2020



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15<sup>th</sup> May 2020

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### Intrusive Busybody or Benevolent Buddy: Phatic Communication among Javanese Women

Yuli Widiana, Sumarlam Sumarlam, Sri Marmanto, Dwi Purnanto, Mohamed Zain Sulaiman

#### Abstract

Phatic communication is a discourse mechanism used primarily to establish and maintain social bonds. It operates differently across societies as well as genders within the same society. Thus, failure to understand such differences might result in misunderstanding and communication breakdowns. This paper discusses the phatic communication of the Javanese, the largest ethnic group in Indonesia. We focus primarily on the Javanese women who represent the majority of the Javanese population. Understanding the unique characteristics of their phatic communication would certainly play an important role in the cross-cultural network. The sociopragmatic approach is used for the analytical procedure to scrutinize the characteristics of Javanese women's phatic communication and the data are collected by taking field notes, conducting in-depth interviews, and distributing Discourse Completion Tasks (DCT) questionnaire. The findings show that Javanese women use phatic communication for initiating a conversation, intensifying camaraderie, pleasing others, expressing happiness, and consoling others. The main function is to sustain social rapport. Some phatic talk topics that may be regarded in certain cultures as intrusive and humiliating, such as those which concern one's private life, are not considered so among Javanese women. To Javanese women, phatic communication is crucial in maintaining and promoting solidarity. Understanding phatic communication among Javanese women would contribute to successful cross-cultural communication in building social networks and business affairs, definitely.

#### Keywords

Javanese; women; phatic; communication; politeness

#### Full Text:

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#### References

- Aitchison, J. (1996). *The Seeds of Speech: Language Origin and Evolution*. Cambridge: Cambridge University Press.  
Endraswara, S. (2005). *Buku Pinter Budaya Jawa: Mutiara Adiluhung Orang Jawa*. Yogyakarta: Gelombang Pasang.  
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