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# Gossip Among Javanese Women in Social Interaction

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## Abstract

This article aims to explain the peculiarities of gossip discourse in social interaction that shows the representation of Javanese women in talking about others, how they practice gossip and their conversation models. Language studies with this study are important to understand identity, sociocultural values, and linguistics of Javanese women when gossiping. The research data comes from the phenomenon of the use of language to gossip by Javanese women in rural and urban areas of Klaten Regency. Jatinom District, Klaten, has 18 villages. The research samples taken from two villages, namely Tibayan and Gedaren. The sampling were carried out with consideration that the two urban communities still use Javanese language intensively and traditional Javanese culture is still thick and routine. The total number of samples of this study were 100 respondents. Other data from informants who have schemata about the gossip. The critical discourse approach of Fairclough's dimensions of text, discourse practices, and sociocultural used to analyze data. The distinctiveness of culture and the use of Javanese local languages predominantly appear in gossip conversations. Textually dominated by positive and negative gossip that represents the mindset of Javanese women. Negative gossip discourse is mostly by rural Javanese women, while urban Javanese women tend to talk about things that are positive. The practice of discourse is interpreted through dimensions: what happens, who is involved, what is the relationship with gossip talks raised, and what is the role of language in gossip by Javanese women. In sociocultural by linking gossip conversation practices with sociocultural context of Javanese women studied. Analysis of Javanese women's gossip, both positive-negative, by utilizing the theory of critical discourse Fairclough. Gossip by Javanese women are prone to cause disputes without prolonged physical contact, if hate speech is involved. Javanese women can be trapped in 'hostility' because of jealousy, there is no compatibility, the emergence of hate speech that causes hurt, the emergence of dislike towards others, competition or disagreement, and other

## Keywords

gossip among Javanese women; social interaction; Fairclough model, local language; Javanese socialculture

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## 1. Introduction

Every community has activities values that are often carried down from generation to generation, become a habit, and are a culture, that's tradition, as a cultural representation. Culture is shown as a guideline where people believe the truth (Wahyudi, 2011; Saddhono, 2018). As an embodiment of culture, tradition represents moments to express, maintain, and celebrate bonds between communities (Hardwick, 2017). Globalization has the effect of reducing national culture due to the emergence of foreign cultures which at a glance offers modernization. Sustainability of living systems in the community needs to

be maintained, so one strategy that can be done to maintain and preserve local wealth, through the study of local traditions to make national identity more meaningful (Saputri, Saddhono, & Sulaksono, 2019).

Indonesia as a unique country, has a very rich cultural diversity and is spread in various regions. One form of Indonesian culture is traditional ceremonies. Javanese people, in their daily lives, are greatly influenced by beliefs, concepts of cultural values and visible norms that are in their minds. These values are traditions and actions that are transmitted orally (tutur tinular) from one generation to the next (Griyanti, Sunardi, & Warto, 2018)(Fauzi, Saddono, & Rakhmawati, 2019). Javanese women are a very important part of the implementation of traditional ceremonies, the transmission of traditional values and oral actions from one generation to the next.

Javanese women are one of the ethnic groups in Indonesia who live on the island of Java, and have a distinctive cultural value system. One of the most unique is using symbols or symbols according to Javanese culture as a means of communication, including during gossip conversation. The gossip conversation discourse carried out by Javanese women in Indonesia is certainly different from the gossip conversation carried out by ethnic women or other countries because each has unique characteristics according to its culture.

The gossip conversation discourse carried out by Javanese women in Indonesia is an interesting study, given the very dynamic development of this conversation. To be able to understand gossip conversations among Javanese women, critical discourse is needed to understand their textual practices. There are two reasons why this research on gossip by Javanese women is important to do. First, based on literature study searches, research on gossip associated with culture is still minimal. Secondly, even though gossip is judged to be inadequate or not good, even in certain religions it is forbidden - because it is considered talk that spreads negative or unpleasant information - but this phenomenon is actually entrenched and even considered important because it can function as social control in society (Eggins & Slade, 1997).

Paterson (2008) says that gossip is a form of strong social control. Such social control is related to norms. Normative norms of behavior generated by gossip often function as indicators of social control. The social order is maintained by controls like gossip. These social norms are the main obstacles in women's empowerment (Kalam, 2014). Gossip maintains other important functions, influencing the behavior of others (Grosser, Lopez-Kidwell, & Labianca, 2010)(Ganesh, Kermarrec, & Massoulié, 2002). Gossip can be considered a social networking practice that contributes materially to the culture of information diffusion and the formation of behavioral and cultural idioms (Umer, Othman, Hassan, Umer, & Rehman, 2018). Women gossip more than men, about social relationships and physical appearance. Women's gossip is more positive than men. Qualitative data analysis provides a more complex picture. For example, while women gossip more about physical appearance than men do, their descriptions tend to be written positively, even though they are mobilized to emphasize other salient negative traits (Eckhaus & Ben-Hador, 2019).

According to Fairclough, discourse is more directed towards the use of language as a social practice which has implications for the form of actions of someone using language as a form of representation when looking at the world or reality. Fairclough authorizes the concept of discourse by combining linguistics, interpretive traditions, and sociology. Fairclough offers a theory that includes three dimensions namely text, discourse practice,

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and social practice. Each of these dimensions has their respective regions and processes and the three are dialectically related (Munfarida, 2014)(Lestari, Djatmika, Sumarlam, & Purnanto, 2019).

Research findings regarding gossip or critical discourse studies are of course different from the findings produced by researchers in this regard. From several studies that have been mentioned, there are still some unexamined sides, namely the specificity of gossip discourse that shows the representation of the object under study, the practice of gossip discourse and the socio-cultural conversation model.

Gossip is considered a category of small talk, talking about people without the knowledge of the person being spoken of both positive and negative things (Fehr & Sutter, 2019)(Sommerfeld, Krambeck, Semmann, & Milinski, 2007)(Suandari, Suastra, & Malini, 2017). Gossip is talking about deficiencies or evaluating the morals of people who are discussed without the knowledge of people discussed in informal situations and only carried out by people who are familiar with each other (Baumeister, Zhang, & Vohs, 2004)(Foster, 2004). The definition of gossip according to one of the informants as a conversation that is getting rubbed increasingly sweeter, information that is "flavored" and discuss sensitive matters. In conclusion, gossip is an activity of verbally communicating as a means of carrying out the emotive function of expressing feelings, carried out without the knowledge of the person being discussed as a positive or negative evaluation of what is done.

Discourse in interdisciplinary social sciences began to be interpreted as super texts that reflected people's real lives. The versatility of the discourse enables it to identify it not only with the product of human social practice, "speech immersed in life" (Arutyunova, 1990) but also with the object of social humanitarian research (Makarova & Khlybova, 2019). Critical discourse analysis sees discourse as the use of spoken or written language as a form of social practice. This analysis is used to describe something, translate, analyze, and criticize social life that is reflected in the text or speech. Critical discourse analysis of the Fairclough model assumes language becomes an inseparable part of social life, interacts with other elements in social life, and pays attention to problems outside of language (Lestari et al., 2019). This discourse has three dimensions, 1) text analysis (textual), 2) analysis of discourse practice (interpretation), and 3) analysis of social practice (explanation). Text analysis is analyzed linguistically, by looking at vocabulary, semantics, and sentence structure; analysis of discourse practices, namely dimensions related to the process of searching for meaning between text interpretation and context interpretation. Interpretation of speech level text, speech meaning, local coherence and the integrity of the discourse. Context interpretation, identifying the context of the situation by observing social influences and comparing existing texts with previous texts; social practice analysis deals with contexts outside the text and context of the situation. This analysis connects the text in micro with the context of society in a macro, the aim is to find an explanation of the results of the interpretation at the level of description and interpretation (Sumarlam, 2016).

The positive-negative or good-bad categories in Javanese culture are termed the words *apik* or *becik* 'good or positive' and *elek* or *ala* 'bad or negative'. *Apik* and *becik* are terms that are similar in meaning, but for something different. *Apik* refers to something that looks good, is pleasant and exhilarating. *Becik* refers to the inner good, the invisible part of something. *Becik* in the good sense is used to refer to something that is in accordance with Javanese values and norms, while *apik* refers to beauty, comfort that is brought to the eye when something is viewed. Easily, the word *apik* is used to refer to the

outside of something, while *becik* is used to refer to the good on the inside. While the words *elek* and *ala* are in the negative category, namely words that point to something that is ugly, bad, sad or distressing. The difference between these two words, *elek* refers to the nature, characteristics or external circumstances of something, while *ala* refers to the nature of the inner side of something. Good and bad assessments in Javanese culture are used to assess: 1) personality, individual traits, and 2) individual behavior in interacting with others.

Personality values in Javanese culture are considered good if: a) *ngerti isin* 'shameless', b) *ngerti unggah-ungguh*, c) *ngerti rikuh* 'know shyness', d) *andhap asor* 'humble', e) *loma* 'generous', and f) *nrima* 'accepts the situation'. In Javanese culture, some values behaviors that are used as guidelines for interacting with others include: a) *tepa slira* 'tolerance', b) *ethok-ethok* 'pretend', c) *basa-basi* 'make small talk', d) *rukun* 'harmony', e) *ngono ya ngono ning aja ngono* 'naturally'. Meanwhile, personality values that are considered *ala* 'bad' in Javanese culture include: *saru* 'embarrassing or inappropriate', *medhit* 'stingy' and *malak* 'greedy'. Some actions that are considered bad or negative in the association are: *seneng congkrah* 'likes to disagree', *menange dhewe* 'always want to win', *seneng jothakan* 'like to be hostile', *ora lumrah* 'unnatural', and *kebablasen* 'overly, unnaturally' (Ahimsa Putra, 2012).

## 2. Literature Review

Research on gossip has been conducted by several researchers, but this study is different from previous studies. The difference in the object being studied, the approach used, and the results of the analysis found. Some research on gossip, critical discourse of the Fairclough model or research based on Javanese language and culture has been carried out by them (Al-Hindawi & Abukrooz, 2013)(Mangul & Mirahayuni, 2013)(Musfiroh, 2015)(Musfiroh, 2017)(Sumarlam, 2016)(Anuar, Ahmad, & Salleh, 2018)(Hair, 2018)(Radzi, Rahim, & Yaakob, 2018)(Eckhaus & Ben-Hador, 2018)(Hauke & Abele, 2020) (Sakhiyya & Locke, 2019) and (Lestari et al., 2019).

Al-Hindawi & Abukrooz (2013) found gossip consisting of two parts, positive and negative evaluations. According to him, the frequency of positive gossip appears less than negative gossip. Besides the gossip structure that is studied pragmatically, it produces pragmatic structure in three levels, the initiation stage, the explanation of gossip acts stage, and the evaluation stage.

Mangul & Mirahayuni (2013) examined the gossip structure used by students when interacting on campus, consisting of mandatory, optional and additional elements. The same thing was done by (Musfiroh, 2015)(Musfiroh, 2017) who examined the gossip used by lecturers in the campus environment and gossip discourse as a hegemony strategy. The next researcher examines the differences in Indonesian society in consuming gossip in mainstream media and social media as well as on gossip as a battle of discourse about women (Hair, 2018).

Eyal Eckhaus and Batia Ben-Hador conducted a study of a number of respondents who were asked to evaluate in writing the qualities that a third person showed a friend. These characteristics are classified as positive or negative based on qualitative analysis conducted on 2,230 respondents' texts. Respondents felt asked by researchers to gossip. The majority of respondents expressed the nature of the third person who considered positive. The results of the analysis show that people do not want to be regarded as the source of gossip. They tend to oppose requests to gossip and prefer to use positive de-

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scriptors (Eckhaus & Ben-Hador, 2018). Nicole Hauke and Andrea E. Abele conducted research on the impact of negative gossip on target and receiver. Negatively charged gossip has a negative influence on gossip targets and gossip recipients. Threats to the target's identity become very high after negatively charged gossip spreads and becomes the subject of conversation, including a threat to their reputation and a high negative effect after negative charged gossip circulates. The gossip recipient's impression and the negative influence shown on the gossip target is getting negative when viewed in social cognition (Hauke & Abele, 2020).

A review of Fairclough's critical discourse on the internal conflict of the Yogyakarta kingdom in Indonesia was carried out by Sumarlam (2016). The researcher explains the involvement of discourse that plays and the resolution of conflicts that represent power after the king's word, after a power struggle. A Fairclough study carried out subsequent research on the impact of memes on socio-culture in Malaysia. His findings that memes in addition to strengthening inspiration, are also seen as effective media to express dissatisfaction with a problem or a matter (Anuar et al., 2018). Fairclough's critical discourse review of celebrity advertisements as endorsers of the product being promoted. The results show the textual dimensions greatly affect product promotion. That dimension can convey information well to the user and his words attract attention (Radzi et al., 2018). Study on differences in views on meritocracy and empowerment in state universities as well as the relation of representation of women's leadership in Indonesia. Meritocracy discourse refers to individual achievements, such as abilities and talents. In contrast, the discourse of empowerment supports gender equality, women's participation in the decision making process at the university emphasizes empowerment as a progressive political agenda in society (Sakhiyya & Locke, 2019).

### 3. Method

This study focuses on the linguistic behavior of Javanese women in Indonesia as outlined in gossip conversations in social interactions. The researcher examined the discourse of Javanese women's gossip conversations in Indonesia with socio-cultural backgrounds and unique traditions. So to capture the meaning of linguistic behavior, researchers need detailed and in-depth description data in order to reveal various uniqueness that can be justified scientifically. To be able to comprehend the discourse of gossip conversation carried out by Javanese women who are comprehensively researched, critical discourse analysis is needed to understand textual practices in a discourse. Critical discourse analysis looks at the use of spoken and written language as a form of social practice (Fairclough & Wodak, 1997)(Sumarlam, 2016)(Lestari et al., 2019). This research was examined using the Fairclough model critical discourse analysis approach consisting of text analysis, discourse practices, and socio-cultural practices. This approach integrates discourse analysis which is based on linguistics, socio-cultural thinking, and is integrated in social change. Fairclough's analysis is based on how to link micro texts with the context of Javanese women at the macro level.

The research data are in the form of language phenomena of gossip discourse of rural and urban Javanese women in Indonesia in social interactions on social gathering and neighborhood activities. Social gathering activities in Javanese society, functions as a means of gathering, accessing shared funds, and informing social activities such as mutual cooperation, extension activities, and others. Neighboring activities in Javanese society such as jagongan 'conducting conversations in spare time', communicating when there are joint events such as mutual cooperation, competitions, and other joint activities.

Data collected by observation and interview techniques to informants. Observation collected data by listening to gossip conversations conducted by Javanese women. The research samples taken from two villages, namely Tibayan and Gedaren. The sampling were carried out with consideration that the two urban communities still use Javanese language intensively and traditional Javanese culture is still thick and routine. The total number of samples of this study were 100 respondents. Other data from informants who have schemata about the gossip. Obtaining data on Javanese women's gossip conversation that was studied, namely by conducting field research in Klaten Regency namely in Montelan Village (representing rural areas) and in Perumda (representing urban areas). In-depth interviews with informants are flexible, open, not strictly structured, not in a formal setting, and conducted repeatedly. In-depth interviews were conducted to obtain information for research purposes by means of question and answer meetings with informants, using interview guidelines. The selection of informants was based on researchers' assumptions of informants who were considered to have knowledge of Javanese language and culture, informants namely ten Javanese women. Participatory observations were made by researchers to collect data so that research subjects did not feel disturbed and guaranteed the confidentiality of research data obtained. Data from the results of field observations and interviews with informants that were collected were analyzed descriptively qualitatively with the study of the critical discourse analysis approach of the Fairclough model.

#### **4. Results and Discussion**

The results of the analysis of Javanese women's gossip discourse in social interaction include textual analysis to understand the characteristics of Javanese women's gossip, analysis of discourse practices to link one gossip discourse with other correlated discourses, and sociocultural analysis that explains the results of text analysis and interpretation of conversations with Javanese socio-culture.

##### **4.1. Textual Analysis**

The conversation patterns of gossip discourse by Javanese women in social interaction are divided into three, namely opening, core, and closing. The opening part is used to start the gossip talk, which consists of initiating and identifying the target person being discussed. The core part contains how the discussion of talking about other people is increasingly explored, consisting of submitting evidence, follow-up questions, clarification, statements of support, rejection, refutation of refusal, and authoritative efforts. The concluding part is the part that marks the gossip talks coming to an end, which consists of compromise, zero, and topic switching. The themes of the gossip talks by the Javanese women studied included the personal problems with others, the targets discussed, and the general problems encountered.

At the textual level, the dominant element appears in the gossip discourse by Javanese women namely the use of nuanced words to talk about other people who are not present in the conversation. From the verbal data collected, Javanese women use the mention of people who are spoken of with mention based on greetings, names, paraban, and vocations. The following is the mention of people who are rumored to be used by Javanese women in Indonesia in social interaction.



Table 1: Forms of mention of people gossiped about by Javanese women in socialinteractions.

No.	mentioning	translation	reference
1.	<i>Si(mbah) Kakung/Eyang Kakung (Yangkung), pak tuwa</i> <i>Si(mbah) Putri/Eyang Putri (Yangti), mbok tuwa</i>	'Grandfather' 'Grandmother'	Father/mother's parents Parents of woman father mother
2.	<i>Bapak Gedhe / Pak Dhe, pak-dhe</i> <i>Ibu Gedhe / Bu Dhe, mbokdhe</i>	'Uncle' 'Aunt'	Father / mother's brother Father / mother's sister
3.	<i>Bapak</i> <i>Ibu (k), simbok, emak</i>	'father' 'mother'	Male Parents Female Parents
4.	<i>Bapak Cilik / Pak Lik</i> <i>Ibu Cilik / Bu Lik</i>	'uncle' 'aunt'	Father / mother's brother Father / mother's sister
5.	Yatini, Sumini, Jumi, Warsi, Utik, Ari, Etik, Wahyu, dll	names	The names of Javanese women who appear in gossip
6.	<i>Si gendut</i> <i>Lik Bagong</i>	'The fat one' 'uncleBagong'	Neighbors of fat women Mother's brother who is short and fat
7.	<i>Wong kulon kono</i> <i>Wong etan kono</i> <i>Bumer</i> <i>Tole, Mas</i> <i>Genduk, Mbak</i>	'West people' 'East people' 'Mother-in-law' 'Call for men' 'Call for women'	The neighbor whose house is west The neighbor whose house is east Mother-in-law Nephew Niece

Based on the above table, it can be seen that data 1-4 is a form of mention of people discussed in the form of kinship, data five mentions of people discussed in the form of real names, data 6 mentions of people talked about in the form of paraban, and data seven mentions of people discussed in the form of summons that can be referenced different. The mention of the person spoken of in Javanese society can be related to gender and social status. Based on gender, it can be distinguished that the reference is to differentiate between male and female sex, as in the form of greeting tole-genduk; mas-mbak; pak dhe-bu dhe; pak lik-bu lik; ibu-bapak.

The style of hyperbole language is widely used by Javanese women when gossiping, namely expressing speech by way of exaggerating or warming up the actual condition of the person being talked about. This style of language is very productive when it comes to gossiping on neighborhood activities. This is because neighborliness activities are not limited by space and time as social gathering activities. These neighborliness activities are in the form of conversations between housewives and housewives with various and unlimited conversation themes. The following is an example of Javanese women's gossip data that shows the use of hyperbole language style.

- a) "Sing duwe omah ki wonge dendaman buanget, senengane males liyan...."  
'The owner of the house is very vindictive and he likes to take revenge on others'
- b) "Bola-bali nak wong pelite mekakat sakpole, karepe serba ngirit"  
'Basically, the person is very stingy, in all things must be economical'
- c) "Bocahe takgruji, banyune nganti kuentele ra jamak saking regede"  
'I flush her child and the water is very thick because it's very dirty'

Based on these data above, the words are written in bold: *dendam* *buang* 'very vindictive', *pelite mekakak sakpole* 'very, very stingy', and *kuntele ra jamak* 'very thick' shows the use of hyperbole language style. The purpose of using hyperbole language style is to convince and attract gossip participants to catch the talk of talking about the other person.

Textually, the gossip discourse carried out by Javanese women often also emerges the existence of *unen-unen* 'traditional Javanese expressions' which are used as cultural communication typical of Javanese culture. The following are traditional expressions found in the gossip conversation discourse by Javanese women in social interaction.

Table 2: Traditional Javanese Expressions in Gossip Conversation Discourse by Javanese Women

No.	Javanese Traditional Phrases	the meaning of the phrase
1.	<i>Guyup rukun</i> 'Togetherness in peace without conflict'	This phrase is used to talk about people who often conflict with others
2.	<i>Ana rembug dirembug</i> 'If a problem is consulted to find a solution'	This phrase is used to talk about people who walk alone in facing problems
3.	<i>Ana catur mungkur</i> 'Don't listen to bad conversations'	This phrase is used to talk about people who used to listen to bad talk
4.	<i>Aja njiwit yen dijiwit lara</i> 'Don't pinch when you pinch it hurts'	This phrase is used to talk about people who hurt others
5.	<i>Asu gedhe menang kerahe</i> 'Big people have more power'	This phrase is used to talk about people who act arbitrarily to others.
6.	<i>Deleng githoke dhewe</i> 'See yourself in treating others'	This phrase is used to talk about other people who behave and act outrageously to others
7.	<i>Aja adigang adigung adiguna</i> 'Don't use power to arbitrarily treat others'	This expression is used to talk about other people who act arbitrarily to others.
8.	<i>Kaya pager mangan tanduran</i> 'Like a hedge eating plants'	This expression is used to talk about people who are given power but distort the power.

The results of textual analysis are divided into two namely negative and positive gossip discourse. Negative discourse is raised by gossip participants who do not match or are opposed to the person being discussed. Positive discourse is used by gossip participants who take sides or have a compatibility with the person being discussed. Negative or positive statements are influenced by the attitudes and conversations of Javanese women who are pro or contra with the person being discussed. Javanese women who are pro with the people they talk about will talk more about kindness. On the contrary, negative gossip discourse is more likely to bring up the ugliness, mistakes and negative image of the person being discussed.

d) "Anak ro mbokne padha dene tekone, utange pirang-pirang, kabeh uwong ditembungi utang. Urip kakehan utang merga gaya hidupe ora ngugak kahanan"  
'Children and mothers have the same behavior, they owe a lot of debt,

everyone is asked for debt. Living mostly in debt because his lifestyle does not see ability  
e) "Anake Pak Eko pancen pinter, nyatane bocahe entuk juara terus merga pancen sregep sinau saben dinane"



‘Pak Eko's son is smart, in fact the child always gets the champion because he is diligent in studying everyday’

The above quoted conversation provides textual evidence that positive and negative sentences are one way of building discourse because they show attitudes, subjective judgments or collective speech-producing namely Javanese women towards the people being talked about. In the data (d) talking about neighbors who have a lot of debt due to high lifestyle. The negative evaluation represented a form of Javanese women's protest against the party being discussed. The party in question is judged to be unable to manage the economy properly, resulting in a lot of debt. Data (e) discusses neighboring children who excel. The positive evaluation represents a form of appreciation to the party being discussed. From the data text, the production of conversational text consists of two parts namely the gossip participant who has a match with the person being talked about, the gossip participant who is contra or has a mismatch with the person being talked about. Kurland and Pelled (2000) show that if a gossip spreads positive news about other people, recipients of gossip tend to think that the gossip will also spread good news about them and thus give their own appreciation to gossipers. Because privacy and trust are not needed in the case of positive gossip, affective trust is not a necessary condition for exchanging positive gossip (Grosser et al., 2010). Based on the data analysis, the negative gossip discourse carried out by Javanese women in social interactions is shown in the following table.

Table 3 Negative and Positive Gossip by Javanese Women in Social Interaction

No.	Negative value	Word Marker in Javanese	information
1.	<i>Nyepelkke liyan</i> ‘Underestimate other people’	<i>ora kajat, ora niyat</i> ‘no intention’ <i>wong ora gablek/kere</i> ‘people who don't have anything’	This concept shows someone, who easily, justifies and underestimates the someone's condition before asking directly to the person concerned
2.	<i>Misuh</i> ‘swearing and cussing’	<i>lambene kaya peceren</i> ‘his/her mouth is like a sewage’ <i>cangkeme ora isa dipercaya</i> ‘his/her mouth can't be trusted’	This concept shows how Javanese women when talking about other people at the peak of anger, they swear and issue swear words, which equate <i>lambe</i> ‘mouth’ with <i>peceren</i> ‘sewage’
3.	<i>Serik</i> and ‘envious and jealous and prejudiced’	<i>wong kerjane gur pada ro awake dhewe kok isa mblegedu men</i> ‘he/she has the same work with us, but why can he/she be richer	This concept shows how Javanese women are prejudiced against others. This shows <i>serik</i> ‘jealous envy’ of the happiness of others
No.	Positive value	Word Marker in Javanese	information
4.	Social control	<i>Dadi wong sing guyup rukun</i>	This concept talks about other people, to remind people that they are always compact without conflict

#### 4.2. Analysis of Discourse Practices

This analysis is a process of interpretation by analyzing the relationship between text as a process of utterance with the practice of discourse. This interpretation is carried out by utilizing the sources of interpretation and various principles of interpretation, so as to

produce an accurate interpretation (Sumarlam, 2016; Lestari et al., 2019; Saddhono & Rohmadi, 2014). Researchers also conduct intertextuality studies (Fairclough & Wodak, 1997), which examines the relationship between one conversational text with other correlated conversational texts, as well as the context behind the emergence of a conversation.

The results of gossip discourse analysis by Javanese women after being analyzed intertextually, are then interpreted through four dimensions: 1) what happens in gossip talk, 2) who is involved in gossip talk, 3) what is the relationship with the speech raised, and 4) the role of language in gossip conversation. The results of the interpretation of gossip discourse by Javanese women in social interaction are as follows.

- 1) Gossip conversations carried out by Javanese women are activities that are often carried out in informal situations such as neighboring and social gathering activities that serve to provide mutual information, leisure time, as social control over personal actions, and strengthen solidarity.
- 2) Participants in the gossip talk discourse are rural and urban Javanese women in the Klaten Regency area studied. Montelan Village represents a rural area, and Perumda Klaten Regency represents an urban area.
- 3) Participants in gossip conversation (Javanese women studied) always try to talk about other people in accordance with the current situation, especially gossip that is controversial and becomes a trending topic during the conversation. Gossip discourse is one interesting issue that cannot be released in the lives of Javanese women.

The use of language both in the structure of the text, sentence form, vocabulary selection, and gossip discourse that arises, determines the viewpoints of the gossip participants (Javanese women involved) to what is discussed. If someone is talked negatively on an ongoing basis, the gossip participant believes and is carried away by the current negative rate of the person being talked about. Conversely, someone who is talked about positively over and over again, then the person talked about will become a positive image. This is the power of language that is used by Javanese women in building images when talking about other people in social interactions.

### 4.3. Analysis of Sociocultural Practices

Analysis of sociocultural practices is an analysis of the relationship between the practices of discourse with social contexts. The aim is to find an explanation of the results of the interpretation at the description stage and interpretation stage. In this case, the researcher explains the relationship between trends in the text, complexity in the practice of discourse, and processes in social change. Following are the results of sociocultural practices related to this study.

- 1) An interesting fact from this study is that most of the time people gather, there will be talk of gossip. Observations show that in various informal communication opportunities, such as social gathering and neighboring activities, Javanese women gather in groups and gossip. The topic of gossip is about personal matters, the reputation of the target or person being discussed, and general issues. Javanese women who are studied in terms of social change, based on their socio-cultural context. The root of the problem discussed by Javanese women in Indonesia is the difference of opinion between those who are suitable and those who are not. Of course, the dispute had an impact on others as those who paid attention to the development process of Javanese women.

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- 2) Gossip is positive for Javanese society - in this context Javanese women - when talking about other people talk more about the good side, excellence or achievement - of the person being talked about. Positive gossip mainly talks about the good things, advantages and strengths of the person being talked about. Javanese women who do positive gossip usually have good traits or personality according to Javanese culture, such as *tepa slira*, *ngerti isin*, *ngerti rikuh*, and *ngerti unggah-ungguh*. *Tepa slira* is a Javanese cultural value that is considerate of others or pay attention to other people's feelings when going to do or say something. *Ngerti isin* 'shameless' which is someone who understands things that are considered to be embarrassing so that in talking about other people she reflects on herself so as not to cause embarrassment to others. So the focus of gossip talks more to show the strengths of others than the drawbacks. *Ngerti rikuh* 'have feelings of shame', in this case the Javanese woman has a feeling of being reluctant when talking about others, so that she is able to control herself not to focus on negative talks. *Ngerti unggah-ungguh*, it means Javanese women who know manners, understand how to behave in certain situations and conditions, including when involved in gossip talks. For example, in talking about other people, the person is not too much.
- 3) Gossip is negative if in talking about other people tend to talk about the shortcomings, ugliness, or disgrace of the person being discussed. Negative gossip on Javanese women arises if gossip participants in talking about other people can lead to *jothakan* 'hostility'; *kebablasan* 'too much or unnatural', *nranyak* 'without manners'; *ora lumrah* 'unusual', *congkrah* 'disputes'. *Jothakan* 'hostility' in Javanese culture, is an unwanted or unwelcome social relationship. However, sometimes social interaction is not always able to be avoided. Javanese women can be trapped in *jothakan* 'hostility' due to various reasons. The cause is jealousy, there is no compatibility, the emergence of hate speech that causes hurt, the emergence of dislike towards others, competition or disagreement, and other causes. *Jothakan* is the behavior of avoiding talking or interacting with people you don't like. It can be said that for Javanese society a kind of "cold war" between two or more individuals is an animosity without physical collision. People who *jothakan* dislike each other, each ready to be reconciled if there is one party who is willing to reprimand first. *Jothakan* is one of the tricks of Javanese women to hide hostility. *Ora lumrah* is 'unusual', for Javanese people means being out of the ordinary category or something out of the ordinary. If the announcement is good, he/she will be respected. However, if the non-disclosure is negative, then the person will be avoided, denied. *Kebablasan* 'out of control' is used by Javanese people to point out things that have crossed the line. *Nranyak* 'without manners' are all inappropriate actions that have crossed the line of politeness, which are done intentionally. *Nranyak* can be in the form of words that are inappropriate to someone who is older, it can also be in the form of certain actions that lack or disrespect others. *Congkrah* 'disputes' for Javanese people it is not a good thing, they always try to avoid this, especially open disputes. The tendency of the Javanese community to affirm the opinion of others is a way to avoid disputes as well as to maintain harmony in social interaction.

## 5. Conclusion

Javanese women when gossiping in social interaction have an impact on the dynamics of conversation in dealing with various dynamic situations that occur. The discourse of gossip conversation carried out by Javanese women in Indonesia in social interaction cannot be separated from the culture that surrounds it. Pros and cons, matches-does not fit, and that is neutral in talking about others is seen in aspects of diction and the sentence used.

Despite differences of opinion when discussing others, Javanese women are constrained by the existence of Javanese cultural norms so that it does not cause prolonged conflict.

### Author Contributions

PML and RPI developed the theoretical framework, analyzed the data, and wrote the manuscript; RP and UF have conducted a literature review study; and Siminto carries out translation and grammar checking.

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