

**An Investigation of Item Difficulties in Assertive Communication Based on
Yogyakarta Cultural Values**

Commented [W11]: The title of this paper should be "Development of an instrument of assertive communication scale based on Yogyakarta Cultural Value".

Abstract

This research examines the difficulty pattern of assertive communication scale instrument items containing spiritual values. The research and development design applies ADDIE work procedures (Analysis, Design, Development or Production, Implementation or delivery and Evaluation). The participants of the item development and item difficulty test were 425 junior high school adolescents in Yogyakarta who were selected using stratified random sampling technique. The data analysis technique used the Rasch model. The findings show that the item difficulty pattern from the aspect of assertive communication contains cultural values which consists of 20 items indicating that item number 6, which reads "I respond to the words/advice of my parents with harsh words because for me it is nonsense." with +1.57 logit indicates that this item is the most difficult for respondents to agree on in the cultural value-based assertive communication scale instrument that has been answered by the respondent. Meanwhile, item number 19, which reads "I respect religious differences among my friends or neighbours" is the item most respondents agree on.

Commented [W12]: The abstract present a brief and clear outline of the research. The Abstract Findings section no longer presents statistical data but only the final conclusions of the research results.

Key words: *Assertiveness, Assertive Communication, Rasch Model, Item difficulty*

1 **Introduction**

2 Communication style is an individual characteristic that is reflected in communication
3 behavior that refers to a certain way of receiving/decoding messages, personal qualities in
4 processing/interpreting messages, and specific ways of expressing responses/feedback
5 (Urea, 2013). Among the communication styles, assertiveness is the most ideal
6 communication style (UK Violence Intervention and Prevention Center; Marcus, 1987;
7 Burgon & Huffner, 2002; Okmura, Maguire, Levett-Jones, & Stone, 2016). Assertive
8 communication shows the individual's ability to confidently express what is felt, thought and
9 believed, and at the same time the individual respects the right of third parties to have a
10 different point of view (Hellriegel and Slocum, 2009). In contrast to passive and aggressive
11 communication styles, by communicating assertively, individuals are able to interact
12 effectively, comfortably express true feelings and thoughts, solve problems with or without
13 the help of others, develop and improve life skills, and are able to understand shortcomings
14 and strive to become better. good (Asrowi & Barida, 2013). Through assertive
15 communication, individuals are free to make choices and apply them, and are responsible
16 for their actions (Acocella & Calhoun, 1995). Assertive communication is also an effective
17 and adaptive self-defense mechanism, thus preventing individuals from poor emotional
18 management techniques (Falentina and Yulianti, 2012). Individuals who are able to
19 communicate assertively can restore awareness about their rights to live happily and with
20 dignity, and have confidence in the functioning of their minds and beliefs to face life's
21 challenges (Rusmana, et. al, 2020). In addition, assertive communication skills can also
22 improve emotional adjustment, personal, relationships with the opposite sex, social,
23 academic, and overall adjustment (Parmaksiaz, 2019).

24 Several studies have mentioned the relationship between assertive communication and
25 various dimensions of the individual's self. Assertive communication can reduce levels of
26 anxiety, stress, and depression (Widjaja and Wulan, 1998; Budi, 2009; Eldeeb, Eid, &
27 Eldosoky, 2014; Indrawati, Setyorini, and Padmomartono, 2014); Revayat & Nayeri, 2014;
28 Jung, 2014). When individuals are able to communicate assertively, they can reduce
29 mobbing or bullying (Leymann, 1996; Zapf, 1999; Vandekerckhove & Commers, 2003;

1 Yildirim & Yildirim, 2007; Murray, 2009; Karakaş & Okanlı, 2015). Assertive communication
2 can also improve time management skills, self-esteem and the ability to negotiate more
3 effectively (Abed, El-Amrosy, & Atia 2015). Moreover, assertive communication can increase
4 individual motivation and academic achievement (Putri & Elmiati, 2017; Tilfarlıoğlu &
5 Akyürek, 2017; Ogunyemi & Olagbaju, 2020). Various benefits and linkages of assertive
6 communication with other dimensions provide a consideration that assertiveness should be
7 developed in the educational environment (Gultekin, Ozdemir, & Budak, 2018; Bulut, et. al,
8 2019).

9 In general, a lot of research related to assertive communication has been done. However,
10 portraits of assertive communication based on Yogyakarta's cultural values have not been
11 found. In fact, assertiveness is a well-known approach in western psychology to increase
12 individual self-efficacy. However, few studies explore how assertiveness can be adapted for
13 people from collectively oriented cultures for example in Asia (Chan & Rowe, 2014).
14 Assertiveness needs to be reviewed in terms of linguistic and socio-psychological aspects,
15 cultural specificity and context-bound meaning (Stolyavora, Fedotova, & Prigozhina, 2018). It
16 is even stated that cultural affiliation is more meaningful than gender which affects
17 individual assertive communication (Florian and Zernitsky-Shurka, 1987).

18 This article proposes the development of an assertive communication scale instrument
19 based on Yogyakarta cultural values and examines the level of difficulty of the psychological
20 scale item. There are four dimensions of assertive communication, namely effective dialogue
21 ability, constructive feedback, conflict resolution, and non-verbal communication (De Oca,
22 2016). Meanwhile, the cultural values of Yogyakarta are based on Law Number 13 of 2013
23 concerning the Privileges of the Special Region of Yogyakarta, Regional Regulation Number 4
24 of 2011 concerning the Cultural Values of Yogyakarta, and Regional Regulation Number 3 of
25 2017 concerning the Maintenance and Development of Culture, consisting of religious
26 values, spiritual values, moral values, community values, customary and traditional values,
27 educational and knowledge values, technology values, spatial and architectural values,
28 livelihood values, artistic values, language values, values of cultural heritage objects and
29 cultural heritage areas, values of leadership and governance , the value of struggle and

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1 nationality, and the value of the typical spirit of Yogyakarta. The dimension of assertive
2 communication is elaborated on values related to relationships or interactions between
3 individuals and other people, namely religious-spiritual, moral, social, language, and the
4 values of the typical spirit of Yogyakarta.

5

6 **Method**

7 The following sub-headings should be used in this section.

8

9 **Research Design**

10 Research applies ADDIE research and development work procedures (Analysis, Design,
11 Development or Production, Implementation or delivery and Evaluation) to develop
12 assertive communication scale items based on appropriate Yogyakarta cultural values.

13

14 **Population and Sample/ Study Group/Participants**

15 The population of this research is all junior high school students in Yogyakarta. The number
16 of public junior high schools in Yogyakarta is 17 schools, while private junior high schools are
17 49 schools. The selection of research respondents by stratified random sampling is choosing
18 one class at each level of class VII, VIII, and class IX randomly in each school.

19

20 **Data Collection Tools**

21 This design begins with mapping aspects and indicators of assertive communication and
22 cultural values of Yogyakarta. In the development stage, a blueprint or grid of elaboration of
23 aspects and indicators of assertive communication and cultural values of Yogyakarta is
24 prepared. Assertive communication based on Yogyakarta cultural values can be called polite
25 assertive communication.

Commented [W14]: Explain why this study chose to use the ADDIE design over other designs?. Explain the design stages in more detail

Commented [W15]: Please include details of the number of samples used at each level. And explain the advantages of the stratified random sampling technique in this section.

Commented [W16]: Please include a description of the indicators in more detail. Explain the instrument grids in compiling 20 items.

1

2 **Data Collection**

3 Polite assertive communication can be operationalized as the ability to dialogue effectively,
4 provide constructive feedback, resolve conflicts well, and show non-verbal expressions that
5 match thoughts and feelings. The response to the item is equipped with an alternative
6 choice of Very Appropriate, Appropriate, Quite Appropriate, Not Appropriate, and Very
7 Inappropriate which indicates the suitability of the choice with the condition of the research
8 respondent.

9

10 **Data Analysis**

11 In the implementation phase, the item validity test was carried out to students in junior high
12 schools in Yogyakarta. The results of the validity test were then evaluated. Data analysis of
13 fit or misfit items using the Rasch model with Winsteps application tools. The expected
14 values of the mean square and standard fit index are 1.0 and 0.0, if the data fit the model.
15 Further analysis explored the level of difficulty of each item of the assertive communication
16 scale based on Yogyakarta cultural values. It is expected that items have various levels of
17 difficulty.

18

19

Findings

20 Based on the results of the readability test, 20 items of the assertive communication scale
21 instrument were produced. Furthermore, the researchers conducted a trial with students in
22 junior high schools in Yogyakarta. Based on the results of the answers, obtained 405
23 respondents. Data analysis using the Rasch model, the results obtained:

24 Overall, to evaluate the ability of the scale instrument to measure assertive communication
25 based on Yogyakarta's cultural values, it uses principal component analysis of residuals. This
26 component analysis measures the extent to which the diversity of scale instruments in
27 measuring assertive communication based on Yogyakarta's cultural values is measured.

1 **Table 1.**

2 *Summary of Item Analysis Results*

SUMMARY OF 20 MEASURED Item								
	TOTAL	COUNT	MEASURE	MODEL	INFIT	OUTFIT		
	SCORE		S.E.	S.E.	MSQ	ZSTD	MSQ	ZSTD
MEAN	222.1	75.0	.00	.13	1.05	.05	1.10	.26
SEM	17.1	.0	.24	.01	.06	.28	.80	.33
P_5D	74.7	.0	1.02	.03	.24	1.22	.36	1.45
S_5D	76.6	.0	1.05	.03	.25	1.25	.37	1.49
MAX.	349.0	75.0	1.57	.20	1.03	2.01	2.43	4.20
MIN.	114.0	75.0	-2.06	.11	.72	-2.26	.72	-2.23
REAL RMSE	.16	TRUE SD	1.01	SEPARATION	7.16	Item	RELIABILITY	.98
MODEL RMSE	.13	TRUE SD	1.02	SEPARATION	7.01	Item	RELIABILITY	.98
S.E. OF Item MEAN	= .24							
Item RAW SCORE-TO-MEASURE CORRELATION = -.99								
Global statistics: please see Table 4d.								
MEAN=.0000 USCALE=1.0000								

3

4 In general, the results of this analysis show that:

- 5 1. The value of item reliability is 0.98. This shows that the quality of the instrument's item reliability
- 6 aspect is excellent. This means that the items on the instrument are of quality.
- 7 2. The separation value indicates the quality of the instrument item. The larger the value of
- 8 separation, the better because it can identify groups of items from the most difficult to the
- 9 easiest more broadly. Item separation shows 7.16 means excellent, which means that the items
- 10 on the scale are able to measure the respondent's ability.

11

12 **Table 2.**

13 *Unidimensionality*

Table of STANDARDIZED RESIDUAL variance in Eigenvalue units = Item information units			
	Eigenvalue	Observed	Expected
Total raw variance in observations =	45.3961	100.0%	100.0%
Raw variance explained by measures =	25.3961	55.9%	55.4%
Raw variance explained by persons =	4.6923	10.3%	10.2%
Raw Variance explained by items =	20.7038	45.6%	45.1%
Raw unexplained variance (total) =	20.0000	44.1%	100.0%
Unexplained variance in 1st contrast =	5.5750	12.3%	27.9%
Unexplained variance in 2nd contrast =	2.3479	5.2%	11.7%
Unexplained variance in 3rd contrast =	1.6418	3.6%	8.2%
Unexplained variance in 4th contrast =	1.3532	3.0%	6.8%
Unexplained variance in 5th contrast =	1.2399	2.7%	6.2%

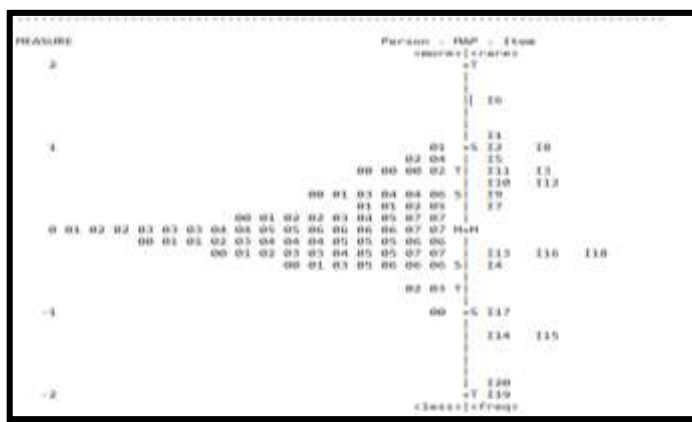
14

15 Table 2 shows the raw variance measurement results explained by measures of 55.9%. This

16 shows that the unidimensionality requirement of 20% can be met. This means that the

1 instrument has good unidimensionality because it is able to measure assertive
2 communication based on cultural values. Furthermore, the variance that cannot be
3 explained in the first to fifth contrast by an assertive communication scale instrument based
4 on Yogyakarta cultural values is ideal because it is below 15%.

5



6

7

Figure 1 Variable Maps

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9 Figure 1 shows all respondents (persons) that can be read on the left and items that can be
10 read on the right.

11 Based on the output in Table 3 and Figure 1 shows that item number 6, which reads "I
12 respond to the words/advice of my parents with harsh words because for me it is nonsense."
13 with +1.57 logit indicates that this item is the most difficult for respondents to agree on in
14 the cultural value-based assertive communication scale instrument that has been answered
15 by the respondent. Meanwhile, item number 19, which reads "I respect religious differences
16 among my friends or neighbours" is the item most respondents agree on. The respondent's
17 answer to disagree with item number 6 is appropriate and in accordance with the cultural
18 values of Yogyakarta in the aspect of constructive feedback based on moral values. In
19 addition, the respondent's answer to agree that respecting religious differences is an

- 1 indicator of assertive communication based on Yogyakarta's cultural values in the aspect of
- 2 conflict resolution based on the values of the typical spirit of Yogyakarta.

3 **Table 3.**

4 *Item Measure*

TABLE 13.1 Analisis Aitem Skala Komunikasi Asertif 2000916.TXT Jun 3 2021 7: 7
 INPUT: 75 Person 20 Item REPORTED: 75 Person 20 Item 5 CATS MINISTEP 4.3.2
 Person: REAL SEP.: 1.01 REL.: .90 ... Item: REAL SEP.: 7.16 REL.: .98

Item STATISTICS: MEASURE ORDER

ENTRY NUMBER	TOTAL SCORE	TOTAL COUNT	MEASURE	MODEL S.E.	INFIT	OUTFIT	PTMEASUR	AL	EXACT MATCH	Item			
					PRISQ	ZSTD	MNSQ	ZSTD	CORR.	EXP.	OBSV	EXPT	
0	110	75	1.57	.16	1.21	.98	1.15	.82	.80	.20	56.0	55.5	16
1	112	75	1.28	.13	1.19	1.05	1.35	1.78	.45	.31	31.3	38.9	11
8	140	75	1.06	.13	1.13	.77	1.06	.37	.81	.34	34.7	35.1	18
2	141	75	1.05	.13	1.12	.73	1.18	.74	.53	.34	32.0	33.2	12
5	159	75	.79	.12	.86	-.94	.85	-.97	.57	.36	34.7	33.1	15
3	160	75	.77	.11	1.13	1.00	1.16	1.00	.44	.36	34.7	33.0	13
11	170	75	.65	.11	.98	-.10	1.05	.41	.42	.37	34.7	32.5	11
10	181	75	.51	.11	.84	-1.17	.82	-1.20	.43	.38	37.3	31.9	10
12	181	75	.51	.11	.90	-.71	.87	-.80	.54	.38	38.7	31.9	12
9	184	75	.37	.11	.78	-1.77	.78	-1.71	.57	.38	43.3	31.4	9
7	195	75	.35	.11	.72	-2.36	.72	-2.23	.37	.38	42.7	31.2	7
13	254	75	-.29	.11	.84	-1.17	.84	-1.12	.38	.36	40.0	32.6	13
16	256	75	-.32	.11	.94	-.36	.96	-.23	.28	.36	34.0	33.0	16
18	256	75	-.32	.11	.85	-1.05	.88	-.85	.17	.36	34.7	33.0	18
4	268	75	-.40	.11	1.15	1.04	1.23	1.45	.15	.35	34.7	34.0	4
17	307	75	-1.01	.13	.92	-.42	1.00	.84	.09	.30	40.0	40.5	17
15	319	75	-1.23	.14	1.26	1.32	1.18	.96	.31	.28	38.7	41.2	15
14	322	75	-1.28	.14	1.04	.28	1.30	1.45	.13	.27	40.0	42.9	14
20	344	75	-1.87	.19	1.22	.98	1.35	1.43	.82	.21	60.0	41.6	20
19	349	75	-2.06	.20	1.83	2.83	2.43	4.20	.82	.20	77.3	69.6	19
MEAN	222.1	75.0	.00	.13	1.05	-.11	1.10	.31			40.7	38.5	
S.D.	74.7	.0	1.02	.03	.24	1.2	.36	1.4			11.3	10.5	

5

6 Table 3 shows the logit item values that can be seen in the MEASURE column. Based on table 3, a

7 more in-depth analysis of fit and misfit items. To find out the fit and misfit items, you can use several

8 benchmark values:

- 9 1. The INFIT MNSQ value of each item, the mean or average value and standard deviation are
- 10 summed, then compared. A logit value greater than this value indicates that the item is misfit.
- 11 Number of logit items from Mean and S.D: $1.05 + 0.24 = +1.29$. Based on this criterion (which is
- 12 greater than +1.29) then there is 1 item that is misfit, namely item number 19 with +1.83 logit.
- 13 2. Outfit Mean Square (MNSQ) value is appropriate or acceptable or fit if: $0.5 < MNSQ < 1.5$. Based
- 14 on this criterion, there is 1 item that is misfit, namely item number 19 with +2.43 logit.
- 15 3. Outfit Z-Standard (ZTSD) value, the item received or fit is in the category: $-2.0 < ZTSD < +2.0$. It can
- 16 be concluded that there is 1 item that is misfit, namely item number 19 with a logit of +4.20.
- 17 4. The value of Point Measure Correlation (Pt Mean Cor) with a benchmark, namely: $0.4 < Pt$
- 18 Measure Corr < 0.85 . Then the items declared as misfit are item number 4 (+0.15), number 7

1 (+0.37), number 13 (+0.30), number 15 (+0.31), number 14 (-0.13), number 16 (0.20), number 17 (+0.09), number 18 (+0.17), number 19 (+0.02), number 20 (+0.02).

3 Based on the misfit order test, it can be concluded that the misfit or invalid item is item number 19.
4 Item number 19 reads: "I respect religious differences among my friends or neighbors". Item number
5 19 is part of the aspect of "Conflict resolution containing the values of the typical spirit of
6 Keyogyakarta". Item misfit may be because the question or statement of its nature shows a tendency
7 to agree with the answer Agree in accordance with the views of society in general. Figure 2 shows
8 that respondents tend to answer 5 or Vey appropriate with the statement item and none of the
9 respondents answered 2 or Inappropriate.

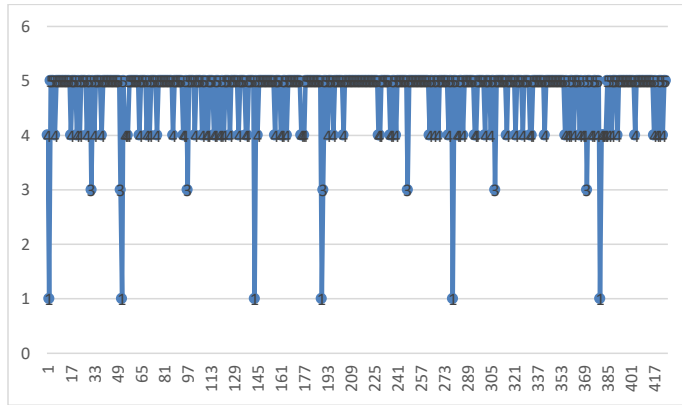


Figure 2. Respondents' Answers to Item Number 19

13 Item number 19 will be corrected to "I am able to accept differences of opinion with my friends who
14 have different religious beliefs". To further analyze in depth related to the rating of the choice or
15 rating used in the scale instrument, an analysis of the validity of the rating scale was carried out. This
16 assertive communication scale based on Yogyakarta cultural values consists of five alternative
17 answers.

1 **Table 4.**

2 *Summary of Category Structure*

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SUMMARY OF CATEGORY STRUCTURE. Model="R"
-----
[|CATEGORY|OBSERVED|OBSVD|SAMPL|INFIT|OUTFIT|ANDRICH|CATEGORY|]
[|LABEL SCORE COUNT %|AVRG|EXPECT|PNSQ|PNSQ|THRESHOLD|MEASURE|]
-----
| 1 1 322 21| -1.03 | -.98| .92 1.22| NONE |{-2.19}| 1
| 2 2 298 20| -.62 | -.63| .98 1.01| | -.74 | -.87 | 2
| 3 3 285 19| -.03 | -.14| .89 .99| | -.35 | -.04 | 3
| 4 4 306 20| .56 | .55| .94 1.05| | -.12 | .04 | 4
| 5 5 289 19| 1.19 | 1.26| 1.18 1.16| | .97 |{ 2.32}| 5
-----
OBSERVED AVERAGE is mean of measures in category. It is not a parameter estimate.

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3

4 In table 4, in the observed average column, it can be seen that the average observation starts from

5 logit -1.03 for the choice of score 1 (Highly Disagree), then the choice of score 2 (Not Appropriate) is -

6 o.62, the choice of score is 3 (Slightly Appropriate) of -0.03, then increased for the choice of score 4

7 (Agree) with a logit of +0.56 and a choice of score 5 (Very Suitable) with a logit of +1.19. An increase

8 in the logit value of options 1, 2, 3, 4, 5 indicates that the respondent is able to ascertain the

9 difference between the answer choices. To confirm this conclusion, it can also be seen in the Andrich

10 Threshold column which examines the value of the polytomy used. The Andrich Threshold value has

11 moved from None then negative and continues to lead to positive sequentially indicating that the

12 alternative choice is valid for the respondent.

13 Table 5 detects a bias in each item of the cultural value-based assertive communication scale

14 instrument on the possibility of cultural influences. The demographic variable revealed from the

15 scale instrument is the respondent's background. Item bias is known based on the item probability

16 value which is below 5% or 0.05.

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1 Table 5.

2 Differential Item Functioning

DIF class/group specification is: DIF=\$S7W1

Person CLASSES	SUMMARY DIF			BETWEEN-CLASS/GROUP		Item Number Name
	CHI-SQUARED	D.F.	PROB.	UNBTD PRSQ	ZSTD	
5	2,3439	4	,6724	5,3343	3,41	1 I1
5	2,7104	4	,6070	6,5066	3,91	2 I2
5	1,7925	4	,7736	1,2941	,62	3 I3
5	2,2149	4	,6960	,8561	,02	4 I4
5	2,9938	4	,5584	1,9417	1,29	5 I5
5	1,3993	4	,8447	,8901	,07	6 I6
5	,9234	4	,9212	,3354	-1,06	7 I7
5	3,0227	4	,5536	1,4055	,83	8 I8
5	1,5415	4	,8191	,8018	-,07	10 I10
5	,6282	4	,9599	-,3551	-1,00	11 I11
5	1,5779	4	,8126	,8632	,03	12 I12
5	2,6684	4	,6143	1,2997	,62	13 I13
5	,6879	4	,9528	,2405	-1,34	14 I14
5	2,2953	4	,6813	2,6551	1,07	15 I15
5	2,1360	4	,7105	1,0035	,35	16 I16
5	,8986	4	,9248	1,3102	,64	17 I17
5	2,0087	4	,5099	1,3765	,71	18 I18
5	2,8566	4	,5836	1,4182	,76	19 I19
5	7,7314	4	,1016	6,7599	4,02	20 I20

3

4 Based on table 5, it can be concluded that item number 20 contains a bias, which is less than 0.05.

5 Item number 20 which reads "I bow when passing in front of anyone who is older" contains cultural

6 bias.

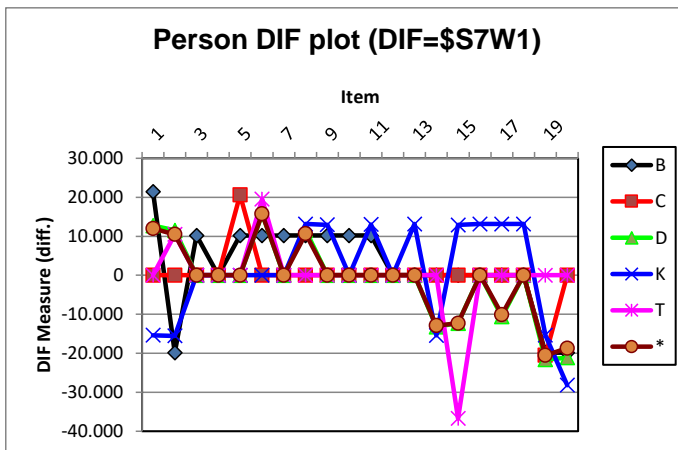


Figure 3. Plot of DIF

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1 Figure 3 shows that item number 20 leads to different alternative answer choices in each different
2 cultural category.

3 Discussion

4 Although many studies have been carried out to validate assertive communication instruments,
5 ranging from the ability to dialogue effectively, provide constructive feedback, perform conflict
6 resolution, and communicate non-verbally (de Oca, 2016; Alberti & Emmons, 1999; Mitamura, 2018;
7 Rathus, 1973; Galassi, et.al, 1976; Lee, et.al, 1985; Cone, 2017; Hunter, 2009; De Vries, et.al, 2013),
8 but not much research has been done to measure the hierarchy of communication item difficulties.
9 assertiveness based on Yogyakarta cultural values.

10 This culture is very important to look at in reviewing assertive communication. After all, the context
11 of assertive communication is influenced by the cultural context (Martyn, 2019; Sitota, 2018; Ellis &
12 Maoz, 2002; Giri, 2006; Croucher, Sommier, & Rahmani, 2015; Chan & Rowe, 2014; Stolyavora, et. al,
13 2018). Cultural background is considered a determining factor for the different features of the
14 communicative process, and culture helps to shape a person's entire understanding of his or her
15 social world. Culture-defined norms and values often dictate how people behave during social
16 gatherings, thus following culturally accepted verbal and non-verbal codes such as facial expressions,
17 touch, use of gestures and gaze patterns. An oft-cited depiction of the impact of cultural background
18 on individual communication and assertiveness is represented on the collectivism continuum of
19 individualism. Some European (including British) and North American cultures position themselves at
20 the end of individualism, where individuals are raised to be independent, independent and perceived
21 as more assertive. Eastern cultures, such as Chinese, Japanese, and even Arabic, tend to be
22 positioned toward collectivist cultures, where the emphasis is on being accepted into the
23 community, showing respect for elders and elders and generally avoiding direct confrontation.
24 Therefore, any assertive response may be considered inappropriate (Mansour, et. al, 2020).

25 Cultural values in Yogyakarta must also affect the concept of assertive communication that can be
26 accepted by the people of Yogyakarta. Like the development of a region, Yogyakarta is also
27 inseparable from the influence of globalization. When viewed from postmodern developments,
28 Yogyakarta cannot be separated from this. Postmodernism, born in Western secular conditions, has
29 the following characteristics: emphasizes pluralism and relativism and rejects certain absolute beliefs
30 and values; it goes against essentialism, and regards human identity as a social construct; it rejects
31 the idea that values are based on the reality of development and also rejects the essential influence
32 of human action on human destiny. By using descriptive method, this research provides a critical
33 study of postmodernism based on moral and religious values education. In educational purposes,
34 postmodernism emphasizes the institutionalization of pluralism, strengthening self-organized
35 morality in students and educational principles, avoiding dogmatism, combating systematics and
36 emphasizing individual freedom. In educational methods, it emphasizes learner-centred discourse,
37 serious attention to marginalized people, and pattern-based denial of ability. Postmodernism, while
38 enjoying a series of strong points, such as "against globalization", "against scientism" and
39 "emphasized dynamism", has many weaknesses as well. One of them is intellectual failure and

Commented [W17]: The discussion should contain the study results that explain the Instrument items that still do not meet the criteria so that the reader understands why this could happen—then followed by relevant research related to the findings.

1 apparent contradiction with thought, ignorance of certain realities and knowledge, and the existence
2 of intrinsic and constant values (Forghani, Keshtiaray, & Yousefy, 2015).

3 Several studies were conducted to explore the cultural shift in Yogyakarta that can also affect the
4 way of communication. Sridiyatmiko (2015) explores how the phenomenon of community dynamics
5 that occurs in Yogyakarta, especially in the Kraton, Kauman, and Malioboro areas in the face of
6 traditional polemics and modernity. The results of this study are the dynamics of Yogyakarta society
7 is influenced by historical background, traditional and cultural values, dominant factors that play a
8 role in the change process including foreign capital in the context of the plantation and agricultural
9 industry, mass media (newspapers), education, modern bureaucracy, ideology (religion). The
10 traditional values that are preserved are the symbolic cosmology of Islam as the foundation for the
11 establishment of the Yogyakarta Palace, the symbolic philosophy of "manunggaling kawulan Gusti" in
12 the Grebeg Mulud traditional ceremony (sekaten), the title of cosmic values and the symbol of the
13 King, the value of modern bureaucracy, the customary values of the Kauman people, the value of
14 changing the working society. community in the informal sector in Malioboro, and the attitude value
15 of Sultan Hamengku Buwono IX.

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Conclusion

18 In this study, it can be concluded that the communication scale instrument is of high quality.
19 However, some items need improvement so they don't contain cultural bias. Researchers need to
20 improve item number 19 and pay attention to the composition of all items in order to achieve the fit
21 criteria. For the item difficulty level, no significant difficulty was found because the respondent was
22 able to distinguish the meaning of the answer choices for each item.

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Suggestion

25 This assertive communication scale based on Yogyakarta cultural values can be used to explore
26 students' assertive communication skills. School counselors can provide a range of services according
27 to student needs based on the findings of the need assessment activity using this instrument.

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Limitation

30 Assertive communication scale instrument based on cultural values is very appropriate to be used to
31 explore students' assertive communication skills in the Yogyakarta-Central Java region. If it is used in
32 other areas, it needs to be developed again.

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Commented [W18]: It has not been explained in the discussion why it needs to fix.

Commented [W19]: This statement is a research benefit. It has not shown suggestions for further researchers based on weaknesses or results in the study.

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Appendix

Commented [W110]: The Instrument needs to be attached.

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