Development of an instrument of assertive communication scale based on Yogyakarta Cultural Value

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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, 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 is the item most respondents agree on.

Keywords: Assertiveness, Assertive Communication, Rasch Model, Item difficulty

Introduction

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

Several studies have mentioned the relationship between assertive communication and various dimensions of the individual's self. Assertive communication can reduce levels of anxiety, stress, and depression (Widjaja and Wulan, 1998; Budi, 2009; Eldeeb, Eid, & Eldosoky, 2014; Indrawati, Setyorini, and Padmomartono, 2014); Revayat & Nayeri, 2014; Jung, 2014). When individuals are able to communicate assertively, they can reduce mobbing or bullying (Leymann, 1996; Zapf, 1999; Vandekerckhove & Commers, 2003; Yildirim & Yildirim, 2007; Murray, 2009; Karakaş & Okanli, 2015). Assertive communication can also improve time management skills, self-esteem and the ability to negotiate more effectively (Abed, El-Amrosy, & Atia 2015). Moreover, assertive communication can increase individual motivation and academic achievement (Putri & Elmiati, 2017; Tılfarlıoğlu & Akyürek, 2017; Ogunyemi & Olagbaju, 2020). Various benefits and linkages of assertive communication with other dimensions provide a consideration that assertiveness should

be developed in the educational environment (Gultekin, Ozdemir, & Budak, 2018; Bulut, et. al, 2019).

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

This article proposes the development of an assertive communication scale instrument based on Yogyakarta cultural values and examines the level of difficulty of the psychological scale item. There are four dimensions of assertive communication, namely effective dialogue ability, constructive feedback, conflict resolution, and non-verbal communication (De Oca, 2016). Meanwhile, the cultural values of Yogyakarta are based on Law Number 13 of 2013 concerning the Privileges of the Special Region of Yogyakarta, Regional Regulation Number 4 of 2011 concerning the Cultural Values of Yogyakarta, and Regional Regulation Number 3 of 2017 concerning the Maintenance and Development of Culture, consisting of religious values. spiritual values, moral values, community values, customary and traditional values, educational and knowledge values, technology values, spatial and architectural values, livelihood values, artistic values, language values, values of cultural heritage objects and cultural heritage areas, values of leadership and governance, the value of struggle and nationality, and the value of the typical spirit of Yogyakarta. The dimension of assertive communication is elaborated on values related to relationships or interactions between individuals and other people, namely religious-spiritual, moral, social, language, and the values of the typical spirit of Yogyakarta.

Method

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

Research Design

Research applies ADDIE research and development work procedures (Analysis, Design, Development or Production, Implementation or delivery and Evaluation) to develop assertive communication scale items based on appropriate Yogyakarta cultural values. The researcher chose the ADDIE model because this model is simple, easy to implement, but has a systematic structure. The researcher must start by doing the analysis. The analysis is carried out in detail. After the

results of the analysis are collected, then the researchers do the design, then development or production, implementation or delivery and evaluation.

Population and Sample/ Study Group/Participants

The population of this research is all junior high school students in Yogyakarta. The number of public junior high schools in Yogyakarta is 17 schools, while private junior high schools are 49 schools. The selection of research respondents by stratified random sampling is choosing one class at each level of class VII, VIII, and class IX randomly in each school. There are 208 students in class VII, 46 students in class VIII, and 171 students in class IX. The advantage of using stratified random sampling can help ensure that the selected sample accurately reflects the population under study based on the criteria used for stratification. Differences in grade level may reflect the representativeness of instrument validation based on age at the junior high school level.

Data Collection Tools

This design begins with mapping aspects and indicators of assertive communication and cultural values of Yogyakarta. In the development stage, a blueprint or grid of elaboration of aspects and indicators of assertive communication and cultural values of Yogyakarta is prepared. Assertive communication based on Yogyakarta cultural values scale indicators include: (1) The ability of effective dialogue based on religio-spiritual values, (2) constructive feedback based on religio-spiritual values, (3) conflict resolution based on religio-spiritual values, (4) non-verbal communication based on religio-spiritual values spiritual values, (5) the ability of effective dialogue based on moral values, (6) constructive feedback based on moral values, (7) conflict resolution based on moral values, (8) nonverbal communication based on moral values, (9) the ability of effective dialogue based on language values, (10) constructive feedback based on language values, (11) conflict resolution based on language values, (12) nonverbal communication based on language values, (13) Effective dialogue skills based on social values, (14) positive feedback building based on social values, (15) Conflict resolution based on social values, (16) Nonverbal communication based on social values, (17) Ability for effective dialogue based on moral values has keyogyakartaan, (18) constructive feedback based on keyogyakartaan values, (19) conflict resolution based on keyogyakartaan values, (20) nonverbal communication based on keyogyakartaan values Assertive communication based on Yogyakarta cultural values can be called polite assertive communication.

Data Collection

Polite assertive communication can be operationalized as the ability to dialogue effectively, provide constructive feedback,

resolve conflicts well, and show non-verbal expressions that match thoughts and feelings. The response to the item is equipped with an alternative choice of Very Appropriate, Appropriate, Quite Appropriate, Not Appropriate, and Very Inappropriate which indicates the suitability of the choice with the condition of the research respondent.

Data Analysis

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

cultural values. It is expected that items have various levels of difficulty.

FINDINGS

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

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

Table 1: Summary of Item Analysis Results

```
    SUMMARY OF 20 MEASURED Item
-------------------------------------------------------------------------
|           TOTAL                        MODEL      INFIT      OUTFIT    |
|           SCORE    COUNT    MEASURE     S.E.    MNSQ  ZSTD  MNSQ  ZSTD  |
|-----------------------------------------------------------------------|
| MEAN      222.1     75.0       .00      .13    1.05   .05  1.10   .26  |
|  SEM       17.1      .0        .24      .01     .06   .28   .08   .33  |
| P.SD       74.7      .0       1.02      .03     .24  1.22   .36  1.45  |
| S.SD       76.6      .0       1.05      .03     .25  1.25   .37  1.49  |
| MAX.      349.0     75.0      1.57      .20    1.83  2.81  2.43  4.20  |
| MIN.      114.0     75.0     -2.06      .11     .72 -2.26   .72 -2.23  |
|-----------------------------------------------------------------------|
| REAL RMSE    .14 TRUE SD   1.01  SEPARATION  7.16  Item  RELIABILITY .98|
|MODEL RMSE    .13 TRUE SD   1.02  SEPARATION  7.81  Item  RELIABILITY .98|
| S.E. OF Item MEAN = .24                                                |
-------------------------------------------------------------------------
Item RAW SCORE-TO-MEASURE CORRELATION = -.99
Global statistics: please see Table 44.
UMEAN=.0000 USCALE=1.0000
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Table 2: *Unidimensionality*

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-----------------------------------------------------------------------------
    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% 44.6%
    Unexplned variance in 1st contrast =     5.5758    12.3%  27.9%
    Unexplned variance in 2nd contrast =     2.3479     5.2%  11.7%
    Unexplned variance in 3rd contrast =     1.6418     3.6%   8.2%
    Unexplned variance in 4th contrast =     1.3532     3.0%   6.8%
    Unexplned variance in 5th contrast =     1.2399     2.7%   6.2%
```

In general, the results of this analysis show that:

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

Table 2 shows the raw variance measurement results explained by measures of 55.9%. This shows that the unidimensionality requirement of 20% can be met. This means that the instrument has good unidimensionality because it is able to measure assertive communication based on cultural values. Furthermore, the variance that cannot be explained in the first to fifth contrast by an assertive communication scale instrument based on Yogyakarta cultural values is ideal because it is below 15%.

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

Based on the output in Table 3 and Figure 1 shows 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. The respondent's

answer to disagree with item number 6 is appropriate and in accordance with the cultural values of Yogyakarta in the aspect of constructive feedback based on moral values. In addition, the respondent's answer to agree that respecting religious differences is an indicator of assertive communication based on Yogyakarta's cultural values in the aspect of conflict resolution based on the values of the typical spirit of Yogyakarta.

Table 3 shows the logit item values that can be seen in the MEASURE column. Based on table 3, a more in-depth analysis of fit and misfit items. To find out the fit and misfit items, you can use several benchmark values:

- The INFIT MNSQ value of each item, the mean or average value and standard deviation are summed, then compared. A logit value greater than this value indicates that the item is misfit. Number of logit items from Mean and S.D: 1.05 + 0.24 = +1.29. Based on this criterion (which is greater than +1.29) then there is 1 item that is misfit, namely item number 19 with +1.83 logit.
- Outfit Mean Square (MNSQ) value is appropriate or acceptable or fit if: 0.5 < MNSQ < 1.5. Based on this criterion, there is 1 item that is misfit, namely item number 19 with +2.43 logit.
- Outfit Z-Standard (ZTSD) value, the item received or fit is in the category: -2.0 < ZTSD < +2.0. It can be concluded that there is 1 item that is misfit, namely item number 19 with a logit of +4.20.
- The value of Point Measure Correlation (Pt Mean Cor) with a benchmark, namely: 0.4 < Pt Measure Corr < 0.85. Then the items declared as misfit are item number 4 (+0.15), number 7 (+0.37), number 13 (+0.30), number 15 (+0.31), number 14 (-0.13), number 16 (0.20), number 17
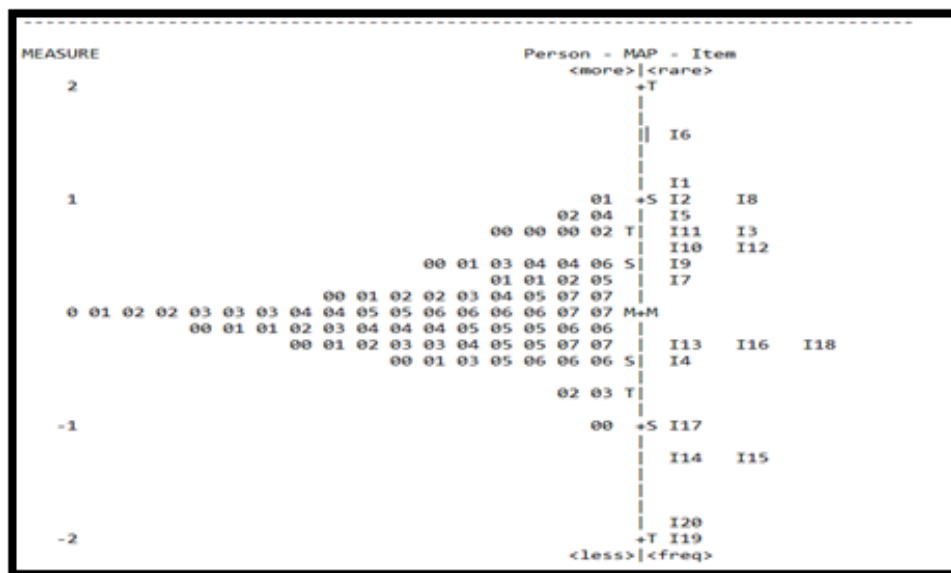

Figure 1 Variable Maps

(+0.09), number 18 (+0.17), number 19 (+0.02), number 20 (+0.02).

Based on the misfit order test, it can be concluded that the misfit or invalid item is item number 19. Item number 19 reads: "I respect religious differences among my friends or neighbors". Item number 19 is part of the aspect of "Conflict resolution containing the values of the typical spirit of Keyogyakarta". Item misfit may be because the question or statement of its nature shows a tendency to agree with the answer Agree in accordance with the views of society in general. Figure 2 shows

that respondents tend to answer 5 or Vey appropriate with the statement item and none of the respondents answered 2 or Inappropriate.

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

```
TABLE 13.1 Analisis AItem Skala Komunikasi Asert ZOU091WS.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.: .50 ... Item: REAL SEP.: 7.16  REL.: .98

         Item STATISTICS:  MEASURE ORDER
-------------------------------------------------------------------------------
|ENTRY  TOTAL  TOTAL            MODEL|   INFIT  |  OUTFIT  |PTMEASUR-AL|EXACT MATCH|        |
|NUMBER SCORE  COUNT  MEASURE   S.E. |MNSQ  ZSTD|MNSQ  ZSTD|CORR.  EXP.| OBS%  EXP%| Item   |
|------------------------------------+----------+----------+-----------+-----------+--------|
|   6    114     75    1.57     .16|1.21  .99|1.13   .62|  .40   .28| 56.0  53.5| I6    |
|   1    132     75    1.20     .13|1.19 1.05|1.35  1.73|  .43   .33| 33.3  36.9| I1    |
|   8    140     75    1.06     .13|1.13  .77|1.06   .37|  .41   .34| 34.7  33.1| I8    |
|   2    141     75    1.05     .13|1.12  .73|1.13   .74|  .53   .34| 32.0  33.2| I2    |
|   5    159     75     .79     .12| .86 -.94| .85  -.97|  .57   .36| 34.7  33.1| I5    |
|   3    160     75     .77     .11|1.15 1.00|1.16  1.00|  .44   .36| 34.7  33.0| I3    |
|  11    170     75     .65     .11| .98 -.10|1.05   .41|  .42   .37| 34.7  32.5| I11   |
|  10    181     75     .51     .11| .84 -1.17| .82 -1.28|  .43   .38| 37.3  31.9| I10   |
|  12    181     75     .51     .11| .90 -.71| .87  -.88|  .54   .38| 38.7  31.9| I12   |
|   9    194     75     .37     .11| .78 -1.77| .78 -1.71|  .57   .38| 45.3  31.4| I9    |
|   7    195     75     .35     .11| .72 -2.26| .72 -2.23|  .37   .38| 42.7  31.2| I7    |
|  13    254     75    -.29     .11| .84 -1.17| .84 -1.12|  .30   .36| 40.0  32.6| I13   |
|  16    256     75    -.32     .11| .94 -.36| .96  -.23|  .20   .36| 24.0  33.0| I16   |
|  18    256     75    -.32     .11| .85 -1.05| .88  -.85|  .17   .36| 34.7  33.0| I18   |
|   4    268     75    -.46     .11|1.15 1.04|1.23  1.45|  .15   .35| 34.7  34.0| I4    |
|  17    307     75   -1.01     .13| .92 -.42|1.00   .04|  .09   .30| 40.0  40.5| I17   |
|  15    319     75   -1.23     .14|1.26 1.32|1.18   .96|  .31   .28| 38.7  41.2| I15   |
|  14    322     75   -1.29     .14|1.04  .28|1.30  1.45| -.13   .27| 40.0  42.9| I14   |
|  20    344     75   -1.87     .19|1.22  .98|1.35  1.43|  .02   .21| 60.0  61.6| I20   |
|  19    349     75   -2.06     .20|1.83 2.81|2.43  4.20|  .02   .20| 77.3  69.6| I19   |
|------------------------------------+----------+----------+-----------+-----------+--------|
| MEAN  222.1   75.0    .00     .13|1.05   .1|1.10   .3|           | 40.7  38.5|        |
| P.SD   74.7    .0    1.02     .03| .24  1.2| .36  1.4|           | 11.5  10.5|        |
-------------------------------------------------------------------------------
```
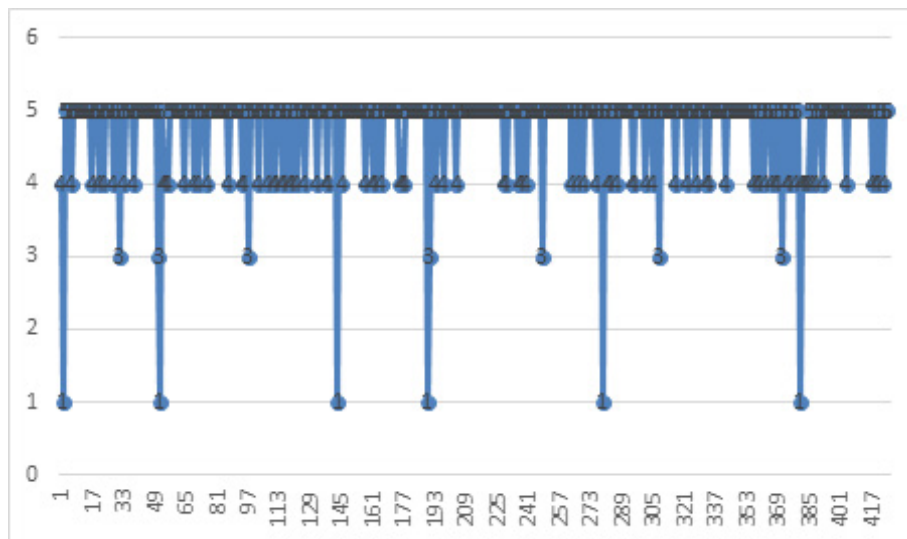
Table 3: Item Measure

Figure 2. Respondents' Answers to Item Number 19

In table 4, in the observed average column, it can be seen that the average observation starts from logit -1.03 for the choice of score 1 (Highly Disagree), then the choice of score 2 (Not Appropriate) is -o.62, the choice of score is 3 (Slightly Appropriate) of -0.03, then increased for the choice of score 4 (Agree) with a logit of +0.56 and a choice of score 5 (Very Suitable) with a logit of +1.19. An increase in the logit value of options 1, 2, 3, 4, 5 indicates that the respondent is able to ascertain the difference between the answer choices. To confirm this conclusion, it can also be seen in the Andrich Threshold column which examines the value of the polytomy used. The Andrich Threshold value has moved from None then negative and continues to lead to positive sequentially indicating that the alternative choice is valid for the respondent.

Table 5 detects a bias in each item of the cultural value-based assertive communication scale instrument on the possibility of cultural influences. The demographic variable revealed from the scale instrument is the respondent's background. Item bias is known based on the item probability value which is below 5% or 0.05.

Table 4: Summary of Category Structure

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-------------------------------------------------------------------------------------

SUMMARY OF CATEGORY STRUCTURE.  Model="R"
-------------------------------------------------------------------------------------
|CATEGORY    OBSERVED|OBSVD SAMPLE|INFIT OUTFIT|| ANDRICH |CATEGORY||
|LABEL SCORE COUNT %|AVRGE EXPECT| MNSQ  MNSQ||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 |    .84 | 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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Table 5: Differential Item Functioning

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DIF class/group specification is: DIF=$S7W1

---------------------------------------------------------------------------------
| Person    SUMMARY DIF              BETWEEN-CLASS/GROUP Item                    |
| CLASSES  CHI-SQUARED  D.F.  PROB.  UNWTD MNSQ   ZSTD  Number Name              |
|-------------------------------------------------------------------------------|
|     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   .8442     .8901      .07    6 I6                     |
|     5        .9234     4   .9212     .3354    -1.06    7 I7                     |
|     5       3.0227     4   .5536    1.4855      .83    9 I9                     |
|     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     .2485    -1.34   14 I14                    |
|     5       2.2953     4   .6813    2.6551     1.87   15 I15                    |
|     5       2.1360     4   .7105    1.0835      .35   16 I16                    |
|     5        .8986     4   .9248    1.3102      .64   17 I17                    |
|     5       2.8087     4   .5899    1.3765      .71   18 I18                    |
|     5       2.8566     4   .5816    1.4182      .76   19 I19                    |
|     5       7.7314     4   .1016    6.7599     4.02   20 I20                    |
---------------------------------------------------------------------------------
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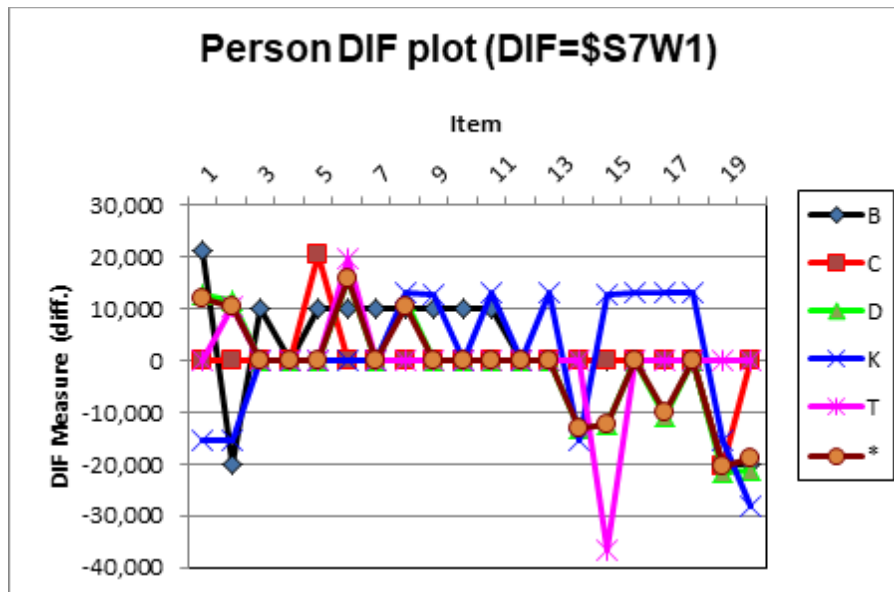
Figure 3: Plot of DIF

Based on table 5, it can be concluded that item number 20 contains a bias, which is less than 0.05. Item number 20 which reads "I bow when passing in front of anyone who is older" contains cultural bias.

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

Discussion

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 neighbors" is the item most respondents agree on. Item number 6 is the most difficult to agree on because it shows that most students view the words or advice given by parents to their children to be appreciated or respected. While item number 19 is the easiest to agree on because most students agree with the existence of mutual respect and respect between different religions. They agree that there are differences between religions that need mutual love and respect.

Although many studies have been carried out to validate assertive communication instruments, ranging from the ability to dialogue effectively, provide constructive feedback, perform conflict resolution, and communicate non-verbally (de Oca, 2016; Alberti & Emmons, 1999; Mitamura, 2018; Rathus, 1973; Galassi, et.al, 1976; Lee, et.al, 1985; Cone, 2017;

Hunter, 2009; De Vries, et.al, 2013), but not much research has been done to measure the hierarchy of communication item difficulties. assertiveness based on Yogyakarta cultural values.

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

Cultural values in Yogyakarta must also affect the concept of assertive communication that can be accepted by the people of Yogyakarta. Like the development of a region, Yogyakarta is also inseparable from the influence of globalization. When viewed from postmodern developments, Yogyakarta cannot be

separated from this. Postmodernism, born in Western secular conditions, has the following characteristics: emphasizes pluralism and relativism and rejects certain absolute beliefs and values; it goes against essentialism, and regards human identity as a social construct; it rejects the idea that values are based on the reality of development and also rejects the essential influence of human action on human destiny. By using descriptive method, this research provides a critical study of postmodernism based on moral and religious values education. In educational purposes, postmodernism emphasizes the institutionalization of pluralism, strengthening self-organized morality in students and educational principles, avoiding dogmatism, combating systematics and emphasizing individual freedom. In educational methods, it emphasizes learner-centred discourse, serious attention to marginalized people, and pattern-based denial of ability. Postmodernism, while enjoying a series of strong points, such as "against globalization", "against scientism" and "emphasized dynamism", has many weaknesses as well. One of them is intellectual failure and apparent contradiction with thought, ignorance of certain realities and knowledge, and the existence of intrinsic and constant values (Forghani, Keshtiaray, & Yousefy, 2015).

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

Conclusion

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

because the respondent was able to distinguish the meaning of the answer choices for each item.

Suggestion

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

Limitation

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

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APENDIX

(Instrument of assertive communication scale based on Yogyakarta Cultural Value)

1. I find it strange to say good words according to the teachings of my religion.
2. I find it difficult to respond to my friend's words with soft words according to the teachings of my religion.
3. I will beat up when I hear hurtful words from my friends.
4. When disagreements arise between me and my naughty friend, I prefer to avoid getting into trouble.
5. I find it difficult to adjust to speaking well to anyone around me.
6. I respond to my parents' words/advice with harsh words because for me it is nonsense.
7. I'm afraid to express my annoyance over every annoying word my friend says
8. I am normal when I make mistakes.
9. I find it difficult to speak by adjusting the language level especially to older people.
10. I find it difficult to respond appropriately when spoken to by an older person.
11. I find it difficult to deal with differences of opinion between myself and my parents with polite language.
12. I show a sadistic face when my brother or sister does not perform their duties properly.
13. I dare to argue about the conditions around my house that are not clean enough to create a clean environment.
14. I obey the rules of the society where I live in order to create peace.
15. I am willing to turn down the loud music I listen to at home when my neighbors want it.
16. I give my naughty neighbor a thumbs up when what he does is right.
17. I am able to communicate on social media by paying attention to the ethics that apply in Yogyakarta.
18. I am able to give advice that builds the city of Yogyakarta, especially in terms of education.
19. I respect religious differences among my friends or neighbors.
20. I bow when I pass in front of anyone who is older.