

COMMUNICATION PATTERN IN BLORA COMMUNITY OF *TILIK* TRADITION

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Abstract

Tilik is a tradition of visiting sick people that exists in Indonesian culture. This tradition is also found in Blora people. This study aims to describe the communication patterns of the Blora people in the *tilik* tradition. This study uses a qualitative descriptive method using an ethnographic communication approach. The data is in the form of conversations between residents of Blora in carrying out the tradition of *Tilik*. Data were obtained by the participatory observation method. The results of the study show that there is a communication pattern of the Blora people when visiting sick people (*Tilik*). The first is an introduction that contains greetings and pleasantries, after that the main points of the conversation are asking about illnesses, discussing similar illnesses, and providing solutions and messages. Then it ends with a closing containing a prayer and asks for leave. The language used in the *tilik* tradition follows mastery of the language and depends on the level of familiarity of the speaker and the interlocutor. If both speakers are more familiar, they will use *ngoko* Javanese language or rough Javanese language. If both speakers are not too familiar, they will use the fine Javanese language (*kromo*) with the aim of respecting each other and maintaining each other's image. Health terminology is also often inserted when visiting sick people such as hospital, MRI, hospitalized, Emergency unit, EMG, etc

Keywords— Blora, Communication Patterns, *Tilik*.

Introduction

Humans as social beings cannot be separated from communication activities. In communicating humans need language whether it is spoken or written language. Hodge and Kress in Anshori say that language is not only a type and speech but language shows the diversity of humans in the form of thoughts and interests (Anshori 2017). Therefore, language cannot be separated from the culture of society because language is a product of culture. Language is often used in ethnic identity (Sumarsono 2002).

In this case, studying the culture of a society is very necessary so that there are no misinterpretations of the meaning of a language. For this reason, it is necessary to study the ethnography of communication in interpreting language and cultural diversity.

In an ethnographic study, we will study how the communication patterns of society occur. Communication patterns are models of interaction that are typical and occur in patterns between speech components that are influenced by linguistics, social and cultural interactions (Haryono 2015).

In Javanese Society, visiting to stay in touch has become a tradition of *tilik* (visiting) which historically has existed since the time of our ancestors and continues to be sustainable today. Many of the Javanese people have continued to maintain the original culture of the natives, namely *susah seneng sing penting kumpul* (in difficult or happy times, the most important thing is to keep together), this motto internalizes Javanese society especially rural

communities to always visit relatives, relatives, and family in a certain matter or just fulfilling a meeting. In the Javanese tradition there are seven types of *tilik*, namely *tilik lara*, *tilik manten*, *tilik omah*, *tilik bayi*, *tilik sunat*, *tilik kerja*, *tilik kaji* (Muzakky 2021).

Previous research that discusses *tilik* tradition is research from Muzakky (2021). He explained several types of *tilik* seen from the perspective of the Islamic religion. Tradition of *tilik* is the wisdom and wisdom practiced by the Javanese people based on religion and culture. In the Hadith of the Prophet Muḥammad, the tradition of seeing has a history that is *ṣaḥīḥ*.

To the best of my knowledge, the Previous research study only explains *tilik* tradition based on religion while research on communication patterns of a particular community in the tradition of visiting sick people (*tilik*) using an ethnographic approach has not been found yet. Therefore, the researcher is interested in examining the communication patterns of the Blora people in the *tilik* tradition. The problem formulation of this research is how the communication pattern of the Blora people, Central Java, in the *Tilik* tradition.

Literature Review

Language and culture

Language is a social and cultural product, therefore language is often associated with ethnic identity or a means of ethnic identity (Haryono 2015). Language is part of culture and language cannot stand alone. The human behavior of language users has several aspects, namely attitudes, customs, and culture (Roveneldo 2017) three things cause language and culture to be inseparable: language expresses cultural reality, language is an embodiment of cultural reality and language is a symbol of cultural reality (Haryono 2015). It can be said that language and culture are inseparable. If you want to learn a language, you must know the culture, and vice versa

Language is a means of conveying beliefs, values , and norms. Mistakes in placing communication elements will cause language failure which in turn will lead to conflict and violence between groups of adherents of that culture (Haryono 2015). This shows that a mistake in understanding the cultural context will lead to problems and conflicts.

Communication Ethnography

Based on the ethnographic approach, the use of language is seen as part of cultural expression. With this approach, things that are identified and described from a speech act, namely: the function/purpose of the speech, setting of speech, form of speech, sequence of speech, rules of speech, and norms of speech interpretation by understanding these components will help interpretation of the way of life of an ethnic group (Sabon Ola 2012). As with other fields of science, communication ethnography works based on units of study objects. The study object units are the result of the classification and segmentation of the entire object of study. Units in communication ethnography are nested hierarchies, which consist of speech situations, speech events, and speech acts. All three are nested hierarchies in the sense that speech acts are part of speech events, and speech events are part of speech situations (Hymes 1972).

Speech Situation

A speech situation is a situation associated with (or marked by the absence of) speech (Hymes 1972). The speech situation limits the topic of speech. In a mourning situation, for example, the topic of the speech is of course things related to that atmosphere: the family, the mourners who are present, the atmosphere, the activities, and so on. The topic of the mourning is of course unrelated to the party situation. That is, when there are participants in the mourning party who are involved in a party conversation, then those participants are not in a mourning situation.

Speech Events

The ethnographic description of communication works based on units of analysis in the form of speech events (Saville-Troike, 2003). Speech situations are useful in compiling data classifications because in each speech situation it is possible to obtain a distinctive ethnographic

description that is different from ethnographic descriptions in other speech situations. In one speech situation, there can be one or more speech events. For example, in one RT meeting speech situation, there may be several speech events in it.

The definition of a speech event is a complete set of components (speech), which begins with the general purpose of communication, the same general topic, and involves the same participants, who generally use the same varieties of language, and maintain the same tone and the same rules. for interaction, in the same setting (Saville-Troike, 2003).

Speech Act

Speech acts are segments of language that are viewed as basic functional units by different members of the speech community (Saville-Troike, 2003). Speech acts are part of speech events so the language segments referred to in the above definition are segments or parts of speech events. A speech event can be segmented into smaller units, each unit is distinguished by its function as the smallest unit of communication.

In one example, there was a person who was the first to see an avalanche hit his village. He ran across the road of his village looking for a safe area while shouting to the villagers: "Avalanche, landslide, landslide!". The speech situation can be identified as a natural disaster speech situation. The speech events were identified as panic speech events. The speech act is identified as the speech act of notification. In this example, it can be seen that one speech situation (natural disaster) consists of only one speech event (panic), and in one speech event there is only one speech act (notification).

Communication pattern

Communication patterns are models of interaction using a distinctive and repetitive language code that is influenced by linguistic, social, and cultural interactions (Haryono 2015). In studying this communication pattern, there are eight communication variables to look at, namely SPEAKING from hymes (situation, participant, act, key, instrument, norm, genre).

Research Method

The method used in this research is descriptive qualitative because this method will be able to analyze in more detail the communication patterns of the people of Blora, Central Java, in the *Tilik* tradition (visiting sick people). The main data of this research is in the form of spoken text which is verbal language and gestures which is non-verbal data from residents of Blora, Central Java.

The technique of collecting data is through participatory and non-participatory observation because researchers obtain data by directly participating with Blora residents and being in the midst of the community and non-participatory observations by simply observing the utterances of the object of research without participating in the conversation. Participatory observation is suitable for informal conditions and observation is suitable for formal conditions. Both types of observation are carried out using tapping techniques, the only difference is the advanced technique (Haryono 2015). Therefore the researcher uses two types of approaches at once because they are related to the situation when the speech occurs.

Results and Discussion

Result

The pattern of communication in the Blora community in the *Tilik* tradition (visiting sick people) is divided into three main parts, namely the introduction of the conversation, the content of the conversation, and the closing of the conversation. In this article, we will explain the communication patterns of the Blora people when visiting someone who is sick. The data was obtained from a conversation with a neighbor who works as a teacher who was visiting someone who had just returned from the hospital. The language used is the fine Javanese (*kromo*) because the two people respect each other but the relationship between the two does not seem too close, because the closer the friendship or brotherhood is, both will use coarse Javanese or *ngoko*.

However, some of the guests who were visiting, whether they used fine or coarse Javanese, had the same pattern when visiting sick people, namely, there was an introduction, content, and closing. This is because the people of Central Java have a more convoluted way of communicating than others, or in other words, they are reluctant or uncomfortable.

a. Introduction to the *Tilik* conversation: This introduction is done when someone wants to start a conversation. In the norms of politeness in Indonesia, especially in Central Java, there are *unggah-ungguh* or manners in visiting, namely the first is to say hello, then pleasantries.

- **Greetings:** Greetings can be said in 3 ways: the Islamic way, namely saying *assalamualaikum*, besides that greetings can also be done in the Javanese way, namely *kulo* thank you, which means excuse me, or you can also call the name of the host for this one way, the closeness between the host guests are very close so there is no distance, so if you want to visit other people's homes, don't use this method because it will be considered impolite.

Data 1:

Visitor : *assalamualaikum*

Host : *waalaikum salam, monggo-monggo bu pinarak.* (waalaikum salam madam have a seat please)

In the conversation above it is very clear that the guest wants to visit and say greetings in the Islamic way "*assalamualaikum*". This has become a culture that is rooted in Indonesia, including in Blora, Central Java. It's even rare to find someone greeting in Javanese "*kulo nuwun*."

- **Small talk:** After greeting and being invited to enter, guests will say pleasantries. This is done to bridge the conversation with the host so that the conversation is not too stiff and doesn't seem rushed. The more pleasantries there are, the more certain the relationship between the guest and the host is not too close. This is done to maintain the feelings and maintain the image of the guest and host.

Data 2:

Visitor : *loh mbak Dewi kok ting mriki? pripun sehat?* (Loh, Ms. Dewi, you are here. How are you?)

Host's daughter : *alhamdulillah sehat bu. Inggih bu nenggani ibu* (thank God, I am healthy, ma'am. Yes, ma'am I was accompanying mother).

Guest : *lha nggih to ... kulo nek angger lewat mriki daleme kok tutupan terus. Rumaos kulo niliki putune wonten Bondowoso? Lha kok kulo disanjangi mbak Siti terose jenengan wonten ting rumah sakit karyadi.* (Well, yes... every time I pass by here, how come the house is closed. I thought I was visiting her grandson in Bondowoso. Why did I tell Ms. Siti that you were at the Karyadi hospital.)

Host : *Inggih bu kulo sampun dangu wonten mriko* (yes ma'am I've been there for a long time)

Visitor : *oalah ngapunten, kulo mboten sanget tuwi wonten mriko lha pripun kulo mabukan e.* (oh sorry ma'am I can't visit there because I'm car sick)

Host : *Inggih mboten nopo-nopo bu dongane mawon kersane ndang sehat.* (it is okay ma'am just pray me to get well son)

From the conversation above, it is very clear that the guest did not immediately ask about her illness, but the first thing he did was make small talk. The guest asks how the host's daughter is doing first to start the conversation. After that, inform that the guest does not know that the host is sick and is being treated in the hospital. After that, the guest apologized because

he could not visit when the host was being treated at the hospital and was only able to visit at that time. In the dialogue above, all participants use fine Javanese language with the aim of mutual respect for one another.

b. Tilik Content

- **Ask about the illness:** after it is felt that there are enough pleasantries, the guest will ask about the host's illness. This is the essence of one's purpose for doing *tilik*.

Data 3:

- | | |
|---------|--|
| Visitor | : <i>amin. Lha sakit nopo jenengan bu?</i> (Amen, what's wrong with you, ma'am?) |
| Host | : <i>niki lho bu operasi syaraf kejepit. Nggih sampun dangu kulo priksakke ting Blora wonten kalih taunan, nggih diterapi, akupuntur, nggih pijet, nggih renang, nggih obat, doktere sampek bingung trus diparingi rujukan MRI ting Rumah Sakit Karyadi nggih terus kulo nekat bu sampun kesel penyakite kok semakin hari semakin parah</i> (I got a pinched nerve operation. Yes, I have been checked in Blora for two years, therapy, acupuncture, massage, swimming, medicine, the doctor got confused, then I was given an MRI referral at Karyadi hospital, yes, I was reckless, because I was tired of the disease. getting worse day by day). |
| Visitor | : <i>ealah trus jenengan kaleh sinten tindak mriko?</i> (Well, then with whom did you go there ma'am?) |
| Host | : <i>nggih kalih bojone kulo kalih adik kulo. Nek mboten kalih tiyang nggih mboten saget mlampah. Trus dugi mriko nggih langsung diutus opnam bu..</i> (Yeaa, with my husband and my sister, ma'am. If not with other people, I can't walk. Then when I got there, I was immediately told to be hospitalized, ma'am) |
| Visitor | : <i>pinten dinten jenengan opname bu?</i> (How many days have you been hospitalized, ma'am?) |
| Host | : <i>nggih wonten kirang langkung kalih welas dinten.</i> (yes there are approximately 12 days) |
| Visitor | : <i>walah kok dangu nggih bu?</i> (it is so long) |
| Host | : <i>nggih lha mriko antri kamar ting IGD mawon tigang dinten nembe angsal kamar</i> (it is because i have to queue in Emergency for three days before getting the room) |
| Visitor | : <i>Lha lajeng pripun??</i> (then how?) |
| Host | : <i>nggih tindakaane nek sampun wonten kamar bu. Cek darah, rekam jantung, EMG, MRI pokoke prosese kathah bu. Nembe operasi. Niki lho bu ingkang dioperasi</i> (shows the operation scars) (the action after arrived at the room, Ma'am. Blood checks, heart records, EMG, MRI are a lot of processes, ma'am. After that, just the operation. This, you know, is the one who was operated on (shows the surgery marks)) |
| Visitor | : <i>walah kok medeni, lha sakniki pripun keadaane jenengan bu?</i> (Wow, how come it's scary, ma'am. How are you now?) |
| Host | : <i>nggih alhamdulillah sampun sae bu. Sampun saget mlampah mboten kados wingi sakderenge dioperasi..</i> (Yes, thank God, I'm healthy, ma'am. I can walk now, unlike yesterday before the operation). |

From dialogue above, it can be seen that the guest and the host have entered the core of the *tilik* tradition, namely asking about the illness suffered by the host. The conversation flowed

because from the start the guests had already opened their doors by making small talk. The host told about her illness and occasionally inserted Indonesian and English. This is not aimed at being stylish or prestige, but this is done because there is no equivalent word or more precisely, the speaker does not know the exact equivalent word. As with the emergency room, MRI, EMG, heart records, and blood checks, some of the terminology used at this hospital has not been changed to Indonesian because it would be very inconvenient to find equivalent words in Javanese.

One more thing, namely the term hospital, in Javanese is called *Griyo sakit*, but speakers and opponents still use the term hospital to make pronunciation easier because the term *Griyo sakit* is rarely pronounced. So when visiting sick people, there will always be found healthy terms or terminology to be spoken and it is very rare for speakers and interlocutors to change them in their mother tongue, in this case, Javanese,

- **Talking about similar illnesses from other people**

In the tradition of visiting someone who is sick (*tilik*), they will discuss similar illnesses experienced by other people in the hope that the heart of the host (who is being visited) does not feel alone and remains enthusiastic about healing.

Data 4:

Visitor	: <i>lha niku mas A terose nggih sakit kados jenengan nggih bu? Nggih dioperasi</i> (I heard that Mr A was also sick like you, is it right, ma'am?)
Host	: <i>Inggih lha makane kulo wanton operasi bu. Mas A mawon sing langkung parah timbang kulo kok sakniki sampun saget mlampah. Kok kulo kepengen. Nggih kulo tangklet-tangklet</i> (Yes, ma'am, that's why I dared to operate, ma'am. Mas A, who is worse than me, is now even able to walk. How come I want to. Yes, I'm wondering).
Visitor	: <i>Lha inggih to mas e winggi ngangem kursi roda sakniki sampun jalan-jalan kok sehat</i> (I see he used a wheelchair but now he has walked in everywhere).
Host	: <i>inggih bu</i> (yes ma'am).

From the data above it can be seen that guest and host also discuss similar illnesses experienced by other people. This aims to encourage the host that she is not alone, there are still others who suffer the same fate and can recover and return to normal.

- **Give Solutions and messages**

Giving solutions and advice is always said by people who visit sick people (*tilik*). This is done to show empathy.

Data 5:

Visitor	: <i>lha inggih bu turene yen syaraf kejepit mboten angsal kesel, lungguh dangu, mlampah dangu.jenengan atos-atos nggih kersane mboten kumat</i> (Yes, ma'am, people said that a pinched nerve cannot be tired, sitting for too long, walking for a long time, you have to be careful so you don't relapse)
Host	: <i>inggih bu kala wingi nggih kolo disanjangi ngoten kalih doktere bu</i> (yes ma'am I was also told by the doctor yesterday)
Visitor	: <i>nggih bu sing penting diati-ati sakniki, nek butuh nopo-nopo monggo WA kulo mawon..</i> (yes, ma'am, the important thing now is to be careful, if you need anything, just WA me)
Host	: <i>inggih bu matur nuwun.</i> (yes ma'am thank you).

From the data above, it can be seen that someone who visits will provide solutions and messages in conversations related to illness. This is also done to encourage the host to be motivated to quickly recover from her illness.

c. Closing conversation of *Tilik*

• Pray

Prayer is a mandatory element in visiting sick people because apart from showing empathy, prayer can also be a positive energy for sick people to get well soon.

Data 6:

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| Visitor | : <i>nggih sampun bu mugi-mugi jenengan enggal dhangane kersane saget aktivitas maleh. Rencang-rencang nggih sampun kangen arisan sareng.</i> (Yes, ma'am, I hope you will get well soon so you can return to your activities. Friends already miss the social gathering together) |
| Host | : <i>Inggih bu amiiin, matur nuwun donganipun</i> (Yes, Mrs. Amen. Thank you for the prayer.) |

The dialogue above shows that after having discussed illness for a long time and sometimes even gossiping, the guests tried to end their visit. Now the characteristic is that when the guest has said her prayer and hope to the host, she is sure that the guest will soon say goodbye. This is done because if guests immediately say goodbye, it will be considered impolite, so to convey the conversation to the part of saying goodbye, prayer is a very appropriate way to say it.

• Ask for leave

To end the conversation pleasantries are usually also mentioned in this part to help the visitor to say goodbye to the host, in this case, someone who is sick.

Data 7:

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| Visitor | : <i>nggih mpun kulo tak pamit riyen. Jenengan enggal istirahat mawon bu lha nembe wangsul saking rumah sakit..</i> (Yes, ma'am, I'll say goodbye first. You rest first because you just got home from the hospital) |
| Host | : <i>inggih bu maturnuwun rawuhipun bu.</i> (while shaking hands) (yes ma'am thank you for coming) |
| Visitor | : <i>inggih sami duno dinongo kersane sami-sami sehat. Assalamualaikum.</i> (yes ma'am pray for each other so that we are both healthy) |
| Host | : <i>Waalaiikum salam</i> |

The dialogue above shows that the guest is saying goodbye to the host. This can be seen from the word "*nggih mpun kulo tak pamit riyen*" which means yes I have said goodbye first. And the host thanked her for visiting by saying "thank you for coming". And after that, it was closed with the greeting "*assalamualaikum*". After the greetings are said, the series of *tilik* traditions is complete.

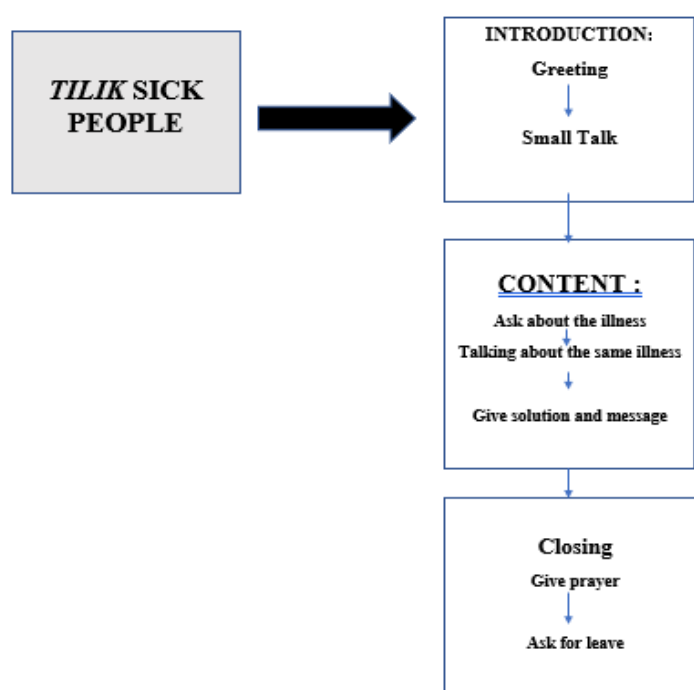
Discussion

From the explanation above, it can be concluded that the Speech situation was visiting a sick person or *tilik* someone. The speech events are opened by the conversation, asking about illness, encouraging, prayed. Then the speech acts are in the form of greetings, pleasantries, asking about illnesses, discussing similar illnesses, giving advice, praying, and saying goodbye.

The language used in the *tilik* tradition follows mastery of the language and depends on the level of familiarity of the speaker and the interlocutor. If both speakers are more familiar, they will use *ngoko* Javanese or rough Javanese. If both speakers are not too familiar, they will

use the fine Javanese language (*kromo*) to respect each other and maintain each other's image. From the conversation uttered by the visitor and the host, it can be seen that their relationship is not very close, so they both use fine Javanese (*kromo*). However, in another session the researchers found that when visitors were siblings or close friends, the conversation would use coarse Javanese (*ngoko*) because their relationship was very close.

Health terminology is also often inserted when visiting sick people. this is done because there is no equivalent for these words in Javanese, causing speaker and interlocutor to insert or code-mixing using health terminology, such as hospital, MRI, hospitalized, emergency unit, EMG, etc. The communication pattern of the people of Blora, Central Java in *tilik* tradition, can be described as follows:



Tilik Communication Pattern

Conclusion

This article aims to find out how the communication pattern of the people of Blora, Central Java, in the *tilik* tradition. After making observations, it can be concluded that in the *tilik* tradition there is a pattern of communication between the people of Blora, Central Java, in the tradition of *tilik*, namely the introduction which contains greetings and pleasantries, after that the core of the conversation contains asking about diseases, discussing similar diseases, providing solutions and messages. Then it ends with a closing containing a prayer and farewell.

Through this research, it can be useful for readers to understand the procedures or norms of politeness that apply in a certain society when visiting sick people. Suggestion for further research is communication patterns in the baby-watching tradition or *tilik bayi* because this has not yet been studied.

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