

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter presents the conclusions that were drawn from the findings and discussions in the previous chapter. It also contains the suggestions for further research relating to this study.

5.1 Conclusions

Based on the findings and discussions elaborated in the previous chapter, it can be concluded that Habbiburrahman El-Shirazy constructs Javanese stereotypes inconsistently. This because stereotypes are associated with identities, which is a product of human interaction, and it will vary according to the time and contexts. They hold stereotypes about how individuals will behave as a result of their age, gender, social status, role, etc.

Javanese people are generally stereotyped as kind, patient, positive thinking, sensitive, hard worker and humble. As stated in the first chapter that stereotype of a certain group can give some information about a particular culture. It is found that in Javanese culture, there are some doctrines that should be obeyed by all Javanese people. Those are *Serat Sasangka Jati*, *Serat Wulang Estri*, *Serat Candrarini*, and *Serat Darmawasita*. The manuscripts contain ideal characteristics and attitudes that all Javanese should have when they live in the world. In other words, they act as

references for Javanese people to know what is proper or improper to do and believe. That is why most of Javanese stereotypes found in this study also can be found in those manuscripts.

In intercultural communications, it is quite natural to have stereotypes about foreigners and their cultures, and stereotypes can be the first step toward learning more about another people or culture. However, we should remember that stereotypes can be dangerous. One problem with stereotypes is that they are not too accurate. Inaccurate and negative stereotypes can lead into conflict, prejudice, and even discrimination.

We are often completely unaware of the stereotypes and other taken-for-granted knowledge we have received in the society. It just seems natural to us. The writer is not advocating that stereotypes should be eliminated. Instead, what is being suggesting here is that people can be more aware and careful of taken-for-granted knowledge, in this case stereotypes.

As Hu Wenzhong (2006:4) points out that it is hard to avoid stereotypes entirely when thinking and talking about cultural differences, especially in multiethnic society. Given that at least some degree of stereotyping is probably inevitable, the question becomes how one should stereotype well.

Ting-Toomey (2006:4) lists some ways to avoid negative effects of stereotypes:

(1) Being aware that we are stereotyping;

(2) Assuming stereotypes are “best first guesses”, not “definite answers”;

(3) Using loose, interpretive categories rather than evaluative categories.

5.2 Suggestions

These suggestions are based on the limitation that the writer encountered during the completion of the study. The data selected by the writer only focus on Javanese stereotypes presented in four novelettes. Hence, the writer suggests that the further studies on many different texts showing stereotypes of a particular group should be conducted to learn more about other cultures and to reduce misunderstanding among ethnic groups.

Moreover, since this research only focus on one male Javanese author, the writer advocates that the further studies on literary works relating to stereotype by other Javanese authors should be conducted so that the comprehensive study about the construction of stereotype, especially Javanese stereotype in literary works by male Javanese authors can be achieved.