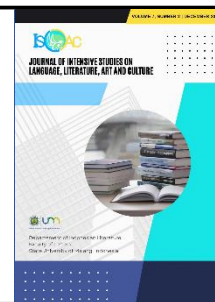


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**UNDERSTANDING THE CHARACTERISTICS OF A SPEECH BASED ON GENDER-BASED CONVERSATIONS**

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**ABSTRACT**

Conversation is the embodiment of human expression by procedures, methods, and resources associated with the context. The context becomes the deciding factor that gives the perception between the speaker and the hearer so that the conversation interactive. Interactivity conversation that occurs because of the efforts of the speakers to interpret utterances addressees so as to make it a meaningful conversation. Conditions for mutual interpret perspective that is referred to as reciprocity of perspective. The existence of reciprocity of perspective, the conversation will be dynamic. Thus, the existence of reciprocity of perspective on the identity of the speaker and hearer are caused by the difference between the sexes will affect the process of speech. If the speaker's gender to male perspective to the addressees subordinate female then reciprocity will be different perspectives with speakers of the male sex who have different perspectives of the speakers superordinatif female.

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## INTRODUCTION

Conversation is a major activity in social life. (Allen dan Guy, 1978: 11; Coupland, 2003: 1; Cuc, 2014: 64). Conversation is not just seen as a product between speakers and speakers who try to exchange information or convey messages to each other. At the same time, the activity of the speaker and speaker is seen as a process of adaptation and collaboration. Therefore, the content of a conversation will be delivered with the procedures, methods, and sources linked to the context in which the conversation took place. (Hutchby dan Woofit, 1998: 1; Cuc, 2014: 65). Context in conversation is understood as a background knowledge shared by speakers and speakers, which helps the speaker to interpret the meaning of the phrase as well as the interaction of behavior between the speaking person and speaker.

Schutz's attempt to interpret and influence between speaker and speaker (in Brown and Yule, 1984: 11) is called the reciprocity of perspective. It means that background knowledge that leads to the occurrence of reciprocal perspective will produce the context desired by speakers and speakers. (Imada, dkk. 2023: 373). Thus, the presence of perspective reciprocity in speaker and speaker differences caused by gender differences will affect the maturing process. If the male speaker has a subordinate perspective on the female speaker, then the perspective of the speaker will be different from the masculine speaker who has a superordinative perspective over the femal speaker. It suggests that the existence of perspective reciprocity in the event of the dialect affects the process of interaction. With the presence of perspectives reciprocity, speakers and speakers are able to carry out interaction processes accompanied by interactive processes between the speaker and speaker. The process of mutual influence between speakers & speakers is intended so that the message in a conversation can be delivered accurately and correctly. In order for the message delivered by the speakers to be accurate and correct, speaker & speaker strive for the conversation to proceed smoothly.

In the process of interaction, it does not rule out the possibility that the resulting conversation will create psychological and social barriers that lead to the occurrence of unintended behavior. Psychological impediments can be related to language abilities, perception, and memory impediments of speakers and speakers. Social impediments may relate to status, gender, ethnic differences, and habits. An attempt to remove psychological and social barriers at the time of the interaction process will result in

dynamic behavior. The dynamics of the behavior of the dialect occurred at the time of the speaker and speaker by bringing forward the linguistic and metallinguistic aspects. The linguistic, metallinguistic aspects of a dialect included the correction of dialect errors, the process of taking turns, the submission of questions, the appearance of answers, and the redirection of the topic.

The dynamics of the dialect behavior can take place from the beginning of the conversation to the end of a conversation, which Crystal (1987:118) calls a conversation maneuvers. Therefore, since the beginning of the interaction, speakers and speakers have maneuvered the conversation so that the interlinking factors between the speaker and speaker, both obstructing and smoothing the process of interaction must be understood accurately and correctly. The conversation maneuver affects the production and understanding of interaction events, in particular the production of and the understanding of the interaction event resulting from the existence of gender differences. The influence will be exhibited on the specific forms of discipline, institutional and organizational characteristics, communication facilities, conflict structures in interaction, power, and decision-making processes. This means that gender differences between speakers and speakers can result in different approaches if the conversational manoeuvres are different. Thus, if the conversation maneuver is linked to the existence of the context of the conversation, it can be stated that knowledge of different backgrounds will result in the reciprocity of different perspectives. Based on the cultural understanding of the existence of inferior Java ethnic women, it is possible that the conversation she does is marked by inferior marks. Therefore, the occurrence of the interaction process is not only determined by the grammar of the sentence, but also by the suitability of the phrase in the conversation process. The semantic interpretation of a conversation process will be effective if it is not taken out of context.

One representation of language performance in interactions involving speakers and speakers is the interaction of conversation (Levinson, 1992:43-44). A language performance in which one of its forms is a talk-in-interaction is in principle intended to enable participants to understand and respond to each other in a talk process. It's the interplay that can be analyzed, so it's a separate study of conversation. The primary purpose is to obtain a description of the interactive organization of social activity from an analysis of the resulting matrix, not the structure of language (Hutchby dan Wooffitt,

1998:14). It suggests that an arrangement, as an embodiment of performance, is not seen merely as a sequence of arrangement production in a process of interaction, but that the interaction process is seen as a social activity. Therefore, the social factors that form the background of an interference in an interaction will be taken into account. Such analysis is called conversation analysis. (conversation analysis). Further stated by Hutchby and Wooffitt (1998:14) that the analysis of the conversation is closely linked to the local circumstances in which the conversation was produced.

Based on the localization nature of the conversation analysis, then the analysis of the course of a conversation in interaction should pay attention to the social activity that follows the conversation at the time the conversation occurs. Therefore, an opportunity for the occurrence of a difference between the events of one conversation and the other requires a different description anyway. Hutchby and Wooffitt (1998:145-146) stated that the events of the conversation also depended on the contexts of social life in which the conversation took place. The conversation analysis that will be carried out in this study, is not only limited to the use of language built from the process of interaction as a speech event (Levinson, 1983:279), but also concerns the problem of the stratification of social classes, gender, and ethnic groups of speakers. (Stubbs, 1983:8).

## **FINDINGS AND DISCUSSION**

### **CONVERSATION AS AN OBJECT OF ANALYSIS**

Conversation as an object of analysis As one of the forms of discourse, conversation is an interesting thing to study because it has the characteristics of a discourses that are oral and occurring naturally with a complex and flexible social background (Hoey, 1998:75). In this connection, Nunan (1992:159-161) stated that the discourse of conversation as an object to be analyzed has the following characteristics: (a) reviewed from the method of data collection, the conversation can be naturally collected, (b) examined from its speaker's way, conversation is exclusively a oral language, (c) revised by its type of analysis, conversations are interpretative because of its discursive form, i.e. the analyst does not predetermine its category, and (d) reviewing from its analysis unit, the conversations can relate to sociological aspects and follow-up, or in other words the unit of analysis can include linguistic and non-linguistic aspects.

One of the non-linguistic factors that can be influenced is the social construction that society builds on the role, position, and perception of men and women in society. Various

studies of language performance between women and men show a difference, for example on the use of praise and attachment (Johnson and Roen, 1992); the transfer of speech topics (Ainsworth-Vaughn, 1992); taboo words (Klerk, 1992). (Hughes, 1992:293). From our observations, there is no single stereotypic way of how men and women talk in the society but there are a number of stereotypical portraits on the basis of which a few generalizations have been made. It is the common belief that women speak "better" in a more correct and refined way than men. Also, it is assumed that men swear and use slangs more than women. (Poynton, 1989; Hall, 2001). It can be deduced that such recent works on women's and men's language has been carried out by people whose interests are basically political rather than being linguistic and some of these analysts have little sophistication in linguistic analysis and interpretation. That is why language experts have to be more careful in this type of studies. This is not to say that their observations are not valid but the fact is that there is the need to properly scrutinize such findings (Ogunsiji, Y., Farinde R.O. & Adebisi C.O., 2012:206).

To this day, the status and roles of men and women are still an interesting topic of study because of the disparities attached to the social life between women and men. Men are still seen as beings with wider and freer opportunities while women are seen as being with narrower and more bound opportunities. With subordinate treatment of women, it affects women's own behavior, including the communication behaviour embodied in their language performance. The social-cultural construction that is realized by the separation of men and women is called the gender difference. Gender is a concept that refers to a system of roles and relationships between sexes and men that are not bounded by biological contexts but by social, political, and economic contexts (Shallat and Paredes, 1995:11). In this connection Kabeer stated that gender can be seen as a process of the birth of individuals in the biological categories of female and male, and then transformed into the social category of women and men through the acquisition of local attributes related to masculinity and femininity. (femininity). As a social constructor, it is highly susceptible to change. (relatively transformable). It seems that at a time when the roles and positions of women are still perceived in the domestic sector, the chances of women obtaining higher education are very small, but after there has been a change in perception that women can also play roles in the public sector, women's chances of getting higher education have increased. That change goes hand in hand with the social change that happens in society. These changes can be influenced by ideological,

political, economic, social, customary, religious, ethnic, group, historical, time, place, and scientific and technological advances.

These factors have implications for the use of language. Implications of language use influenced by world knowledge according to the principle of reality (Clark dan Clark, 1977:154). The reality of the perception of social relations between men and women indicates the existence of a gender disparity. Women are still regarded as a subordinate group in a community. (Purba,1996). The disparity of social relations is reflected in the conceptual and visual structure of the subordinate group about its world, so that the various social attributes that are inherent in women, will also be reflected in the process of interaction as part of her life. (Ehrlich dan King, 1994:59). Language as part of a cultural product is used in a social context, used to build and nurture social relationships between and between men and women. More broadly, language can also be used to discuss gender social structures and organizations. (Kramarae, 1981:vii). It can be known through the reflection of language and other signs it uses. (Kramarae, 1982:1).

Until the 1980s, society perceived women with status and roles on the side of their inability and weaknesses. Various studies on female language show that female speech is very limited in the variation of the way it is spoken. In general, women are encouraged to speak more softly, take non-assertive postures and intonation patterns, and be very careful not to have an authoritative voice. (Kramarae, 1981:xiv). The Muted Group Theory states that languages of a particular culture do not give the same opportunity to speakers, which means that not all speakers can contribute the same form to the formulation of their language. Women as a subordinate group are not as free and as capable as men to express their will because the words and norms they use are formulated by the dominant group, namely men. Thus, women cannot easily and directly articulate their experiences as men (Kramarae, 1981:1), except among themselves.

However, by the end of the 1980s until now, social and cultural changes about women began to change. Women demand equal roles and positions as part of the struggle for equal rights and duties of women. As a result, various social patterns have begun to perceive women as human beings with the same abilities as men, so women need to be given equal opportunities to participate better in different areas of life.

It also has an impact on their communicative behavior, as women are increasingly given the opportunity to engage in broader environments with more diverse human roles. Thus, the language performance in the conversation is changing, as the socio-

cultural structure changes. In this connection, Ehrlich and King (1994:59) stated that feminist theorists assume that language does not have a neutral and transparent meaning in describing social reality. Language is seen as a service to the interests of the dominant group.

In fact, a study conducted by Smith (1992) in Japan showed that although there was an improvement in the role and position of women in society in various areas of life, especially professional work, female language performance still showed differences with male language performance. The opinions and results of such research are acceptable because language performance cannot be independent of the influence of social construction as the context in which the language event occurs. It means that the study of speech behavior is a problem that still requires in-depth study, especially if it is linked to the various factors that influence it. Therefore, the language performance of men and women with diverse backgrounds in Indonesian social life will be a special contribution to enriching evidence of language performance. On the one hand, Indonesian society is still dominated by the perception of the role and freedom of speech of women who are still limited by narrow cultural values. On the other hand, the environment where the linguistic events took place has demonstrated an increasingly open opportunity for women to be able to realize language performance in increasingly diverse communication and in diverse communities. The interaction that occurs in conversation-shaped communication can be an interaction involving women and men, women with women, and men with men. In this study, the binding of speakers and speakers simultaneously focused on the interaction of men and women, as well as women and women in a formal context, so called a formal interaction. This is based on the consideration that formal interactions can provide a more precise picture of their context because they take place in a limited unity of situations and participants, oriented to the substance, have little chance of deviating from the framework of thought that has been drawn by the presence of a leader, and a sufficiently adequate and dynamic intensity of pronunciation.

The same social construction refers to the perception of women as beings with strict and limited cultural norms. On the other hand, it is also expected to appear a performance of male language based on social constructions that refer to society's perceptions of men as being with a more liberal and broad cultural norm. Such a social construction also appears in the culture norms that are developing in Indonesia, so it is

reflected in the use of Indonesian language as part of the application of its cultural standards. Thus, the data collected can be more comprehensive.

Research on language performance between men and women in Indonesia, as the researchers know, is not too much. However, with the development of life and the diverse social background in Indonesia, which is characterized, among other things, by the evolution of perceptions and opportunities about the roles and positions of men and women, the still strong cultural values held by society about the subordinate position of women, and the strong flow of information about the equality of women and men, then the role and the role of women in the public sector is increasingly widespread. Thus, the intensity of the use of the Indonesian language by women is increasing. On the other hand, Indonesian women cannot be exempt from the norms that apply to women.

Neculăesei (2012: 33) stated that larger differences between the roles of the two sexes in countries characterized by masculinity, leading to the stronger perception of gender discrimination in countries characterized by femininity, in which blurred differences lead to a poor perception of gender inequality (this dimension is presented as an example, particularly to highlight the differences between femininity and feminism; cultural premises of discrimination are related to the whole context reflected by socio-cultural mentalities as well as economic and political ideologies). With the conditions described, the use of the Indonesian language in conversations between women and men is an interesting study. In this connection, the principles of conversation as part of human social behavior will also influence humans in communicating in the Indonesian language, along with a strong shift in the emergence of the urge for equality between men and women in Indonesia. Therefore, this study sought to analyze the performance of male and female language in conversation using Indonesian in speakers with Java ethnic backgrounds carried out in formal environments and situations with patterns of formal interaction between men and women with the interaction pattern mentioned earlier.

## **CONVERSATION ANALYSIS**

Conversation analysis is a systematic analysis of the speaking events produced in each situation of talk-in-interaction. Conversational analysis is the recorded study of conversations in interactions that occur naturally. In principle, conversation analysis aims to find ways participants understand and respond to speeches between one

participant and the other in a speech turn, focusing on the sequence of behavior. It means that conversational analysis can find unpredictable steps and sociolinguistic competences underlying the production and interpretation of conversations in which order of interaction is organized (Hutchby and Wooffitt, 1998). Conversational analysis is a radical beginning of forms of analysis that are linguistically oriented to the production of dialects and in particular the acquisition of understanding which is not only seen in the structure of language but the first and main is as a practical social solution. It means that the words used in speech are not studied as semantic units, but as results or purposes that are formed and used in the limits of the negotiating activities of speech, such as greetings, pleasures, complaints, and so on. In a conversation, the speaker shows the next sequence of an understanding that has been discussed before. It can show the main things that the speakers want or do not want. These steps are called next-turn proof procedures, which are a basic tool in conversation analysis to ensure that the analysis is based solely on the content of the conversation as the orientation of the participant in completing the conversation, not solely based on the assumptions of the analyst. The sequence of matches in a conversation will provide certainty of the information requested by the participant with the presence of adjacency pairs. These matches will emphasize the proof measures against the ways in which the participants understand and make an understanding of the existing matches. The proof measures are based on three important things about the event of the conversation. First, a speech can be viewed as the purpose of the speaker to use it for the completion of something specific in interacting with others rather than just listening. Second, the speech occurs in a special context that requires methodical answers. The methodical characteristics of speaking are always aimed at the details of the interaction and the context of the sequence in the resulting conversation which is commonly referred to as submission. Thirdly, conversational analysis is a social-scientific method based on the view that a conversation in interaction consists of a cause-effect relationship that uses linguistic variables influenced by social variables. (Hutchby dan Wooffitt, 1998:21).

## **LINGUISTICS AND GENDER**

Recently, gender issues have become a major challenge in any discipline study, especially in the study of human behavior, cognitive, institutional, social, and cultural. Gender studies in linguistics get a relatively small portion of the study. This is due to the

incentive for research in the area of gender studies to be carried out more in the areas of male domination, not in their own language. In fact, the participants in the study of the language also included women. (McConnel-Ginet, 1990:75).

Research in the fields of anthropology and literature suggests that research on gender has the potential to give rise to theories. In such studies, linguistic theories are used not to ask questions about formal grammar but rather to focus on linguistics.

Gender is not only concerned with the influence of racial relations, social stratification, codes and official practices, and educational institutions (Treicler and Kramarae, 1983), but also with religious influences, social interactions, social and cognitive development, roles in the family and the workplace, behavioural styles, self-conceptions, distribution of resources, aesthetics and moral values, and so on. (McConnel-Ginet, 1990:78). Such influences will affect gender social patterns and activities, in the use of language. The use of language involves the linguistic production of speakers. In the use of such linguistic productions, speakers will give meaning to their linguistic output in order to express their content and describe themselves as human beings and social actors in their world. How does gender relate to the patterns of linguistic expression it produces?

Gender studies that focus on the patterns of linguistic expression of speakers can blur views on the influence of gender in language production. For instance, there is no relationship between the gender of the speaker and the patterns of the language produced, but there is a definite link between the forms produced with the sex speaker (Brouwer, Gerritsen, and de Haan, 1979). It means that the speaker is responsible for what is produced. However, it cannot be understood that only gender characteristics can influence a language production.

There are two reasons behind the study of language production as a study of conversation. First, a psychological phenomenon can be observed from a strong individual culture, which can be realized in the production of language. As a form of behavior, the dynamic of language production is the accomplishment of one's behaviour and is the intrinsic accompanying of man. Second, it lies on the language itself. Language, especially in the study of grammar, is at the same time also the language systems produced by the speaker inherent in his mind. Language production is the primary evidence of the grammar that exists in the mind of the speakers and is the responsibility of speakers to produce language. To see the interaction of language with gender or with

other socio-cultural phenomena, it is not enough to just observe the characteristics of language production, which relate to the characteristic of the speaker. (McConnel-Ginet, 1990:79).

Lakoff (1975) starts his reasoning from the premise that there is an absorption ideology that tends to humiliate, marginalize, and dismiss women. It's a very general perspective that is realized through a profound variation in language usage. The involvement of the process of marginalization and exclusion of women, mainly derived from the social misfortune, that is, the suffering experienced by women in societies of human history. This leads to a limited role in the appreciation of language, so that language characteristics are essentially a reflection of basic conceptual orientation.

The findings of the study of gender differences in English language usage were not characterized by lexical, grammatical, or phonological characteristics, but by differences that occurred in the activities of cross-gender conversation (Lee, 1992: 121). Maltz and Borker (in Lee, 1992:122) summarized the findings as follows.

- a) women show a greater tendency to ask questions.
- b) women do more routine work related to the maintenance of social interaction.
- c) women demonstrate a larger inclination to use minimal positive answers, for example hmm, mm.
- d) women prefer to take a tacit protest strategy.
- e) women tend to express themselves to their counterparts more frequently using alternatives you and we.
- f) men interrupt women more often than women interrupts men.
- g) men prefer to disagree with statements of their peers.
- h) men prefer to avoid other speakers' comments or respond with less enthusiasm to other quotes.
- i) men use more mechanisms to control rubbish topics, especially in developing a topic and starting a new topic.
- j) men make more direct statements about facts or opinions than women.

The summary is in line with the pattern of power differences in the conversation between parents and children. (West dan Zimmermann, 1977). It suggests that the influence of a factor of power or domination of a particular party will affect the relationship between one party and the other. In the Indonesian social life pattern, the

superordinate position, symbolized by power and power, is dominated by men, while the subordinate role, symbolised by tenderness and politeness, is predominated by women. It leads to the emergence of a man's dominant attitude toward a woman. In terms of language usage, the representation is realized by the frequent appearance of things related to the ten phenomena mentioned by Maltz and Borker above, although intensive research in Indonesia on it has not yet been done. In this connection, Fishman (1983:10) also explains that the pattern of power socially built on the relationship between men and women is a relationship characterized by male control over the reality of the interaction that it will produce.

Maltz and Borker (in Lee, 1992:9) differ in explaining the phenomenon of the male-female relationship. They explained that the differences between male and female languages were not caused by the presence of social disadvantages at the macro level but by differences in experience at the micro-level patterns of interaction in the general processes of socialization. In this view, gender-specific cultural learning directs to the emergence of differences in the way of speaking between boys and girls in early childhood. The phenomenon is a process powered by different patterns of behavior in adulthood. Maltz and Borker argue that boys tend to have wider groups of peers organized hierarchically so that the use of language is oriented towards asserting orining power. Daughters tend to form closed friendships with only one or two other daughters, so the concept of close friendship is very important. When friendship is egalitarian, language performance really has a different role, that is, it serves to support and facilitate relationships and soften the stresses and conflicts that may arise. Eventually, a female orientation generally emerged to build collaborative strategies in using language and a male learning towards a competitive style of discourse.

Malz and Borker quoted the interpretation of the questions and answers as minimal as a specific manifestation of these differences. They argue that women tend to use questions to introduce and facilitate conversation interactions and use minimal answers to mark that they are listening and invite the speaker to proceed. Men tend to make use of questions to convey information and to use minimal responses to mark agreement with the speakers. (Lee, 1992:123).

## **CONVERSATION ANALYSIS BASICS**

Interaction is a primary purpose in the study of a conversation. It is based on the

assumption that interaction in conversation is capable of describing basic social relationships in everyday life. Therefore, conversational research cannot be detached from units of social activity. In these units of social activity, the involvement of speakers and speakers in a conversation will be influenced by the values and norms that apply. The values are acquired through the institutional processes carried out by the environment in which speaker and speaker engage in the conversation activity. Thus, the conversation is not just producing a line that refers to a series of sentences, but there is an internal process to be able to use that line in a suitable line. Sadtono (1987:149) referred to the corresponding classification as "language appropriateness". As an internal process, the dialect produced in a conversation is (1) the result of the development of feelings, desires, and needs, so that those feelings and desires and needs encourage one to communicate them to others, (2) the process of changing thoughts into language forms, (3) the use of voices, words, and forms stored in the internal cognitive network, (4) the competence of the speaker to take part in the role, and (5) the performance of the language of speakers and speakers to listen to each other's dialect resulting from behavior. Thus, mating is a social process that is influenced by social and cognitive factors. Those factors are embodied in the driving forces of the mind, the content of the mating, the knowledge of the language system, the authenticity of the thought, the direction taken, the situation spoken, and the people who are invited to speak. (Chastain, 1976:332).

In order for these social and cognitive factors to work to the maximum, four distinct and interrelated types of capital are needed. The first type of capital is **the affective and emotional** type. It contains the meaning that conversation has a core function to convey and distribute the excitement and positive and negative orientation between participants. The second type of capital is the **sharing of information**. It contains the meaning that conversation has a core function to convey information in a communication between two or more people. Sharing information is inserting unlimited additional knowledge and continuing the expansion efforts of a highly specialized association. A third type of **capital is a resolution** that focuses on the purpose of declaration or recognition. The purpose of a statement or acknowledgement requires a number of reorganizations of views and accommodations from each participant in order to reach an agreement. The resolution positions include agreement, conflict, debate, discussion, and an integration of expression of ideas that arise at the time of the exchange of

information. The fourth type of capital is a **friendly interaction** that includes permissible hospitality, consideration, care, and hospitality. This hospitality contact prescribes a continued concern for inter-participation relationships and the development of information dissemination. Information is transferred into a verbal unit. Based on those verbal units, information density, time efficiency, and the accumulation success of the elements of conversation can be identified. In the process of transferring the information, evidence of explicit facilitation and interference will be obtained. It all happens in an organized and structured manner. It's the result of complex logical processes and inter-participant thinking. Therefore, conversational research requires a variety of techniques and theoretical approaches that match the data to be analyzed (Allen dan Guy, 1978:34).

There is a dichotomy in the analysis of interaction processes triggered by Bales (in Allen and Guys, 1978:37) that consists of six processes. The six processes are divided into two types. The first type is called functional opposition that includes the emotional social component, and the second type is known as directional opposition that includes performance tasks.

Talk analysis is a very careful empirical approach to premature theoretical construction. Therefore, conversational analysis is inductive, that is, searches are made for recurring patterns through a number of recordings of conversations that occur naturally. Conversational analysis emphasizes theoretical ontological principles that emphasize the interactional sequence and inferential conclusion of the choice of various alternatives. Therefore, conversational analysis is the study of what actually happens, not of what is described as odd or unusual, so conversational analytics is the analysis to find the systematic completeness of the sequence of the organization of the conversation. The strength of the position of conversation analysis lies in the procedure performed which is demonstrated by the ability of conversational analysis results in looking at the substance of the organization of the conversation. (Levinson, 1992:287). In order to that, an analysis of the data structure is carried out, so that models can be made, the essence of which is the formation of a certain sequence of various abstract schemes that should be less or less close to the actual data that exists" (Revzin, 1966:3). A carefully chosen informant is able to provide sufficient data for the preparation of a general description of the entire complexity of the language. However, it has been acknowledged that such data could not be truly orderly data. Variations of patterns that originate from individual

to individual or from group to group, as long as still exist within one language community will often be found (Hockett, 1958:1). To eliminate certain types of variation that are less pronounced and to limit attention, then the variation of language is directed at sub-forms that originate from a single speaker in one state device (Gleason, 1961: 391; Manning, 2020: 2).

Data derived from the real language used by the speaker can be organized into a linguistic model. The many variations that arise in linguistic thinking are indeed sought after by sociolinguists and became their interests and preoccupations. The number of language variations will also determine the size of the individual language data. The language data will be the basis for linguistic analysis, so that linguistic descriptions can be structured. Socio-linguistic descriptions are wider than just the description of sentences. Therefore, the sociolinguistic attention is focused not only on the sentences of a speaker, however ideal, but also on the interaction of the speaker and the speakers and on the broader textual structure, including conversations, speeches, oaths, questions, and answers that people regularly use. Thus, the language description not only takes into account the structure of the sentence but also the context that accompanies it. Describing language like that can be done in a conversation using a particular approach (Bell, 1995:39).

## **CONCLUSION AND SUGGESTIONS**

Analysis of gender-based conversations is a way to differentiate styles based on reciprocal gender perspectives. With the principle of "empan papan Bahasa" (language appropriateness). Then the spheres in the conversation will give way to the influence of the cultural constructs that live in the environment where the conversation took place (local circumstance). As a social constructor, it is highly susceptible to change. (relatively transformable). This condition becomes attractive because it will show unique characteristics due to the very dynamic nature of social construction. In the end, it will be an endless field of study for the development of linguistics, especially the analysis of conversation. Even if the study extended into the symbols of association for a particular social group.

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