

The Languages of Men and Women in Indigenous Villages

Ni Wayan Kasni*

Faculty of Letters, Universitas Warmadewa, Indonesia

I. Wayan Budiarta

Faculty of Letters, Universitas Warmadewa, Indonesia

A. A. Gede Suarjaya

Faculty of Letters, Universitas Warmadewa, Indonesia

Abstract—In indigenous villages, distinct language features of men and women exist. The linguistic features of men's and women's languages are unique because the villages have unique cultures. This research was conducted in Tenganan Pegriingsingan village and Penglipuran village. The research method applied was descriptive-qualitative, in which the data were collected through recordings and structured interviews. The results of the analysis show that in conversations amongst men, the topics that emerged were *ngayah meratengan* (cooking together without payment), *perarem* (village regulations), money, and responsibility. Meanwhile, in discussions amongst women, the topic that emerged was the lottery club. Regarding intonation, men and women showed differences in using tag questions. Furthermore, differences in the lexicons associated with men and women emerged. In the selection of sentence types, men predominantly used tag questions, while women predominantly used super-polite forms. Men tended to be more direct, while women preferred to be more circumlocutory before conveying the main utterance. In the dominance of conversation between men and women, it was found that men dominated in taking turns to speak and led the topic of conversation.

Index Terms—indigenous villages, linguistics features, dominance, culture

I. INTRODUCTION

Critical discourse analysis is defined as the study of the relationships between discourse, hidden meanings, social inequality, power, and dominance. It is a complex, multi-disciplinary, multi-dimensional field. In addition, sociopolitical discourse, or sociolinguistics, is closely related to critical discourse analysis (Salman & Ahmad, 2023, p. 403).

According to Holmes (2013), sociolinguistics studies the relationship between language and society (p. 21). It is related to why people speak differently in different social contexts. The way people use different languages in different social contexts provides information about how language works, the relationships in a community, and the way people express and construct aspects of their social identity by using their language. The social identity of the speaker can be known from their utterances and identity; Wardhaugh (2000) notes that a major topic in sociolinguistics is the connection, if any, between the structure, vocabularies, and ways of a particular language and the social roles of the men and women who speak it (p. 309).

There is a close relationship between gender and language. Language is used as a unifying tool, reinforcing empathy, politeness, and courtesy, especially when communication involves gender (Prayitno, 2017). Gender refers to differences in male and female individuals based on socio-cultural construction, which relates to the nature of their status, position, and role in society and the occurrence of gender differences that are socially and culturally constructed. In addition, society has various scripts that its members follow as they learn to play masculine and feminine roles (Munjin, 2008).

An extremely interesting social context exists in the community of Indigenous villages in Bali, which include Penglipuran village and Tenganan Pegriingsingan village. Penglipuran is a traditional village located in Bangli regency. In relation to the phenomena of language and gender, Penglipuran indigenous people have a culture of respecting the value of monogamous marriage, meaning that women are respected because of village rules that forbid men to practice polygamy (Astara et al., 2022). Tenganan Pegriingsingan is a beautiful heritage village in Karangasem regency. The phenomena in relation to language and gender found in Tenganan Pegriingsingan are the community of men, *krama teruna*, and of woman, *krama daha*. The separation of these two communities affects language forms between men and women. This must be observed deeply to see whether men and women have equality in terms of power, jobs, and the like.

* Corresponding Author.

Several previous studies regarding language and gender have been conducted. Kasni and Budiarta (2017) investigated 'Balinese women and men and their language'. 'Language use between men and women' was observed by Budiwati (2004). 'A Sociolinguistic Study of Language and Gender in Desperate Housewives' was done by Li (2014). Qari (2019) did the research on 'The gender of the addressee as a factor in the selection of apologies: the case of Saudi and British'. Zhumasheva et al. (2022) examined 'Representation of Gender Metaphor in Lexicography as reflection of culture', while research on 'Gender Inequality in Arabic Textbook: Misrepresentation of women in culture and society' was conducted by Muassomah et al. (2023). Because previous studies have not observed men's and women's language in Indigenous villages, nor have they compared linguistic features according to gender, this research is focused on the following questions:

1. What are the features of men's language?
2. What are the features of women's language?
3. What are the differences between men and women in terms of their roles in conversation?

II. LITERATURE REVIEW

Lakoff (1975) introduced the term 'women's language' to distinguish the differences between men's and women's speech. He proposed theories on the existence of women's language and noted that there are certain characteristics of women's language that give the impression that women are weaker and lesser than men. There are ten characteristics of women's language, including empty adjectives, lexical hedges, tag questions, intensifiers, hypercorrect grammar, super-polite form, , rising intonation on declarative, precise colour terms, avoidance of strong swear words, and emphatic stress. Empty adjectives, which refer to special and literal meanings, have the function of describing nouns and exist only in women's vocabulary (e.g., 'cute', 'divine', 'charming'). Women use lexical hedges (e.g., 'kinda', 'you know', 'I think', 'I guess', 'well', 'yeach', 'mmm', 'oh') to make themselves look polite. Holmes (2013) notes that some studies have found that women used up to three times more hedges than men, while others found no differences between the sexes.

Women also ask many questions, including the use of tag questions and rising intonation when making statements (Lakoff, 2004). They also tend to ask questions even when declaratives are expected because, unlike men, women are insecure about their opinions. An intensifier is a unit that is used with other expressions to intensify the meaning of the expression it modifies. Intensifiers (e.g., 'really', 'totally', 'truly', 'clearly', 'extremely') are used more by women than men. Hypercorrect grammar is the consistent usage of standard verb forms. Lakoff argues that hypercorrect grammar involves an avoidance of terms considered vulgar or coarse, such as 'aint', and the use of precise pronunciation, such as sounding the final 'g' in the word 'going' instead of the more casual 'goin'. Lakoff (2004) also states that women are supposed to speak more politely than men. The super-polite forms are usually in the form of indirect requests and euphemisms. According to Lakoff (2004), rising intonation in the declarative relates to the special use of syntactic rules. This type of intonation occurs in declarative sentences that become questions because the intonation rises at the end.

Lakoff (2004) states that women's invective is different from men's. Women use 'oh dear' more often than 'shit' and tend to avoid violent curses. Men often use rude and forbidden invective words (e.g., 'damn', 'bloody hell', 'shit'), while women use gentler versions (e.g., 'oh dear', 'my dear', 'my goodness', 'good heavens'). Emphatic stress refers to how to convey uncertainty with a certain expression. The speaker employs tone to emphasise certain words, such as 'fabulous', 'very', or 'enough'. Lakoff (2004) defines speaking with emphatic stress as a form of referral in order to tell someone how to react because what was said by the speaker is less convincing and that it is better to use double power to ensure that the listener can understand what is being said by the speaker.

Coates (2004) also discusses the differences between men's and women's languages. He notes that men usually use minimal responses, which is known as backchannel. These terms, including 'mhm', 'yeach', and 'right', assert dominance. Men also tend to use command and directive, and they use explicit commands when they are in the same group, such as 'gimme', 'gonna', and 'gotta'. In addition, men use more expletives than women. The topics that are usually discussed for men or same-sex groups are current affairs, travel, and sports. In asking questions, men ask the questions to gain information, while women sometimes use the question tag to ask questions. Men tend to ask questions directly. Coates (2004) notes that the male speaker was "more likely to interrupt others distractively and they are much more likely to interrupt women than women were to interrupt men" (p. 157).

There has been an increase in the number of studies on language and gender. However, research on language and gender in Indigenous cultures has received less attention. Those studies related to language and gender are described below.

The previous research dealing with the languages of men and women (Kasni & Budiarta, 2017) revealed that "there are six linguistic devices to show the languages of men and women in Bali: (1) morphological devices, (2) articles, (3) nouns, (4) verbs, (5) adjectives, and (6) figurative language. They are the markers of female and male that describe characteristics and physical appearance, give suggestions, and are used in daily communication for seducing women" (p. 247). Regarding the use of English between men and women, Budiwati (2004) found that "English shows the differences in language between men and women in phonology, morphology, vocabulary, intonation pattern, and conversation style" (p. 120). A study conducted by Li (2014) entitled 'A Sociolinguistic Study of Language and Gender in Desperate Housewives' was mainly focused on the differences in the amount of talk and turns and their distribution.

It was found that in relation to the amount of talk, men use more words to compose more sentences. In other words, they are much more talkative than women. From the aspect of the number of turns, men are inclined to take the floor for a longer time (p. 52). Muassomah et al. (2023) examined the representation of gender imbalance in the textbook composition, which includes contents and illustrations. They also discussed the portrayal of gender roles, as illustrated in the textbooks' examples. The findings showed that the construction of Arabic language textbooks perpetuates a gendered, unbalanced representation in both the text and visual representation of males and females (p. 272). Qari (2019) notes that "there are dominant cultural differences between Saudi and British participants making apologies, with a focus on the role of the gender of the addressee in the selection of apology strategies in gender-segregated versus co-ed societies" (p. 83). In relation to apology strategies, the British subjects are not afraid of blaming their fathers for important things, while Saudis are more submissive, evasive, and reluctant to admit their faults because they fear the dead's punishment. Furthermore, Saudi males tend to prefer using negative politeness strategies to convey their apologies, while Saudi females tend to use positive politeness apology strategies. In general, Saudi males are more respectful towards their fathers than are Saudi females, as expressed by the use of different expressions and respectful terms of address.

The above studies reveal that research observing men's and women's language in indigenous villages is lacking. These studies can give insight into the analysis of men's and women's languages in indigenous villages.

III. MATERIALS AND METHOD

The data for this research were the conversations of men and women in Penglipuran village (five conversations) and Tenganan Pegriingsingan village (three conversations). The conversations were transcribed in the form of written data. In collecting the data, the methods applied were recording, note-taking, and interviewing. Each of the conversations amongst the villagers was audio recorded when the villagers ran a meeting, and it was also noted. To get a clear understanding of the meaning of the language, the interview method was applied, interviewing the informants, the heads of the villages. The collected data were classified based on the problems observed. The amount of data was then descriptively analysed regarding the theme (thematic analysis).

IV. RESULTS AND DISCUSSION

Penglipuran village has a system for handling jobs related to traditional ceremonies. The men are divided into groups, namely *kelompok meratengan* (a group of men who make the traditional food *lawar*, chopped meat mixed with vegetables, such as young jackfruit and long beans which are already boiled), *kelompok baris* (a group of men who handle the job of dancing the ceremonial *baris*), and *sekeha pecalang* (a group of men who are responsible for the safety of ceremonies). *Sekeha yowana* consists of males and females who are teenagers, and they help with activities during ceremonies. In addition, there are groups of women who handle the making of offerings, *mesanti* (reading holy songs), and jobs related to government activities.

In Tenganan Pegriingsingan village, the men are involved in jobs related to its culture, such as working together to make food for ceremonies, as well as daily chores, such as farming. Women handle the job of preparing offerings, doing their daily chores, and making a traditional cloth called *tenun gringsing* (an ancient Bali cultural heritage that still survives today). From those groups, the language features of men and women were observed in the topics of conversation, intonation, lexicons, and sentence choice.

A. Features of Men's Language

From those groups, the language features of men and women were observed in the topics of conversation, intonation, lexicons, and the choice of sentences.

(a). Topics of Conversation

The data obtained from the men's conversations contained several topics of conversation. In the conversation of the same group of men, the topics include discussions about *ngayah meratengan* (working together to cook without payment), responsibility, money, and village regulations.

1. Topic of *Ngayah Meratengan*

Data 1

Man 1: *Ida dane sekaa ebat puniki jagi ngayah meratengan.*

(‘You [all], the crew making *lawar*, will do a community service of cooking.’)

(Taken from Penglipuran village)

In the data above, the utterance aims at giving information or an announcement to the crew of cooks, as shown by the phrase *ida dane* (‘you’), the second person plural. There are two phrases of Balinese culture that appear in this utterance: *sekaa ebat* (‘crew of making *lawar*’) and *ngayah meratengan*.

2. Topic of Responsibility

The topic of responsibility emerges in the men's utterances, as demonstrated in the below data.

Data 2

Man 2: *Nika tugas ida dane selaku sekaa ebat.*

(‘That is your responsibility as the crew making *lawar*.’)

(Taken from Penglipuran village)

Data 2 shows an utterance of the responsibility topic that takes the form of a statement. The responsibility can be seen from the use of the word *tugas* (‘task’), meaning something to do or be responsible for. This statement also uses the noun phrase *ida dane* (‘you’) to emphasise that this statement is addressed to a group.

3. Topic of Money

Based on the research conducted on male conversations, it was discovered that the topic of finance emerged as one of the preferred subjects. The subsequent data show cases of utterances specifically focused on monetary matters.

Data 3

Man 3: *Indik margi puniki, tiyang sampun polih ngelapor. Ledangang dumun, durung wenten anggaran.* (‘About the road, I already informed, [please] understand first, there is no budget yet.’)

(Taken from Penglipuran village)

The utterance in Data 3 reveals a discussion on money with the intention of seeking understanding or forgiveness. The Balinese term *ledangang* specifically conveys the speaker’s aim to request the listener’s understanding or forgiveness. The data further indicates that the speakers bring up the topic of money while informing the listener that there is currently no budget available.

4. Topic of Perarem

In the conversations of men in Bali, it was discovered that there were discussions about *perarem* (village regulations), which refers to the traditional village rules. The topic of *perarem* appears in the following data:

Data 4

Man 4: *Jani ape usulne jeg setuju. Asal desa setuju, perarem bisa berubah.* (‘Right now, [just] agree to all suggestions. As long as villagers agree, the village regulations rule can change.’)

(Taken from Penglipuran village)

In Data 4, the topic of *perarem* appears. The speaker’s objective is to express his opinion to the listener. In this particular case, the speaker intends to emphasise the agreement of the villagers with regard to *perarem*.

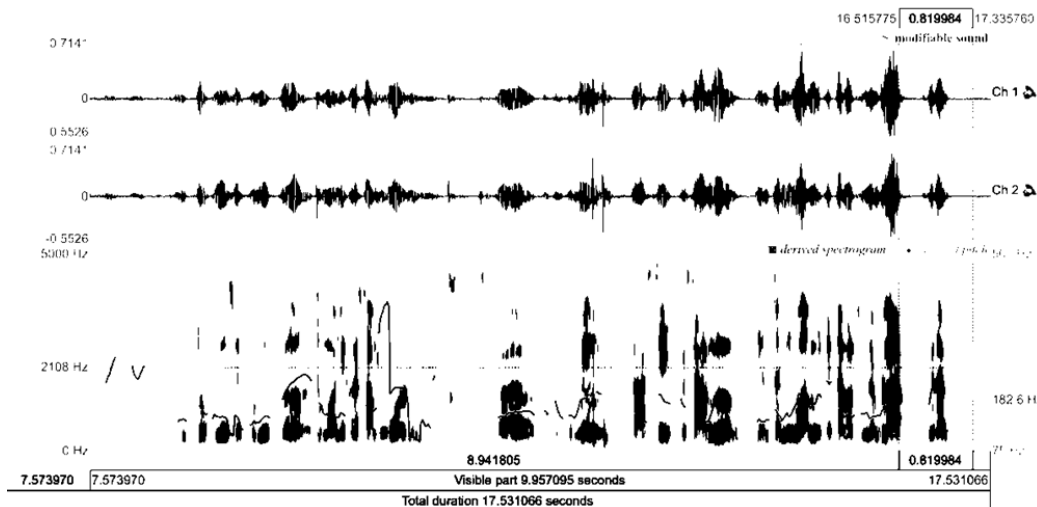
(b). Choice of Intonation

Intonation describes the pitch patterns used in speech to express specific meanings, emotions, or expressions. Pitch or intonation can alter the meaning of a sentence without changing the words used. Intonation is related to changes in the frequency of sound produced during speech. Sound frequency refers to the number of sound vibrations per second and is measured in hertz (Hz). When speaking, intonation affects the frequency of the sound produced, thus altering the highness or lowness of the pitch.

According to Sugiyono (2003), the different vocal cord conditions between men and women lead to a higher frequency in women’s voices compared to men’s. The average frequency of men’s voices is 120 Hz. From the data analysed in the men’s speech in Bali, it was found that the average frequency of men’s voices was different: 149.9 Hz, 110.4 Hz, and 151.4 Hz. The data below shows the intonation of men’s language by using the speech analyser Praat. Typically, in conversations, when question tags are used by speakers, they employ a rising intonation.

According to Lakoff (1975), a tag question sentence involves the use of tag questions and rising intonation when making a statement. This upward intonation suggests that the speaker is posing a small question or seeking agreement from the listener. The rising intonation at the end of the question tag serves as a marker that the sentence is an additional question appended to the main statement. The picture of men’s voice frequency when they use tag questioning in their speech is displayed in Picture 1:

Data 5



Picture 1. Praat Application Showing the Frequency of the First Male Speaker Using Tag Questions

Transcription:

Man 1: *Dumun, dawege kapat, niki istri-istrine sampun metangan sareng tua-tuane, antuk niise punika, sumaliha sampun kesungkemin sasih kesange, yen ten iwang niki tanggal 19, ten kenten?* ('Previously, during the *kapat* [name of the fourth month according to Balinese calendar], the women had already discussed with the elders regarding *niis* [name of the purifying ceremony], and the decision was to carry it out in *sasih kesanga* [name of the ninth month according to Balinese calendar]. If I am not mistaken, it will be on the 19th, won't it?')

(Taken from Tenganan Pegringsingan village)

In the above image, the curve lines between the vertical lines show the intonation of tag question *ten kenten* ('won't it?'). The tag question used by this man has an increasing line on the curve, which indicates a rising intonation.

(c). Choice of Words

In the Balinese language, many words and phrases specifically refer to men or are used in contexts more often associated with men. This phenomenon reflects the unique social and cultural dynamics in Bali, which can provide deeper insights into gender norms and the roles of men in society. Table 1 presents results regarding men's lexicons.

TABLE 1
THE USE OF LEXICON ASSOCIATED WITH MEN IN BALINESE LANGUAGE

No.	Lexicon	Classification	Meaning
1	<i>Dape luanan</i>	Noun	The term for a special adviser, particularly for males, who is respected or esteemed
2	<i>Dape tulupan</i>	Noun	The honorific term for male figures who are no longer actively involved in social Balinese activities, only meetings aimed at seeking the best solutions for the common interest
3	<i>Sekaa ebat</i>	Noun	The community group in the village (specifically for males) who are responsible for preparing spices and cooking ingredients during communal activities
4	<i>Sekaa baris</i>	Noun	The community of men who practice and perform the <i>baris</i> dance, a traditional male dance of Bali
5	<i>Krama lanang</i>	Noun	The community of married male civilians who are registered as village residents

(d). *Choice of Sentences*

Generally, the selection of sentence types is influenced by linguistic and socio-cultural aspects. After conducting research on the communication patterns amongst men, the data show that men dominantly use this type of tag question. This type of sentence includes the use of tag questions and rising intonation when giving a statement (Lakoff, 1975). However, in the data obtained from men's conversations, the researcher found that the use of tag questions is dominated by men, as demonstrated below.

Data 6

Man 1: *Indik sane wawu nika, lanturang benjangan nika, ritakala kawentenang pengabenan, ten kenten?* ('As we just said, we will continue next time, when we carry out *pengabenan* [cremation ceremony], won't we?')
(Taken from Tenganan Pegringsingan village)

Data 7

Man 2: *Duaning niki nak sampun sue niki pemargine, mangda sampunang. Dumogi ke ida sesuhunan siih, ten kenten?* ('Because the implementation has already been done a long time ago, there is no problem caused. Hopefully, God will bless us, right?')
(Taken from Tenganan Pegringsingan village)

B. *Features of Women's Language*

The linguistic features found in women's speech encompass several aspects, including the choice of topics, lexicon employed, selection of sentence structures, and use of intonation.

(a). *Choice of Topic*

Communication is vital in shaping social interactions, and women, in particular, exhibit distinct patterns in choosing their conversational topics. In the conversations held by Balinese women, a particular topic, namely *arisan* (a lottery club), was discussed as an activity that can gather women in order to shape social interaction in the women's community. The data are as follows:

Data 8

Woman 3: *Gimana kalau kita mengadakan arisan, lima ribu atau berapa.* ('What if we hold an *arisan*, 5,000 [each person] or whatever.')

(Taken from Penglipuran village)

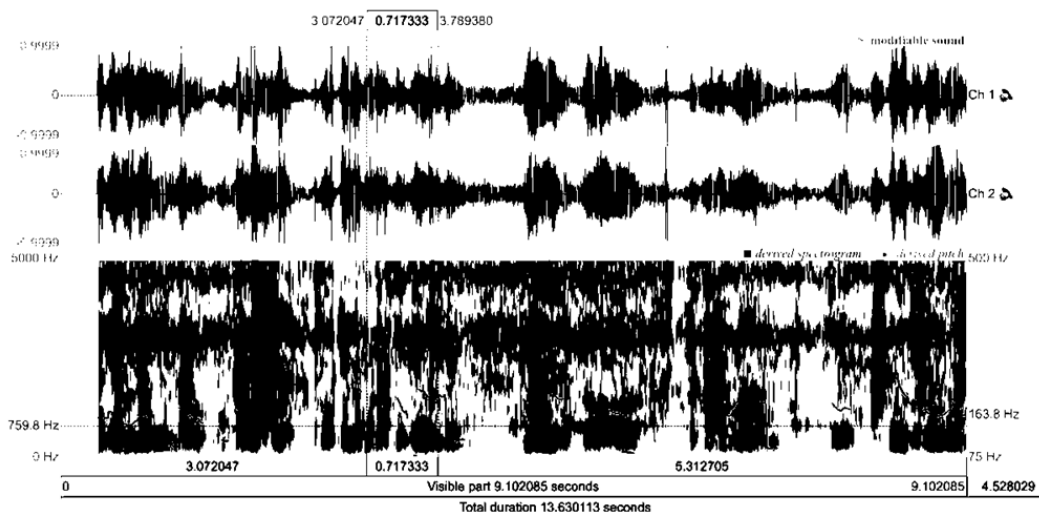
The data above also show the topic of money, as indirectly indicated by the term *arisan*. In this case, the speaker proposes organising an *arisan*.

(b). *Choice of Intonation*

Women prefer to convey or express their speech purposes using intonation. Women may have a rising intonation to make a firm statement (Latifa, 2020). Sugiyono (2003) states that the frequency of women's voices tends to be higher than men's.

The average female voice frequency is around 225 Hz. This is because normally women have thin vocal cords that produce a higher voice pitch. The women's speech conveys three different types of sentences: giving a statement, asking a question, and tagging a question. The speaker was in the same situation, which is speaking in public. These data were gathered at the village meeting. To determine the voice frequency, the recordings of the speakers' voices were analysed using Praat. The example below is the intonation of a tag question.

Data 9



Picture 2. Praat Application Showing the Frequency of the Second Female Speaker's Speech in Using Tag Questions

Transcription:

Woman 1: *Nah jani, kadi aku kenten, sing keto Dek?* ('Well, now, from my opinion, isn't it like that Dek?')

Woman 2: *Mm... Ae* [interrupts]. ('Mm... yes.')

Woman 1: *Ee... Men kesanga, ampun jenenge ngeh.* ('Ee... If *kesanga*, it might be already known.')

(Taken from Tenganan Pegringsingan village)

The picture above shows the curve representing the use of a question tag by the woman. The curve is very low because the speaker significantly lowers her voice when using the question tag *sing keto Dek?* Furthermore, the curve line that appears in the application shows a descending pattern when the speaker uses the tag question.

The observation of this data indicates that the lower voice of the speaker signifies humility. The speaker does not want to impose her opinion, but the question tag is still used to seek more confidence in her statement.

(c). *Choice of Words*

In Balinese, there are several words and phrases that specifically pertain to women or are commonly used in contexts associated with women. This occurrence reflects the distinct social and cultural dynamics in Bali, providing valuable insights into gender norms and the roles of men in society. Table 2 presents the findings from the analysed data, highlighting the lexicons related to women in Bali.

TABLE 2
THE USE OF LEXICON THAT IS ASSOCIATED WITH WOMEN IN BALINESE LANGUAGE

No	Lexicon	Classification	Meaning
1	<i>Da bibi luanan</i>	Noun	The term for a special adviser, particularly for woman, who is respected or esteemed
2	<i>Da bibi tulupan</i>	Noun	The term and honorific for woman figures who are no longer actively involved in social activities in Balinese customs, only in meetings aimed at seeking the best solutions for the common interest
3	<i>Jero istri</i>	Noun	The term for female villagers
4	<i>Krama istri</i>	Noun	The community of married women civilians who are registered as village residents
5	<i>Klian istri</i>	Noun	A woman who leads the meetings and activities of the women's community in a village and holds an honorary title and plays a significant role in the social structure of the village

(d). *Choice of Sentences*

Women are known to be highly conscious and mindful of their speech. They prioritise using language that reflects politeness, respect, and cultural norms, particularly when engaging with others, especially elders and individuals of higher social status. According to the data analysed, women in Bali dominantly use the sentence in the super-polite form.

(e). *Super-Polite Form*

In Balinese culture, the use of super-polite language by women is deeply rooted in the concept of respect and maintaining harmony within social interactions. It is considered essential for women to convey their messages in a courteous and respectful manner, particularly when addressing elders or individuals of higher social status. This cultural norm is evident in various settings, such as family gatherings, religious ceremonies, and community events. The data presented below provide valuable insights into how women utilise the super-polite form of sentences.

Data 10

Woman 1: *Tiang te matur pepolosan manten.* ('I [can] only talk simply.')

(Taken from Tenganan Pegringsingan village)

From the utterance above, the speaker is trying to express humility. It is marked by the use of the word *pepolosan* (simply). The use of the word is aimed at respecting the audience, which is dominated by older people.

Data 11

Woman 2: *Mungkin ada denda, kalau ada denda kan, oh... denda liu.* ('Maybe there is a fine, if there is a fine, oh... [later should pay] many fines.')
(Taken from Penglipuran village)

As explained previously, the speaker intends to convey her idea. She uses the word *mungkin* (maybe) with the intention of softening the suggestion she conveys. According to Lakoff (1973), women often utilise super-polite forms in their speech. He describes how women tend to keep their opinions open, avoiding imposing their ideas or claims on others, with the intention of preserving their own face and that of their addressee. In this case, the speaker does not want to impose her opinion about suggesting the idea of imposing a fine payment.

C. Differences Between Men's and Women's Language

Previously, the results of the data revealed distinctions across various fields related to male and female speech. Some scientists propose that men and women exhibit distinctive speaking characteristics. Coates (1986) asserts that men and women adopt different speaking styles. Males typically tend to adopt a competitive speech style, while females lean towards a cooperative speech style. Conversely, the differences between women's and men's speech are also found in women's conversations, which are primarily for negotiating and expressing relationships, while men's conversations are for display (Poynton, 1989).

The differences regarding men's and women's conversations include the conversation style and the dominance of conversation. They are illustrated below.

The conversational style of men tends to be more direct and to the point in conversation.

Data 12

Man 1: *Tiap bulan kengen asane, lumayan?* ('Every month how do you feel, good enough?')

Man 2: *Nuunang asane.* ('Decreased I guess.')
(Taken from Penglipuran village)

Data 13

Man 3: *Ehh, kecuali maling siap mare enggal mejuk.* ('Ehh, except [we] steal the chicken, easily get caught by the police.')

Man 4: *Kene... apin pelih, mekejang mantu iya.* ('Like this... however it is wrong, all people [can] help him.')

(Taken from Tenganan Pegringsingan village)

From Data 12 and 13, the initiator of the conversation directly asked the addressee without any hesitation and directly make their point. The data show that men feel more free to speak openly.

Data 14

Woman 1: *Sane lianan mungkin wenten usulan?* ('Other persons, maybe any suggestions?')

Woman 2: *Kalau tiang kelih, Kalau tiang gimana kita mengadakan arisan?* ('From me *kelih*, if from me, what if we carried out *arisan*?')

(Taken from Penglipuran village)

Data 15

Woman 1: *Nggih durus.* ('Yes please.')

Woman 3: *Suksma Jero Kelih. Mungkin ada denda, kalau ada denda kan.* ('Maybe there is a fine, if there is a fine.')

Woman 1: *Oh... denda liu.* ('Oh... [they should later pay] many fines.')

(Taken from Penglipuran village)

Both Data 14 and 15 contain small talk before continuing to the core of the conversation. Generally, this happened because of the natural tendencies of women, who always try to be cooperative.

D. The Domination of Conversation

Conversation dominance is a condition where one party in a conversation has more influence or control than the others in determining the content, direction, and duration of the conversation. Men tend to dominate the speaking turn by talking longer or frequently interrupting the addressee while they speak. From conversations between women and men, it is found that men, on several occasions, intervened to show their dominance. Furthermore, men also confidently conveyed their ideas for their listeners to follow.

Data 16

Man 1 : *Nggih rarisan dumun komunikasi dumun.* ('Well, please communicate first, go ahead.')

Woman 1 : *Ke malu nake da bibi'e negak.* ('Why doesn't da bibi sit in the front?')

Man 2 : *Orin ke malu onkone da bibi* [interrupting Woman 1]. ('Tell da bibi to sit in the front.')

Woman : *Bi, ke malu onkon negak* [talking to da bibi]. ('Bi, please sit in the front.')

Man 3 : *Konden kene... nak kondon ye...* [interrupting Woman 1]. ('Not yet... she has not finished yet...')

Man 1 : *Sing, nak ye nu komunikasi* [interrupting Man 3]. ('No, she is still communicating.')

(Taken from Tenganan Pengringsingan village)

The man asked the women in the meeting to communicate or have a discussion first. The woman then realised that da bibi would be better to sit in the front, and she spoke confidentially about her idea. Man 2, who overheard the idea,

suggested to the woman that she ask da bibi to sit in front by interrupting her speech. The woman then requested that da bibi sit in front, but before she finished her speech, Man 3 interrupted her, saying that the discussion was not yet finished.

At that moment, Man 3 indicated that it would be beneficial for Da Bibi to speak in front after the discussion finished. This proves that Man 2 interrupted the woman to assert his authority and dominance. When the woman subsequently complied with the command, Man 3 intervened to assert his own dominance and interrupted her idea. In response to Man 3's speech, Man 1, who supported Man 3's view, promptly interrupted him and addressed the woman.

V. CONCLUSION

The data analysis revealed that the features of men's language include the topics *ngayah meratengan*, money, responsibility, and village regulations. Men used rising intonation on tag questions to seek agreement from listeners. The lexicons associated with men relate to their roles in society, such as *sekeha ebat* (a group making traditional Balinese food), *sekeha baris* (a group who dance *baris*), and *dapa luanan* (the elder as adviser). The features of women's language involved the topic of the lottery club. Women used rising intonation on tag questions to gain confidence. The choice of words referring to women included *krama istri* (community of married women) and *klian istri* (a woman who leads the village and leads community events). Women tended to use very polite sentences. From the conversation roles, the differences between men and women were that men tended to be more direct in conversation than women. Men also dominated conversations.

ACKNOWLEDGEMENTS

I would like to thank the Rector of Warmadewa University for the research funding.

REFERENCES

- [1] Budiwati, T. R. (2004). Language Use between Men and Women. *CELT*, 4(2), 120–124.
- [2] Coates, J. (1986). *Women, men and Language: A sociolinguistics account of sex differences in language*. Longman.
- [3] Coates, Jennifer. (2004). *Women, Men, and Language*. Routledge.
- [4] Holmes, J. (2013). *An Introduction to Sociolinguistics (fourth)*. Routledge.
- [5] I Wayan Wesna Astara, I Nyoman Putu Budiarta, I Wayan Rideng, & I Nyoman Gede Sugiarta. (2022). Penglipuran Traditional Village, Kubu Village, Bangli Regency, Bali as a Cultural Tourism Village Based on Local Wisdom and Creative Economy. *Law Doctoral Community Service Journal*, 1(1), 21–27. <https://doi.org/10.55637/ldcsj.1.1.4472.21-27>
- [6] Kasni, N. W., & Budiarta, I. W. (2017). Balinese Women and Men and Their Language. *International Journal of Linguistics*, 9(5), 247. <https://doi.org/10.5296/ijl.v9i5.11961>
- [7] Lakoff, R. (1973). Language and Women's Place. *Language in Society*, 2(1), 45–80.
- [8] Lakoff, R. (2004). Language and Women's Place. *Text and Commentaries*. Oxford University Press.
- [9] Lakoff, Robin. (1975). *Language and Women' Place*. Harper Row.
- [10] Latifa, A. (2020). Language Varieties of Woman's Conversation in Youtube Channel of Emma Watson in HeForShe Program: A Conversation Analysis Study. *International Journal of Linguistics, Literature, and Translation*, 4(1), 221–227. <https://doi.org/10.32996/ijllt>
- [11] Li, J. (2014). A sociolinguistic study of language and gender in Desperate Housewives. *Theory and Practice in Language Studies*, 4(1), 52–57. <https://doi.org/10.4304/tpls.4.1.52-57>
- [12] Muassomah, M., Halimi, H., Yasmadi, Y., & Kamal, H. (2023). Gender Inequality in Arabic Textbook: Misrepresentation of Women in Culture and Society. *International Journal of Society, Culture & Language*, 11(1), 272–288.
- [13] Munjin. (2008). Ekspresi Bahasa dan Gender Sebuah Kajian Sociolinguistik. [Language and Gender Expression: A Sociolinguistics Perspective] *Yin Yang Jurnal Studi Gender & Anak*, 3(262–274).
- [14] Poynton, C. (1989). *Language and gender: making the difference*. Oxford University Press.
- [15] Prayitno, H. (2017). *Studi sosiopragmatik [Sociopragmatic studies]*. Muhammadiyah University Press.
- [16] Qari, I. (2019). The Gender of the Addressee as a Factor in the Selection of Apology Strategies: The Case of Saudi and British. *International Journal of Society, Culture & Language*, 7(1), 83–95.
- [17] Salman, M., & Ahmad, S. (2023). Language, Society and Gender : A Critical Discourse Analysis of the Linguistic Variation in the Language of Men and Women in the Movie North Country. *Journal of Social Sciences Review*, 3, 403–416.
- [18] Sugiyono. (2003). *Pemarah Prosodik Kontras Deklaratif dan Interogatif Bahasa Melayu Kutai*. [Prosodic Markers Contrast Declarative and Interrogative in Malay Language] Universitas Indonesia.
- [19] Wardhaugh, R. (2000). *An introduction to Sociolinguistics (3rd ed.)*. Blackwell Publishers Ltd.
- [20] Zhumasheva, K. B., Sapargaliyeva, M. E., Sarkulova, D. S., Kuzhentayeva, R. M., & Utarova, A. G. (2022). Representation of Gender Metaphor in Lexicography as a Reflection of Culture. *International Journal of Society, Culture and Language*, 10(3), 151–162. <https://doi.org/10.22034/ijscsl.2022.555683.2662>



Ni Wayan Kasni is a lecturer in English Study Program and Linguistics Master Program in Universitas Warmadewa, Indonesia. She specializes in Discourse Analysis and Syntax.

She has published an article entitled 'The Multimodal Form of Tourism Promotional Discourse in the Age of Covid-19' in the International Journal of Linguistics, Literature, and Culture, A Critical Discourse Analysis of the Microstructure of Covid-19 Health Protocol Advertisements in Tourist Facilities in the Journal of Language Teaching and Research (JLTR).

She is also a member of *Masyarakat Linguistik Indonesia* 'Indonesian Linguistics Society' and Asosiasi Peneliti Bahasa Lokal 'Association of Local Language Researcher'.



I Wayan Budiarta is a lecturer in English Literature and Master of Linguistics Study Program at Universitas Warmadewa, He specializes in Morphology, Semantics, Pragmatics, Translation, and Phonology.

He has published an article in the Indonesian Journal of Language Teaching and Linguistics entitled "Deixis Analysis on Zootopia Movie Script: A Pragmatic Study".

He is also a member of *Masyarakat Linguistik Indonesia* and Asosiasi Peneliti Bahasa Lokal "Association of Local language Researcher".



Anak Agung Gede Suarjaya is a lecturer in English Study Program at Universitas Warmadewa Denpasar, Bali, Indonesia. He specializes in Sociolinguistics and Phonology.

He has published articles entitled "Implicature found in Balinese Selebgram contents on Instagram" in The International Journal of Language and Cultural (TIJOLAC), and "Campur Kode pada Konten Selebgram Bali" published in Indonesian Journal "Lingua" Center of Language and Cultural Studies, Surakarta, Indonesia.