CULTURAL DISCOURSE ANALYSIS OF GENDER AND ENVIRONTMENTAL UNDERSTANDING IN BAGIK PAYUNG VILLAGE

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ABSTRACT

Sasak is the name of a tribe that inhabits the island of Lombok and uses the Sasak language as the first language and as an everyday language. This research specifically discusses gender relations in communicating between husband and wife using Sasak language. The method used in this research is a descriptive qualitative approach. The data analyzed are descriptive data in the form of written words that require interpretation because this research is related to language and gender. In taking the sample, the author took several responses from several wives and husbands. From his responses, he identifies and classifies each according to the technique he uses. The results of this study indicate that the form of conversation pattern classification in Sasak clearly shows gender inequality. Gender inequality is shown based on the choice of vocabulary, interactional control, and syntactic structure which indirectly shows the various stigma of thinking that suppresses or is suppressed by dominant forces in society. Completing the study, the writer suggests the next research in order to do similar study but with more completed data by relating to the role of gender in sasak language comunication used dialect.

Key words: *Gender, Culture, Environmental Education, Discourse Analysis*

ABSTRAK

Sasak adalah nama suku yang mendiami pulau Lombok dan menggunakan bahasa Sasak sebagai bahasa pertama dan sebagai bahasa sehari-hari. Penelitian ini secara khusus membahas hubungan gender dalam berkomunikasi antara suami dan istri menggunakan bahasa Sasak. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif deskriptif. Data yang dianalisis adalah data deskriptif dalam bentuk kata-kata tertulis yang membutuhkan interpretasi karena penelitian ini berkaitan dengan bahasa dan gender. Dalam mengambil sampel, penulis mengambil beberapa tanggapan dari beberapa istri dan suami. Dari tanggapan, ia mengidentifikasi dan mengklasifikasikan masing-masing sesuai dengan teknik yang ia gunakan. Hasil penelitian ini menunjukkan bahwa bentuk klasifikasi pola percakapan dalam bahasa Sasak jelas menunjukkan ketidaksetaraan gender. Ketidakadilan gender ditunjukkan berdasarkan pilihan kosa kata, kontrol interaksional, dan struktur sintaksis yang secara tidak langsung menunjukkan berbagai stigma berpikir yang menekan atau ditekan oleh kekuatan dominan di masyarakat. Menyelesaikan penelitian, penulis menyarankan penelitian berikutnya untuk melakukan penelitian serupa tetapi dengan data yang lebih lengkap dengan berkaitan dengan peran gender dalam komunikasi bahasa sasak menggunakan dialek.

Kata kunci: *Gender, Budaya, Pendidikan Lingkungan, Analisis Wacana.*

BACKGROUND OF THE STUDY

Sasak is the name of a tribe that inhabits the island of Lombok and uses Sasak language as their first language and as a daily language. Most of the Sasak tribes are Muslim. Sasak people are known to be good at making cloth by *Menenun*. Each woman will be said to be mature and ready to settle down if she is good at *menenun*. Menenun in the language of the Sasak people is *Sesek*. The word *sesek* comes from the word *Sesak* or *sak-sak*. *Sesek* is done by inserting one thread at a time (*sak-sak*), then the yarn is pressed or tightened until tight and dense to become a form of cloth by hitting the bounce of the loom. Uniquely the sound that was heard when hitting the loom even sounded like the sound of a *sak-sak* and it was done twice only. That is the origin of the word *sasak* which was later taken as a tribal name on the island of Lombok (Suparman, 1995).

Language is one of the most crucial human cultural symbols. Discussing language and culture is often symbolized as two sides of one coin as the two nations cannot be separated (Mahyuni, 2007). This is most basic argument that has to do with nature of language in social partices. Culture consists of the beliefs, behaviors, and other characteristics common to the members of a particular society. Through culture, members of social-society share values which include many societal aspects, such as language, customs, values and norms (Schiffrin, 1994 in Yaqin, 17-06-2019, 10:18).

Sasak speech is very synonymous with the social narration of the speakers in the community. Speakers with low social status use a subtle variety to communicate with speakers of high social status. Replacing, the rough variety of using speakers with a high social status to speakers of low social status. Responding, in the interaction there is an imbalance of speech values. This has an impact on the formation of high and low classes in society, as well as the designation of male social status with the terms *raden [raden], lalu [lalu] and baiq [baiq], Dende [dendǝ]* and *lale [lalǝ]* as a designation of women's social status. In addition, the use of various subtle and crude forms, such as *ida-epe-kamu* "you-you-you" and *tiang-aku* "me-me" develop in the formation of superior and inferior patterns in the Sasak community.

The diverse its of social status in the *Sasak* community also occurs in social interactions between women and men. Both are often found to be communicating with a variety of smooth and rough. Men always dominate the two forms of various languages, while the female as a figure represented weak in conversation only dwells on subtle varieties. Then, this condition reinforces the character of the *Sasak* people who highly uphold patrilineal ideology which positions men as protectors, directors, and in charge of life, while women are obedient and obedient. Of course, life like this is considered to often lead to a lack of access of women in the public sector, which in turn triggers physical and psychological contact, giving rise to the seeds of between gender conflict.

Gender is a concept of separation based on different roles in certain communities. Gender is not gender, but gender as a differentiator of women's role in men. This was confirmed by Nugroho (2008:31) that gender is a differentiator based on social roles in society so that the direction of the concept of gender is more to the function / role and position of women or men in social interaction. In addition, Kadarusman (2005:21) emphasizes gender as a cultural concept that distinguishes between men and women in terms of socio-cultural aspects that can change according to the times. That is, the concept of gender as a cultural representation of a society tends to change according to the times and social contracts in the community itself.

The used of language in each gender has differences both from the form of language, purpose of speech, and way of speaking. Acording to Eckert and Ginet (2003:134) women was more polite in using language than men because they care about others, were easier to work with it but women was perceived to be less effective in language comprehension than men. That was happens in sasak communication in which male language often contains intimidation againts women. That was woman tend to be weak and unable argue to express their opinions and trigger gender inequality in sasak social-society.

The researcher observes that research on language and gender was still categoriz as limited especially those related to the sasak language features of the *Ngeto-Ngete* dialec. This research specifically discusses gender relation in communicating between husband and wife used sasak language. This research was expected to be able to fill the lack of previous studies on language and gender especially the sasak language *Ngeto-Ngete* dialec.

THEORETICAL FONDATION
1. Form of Language

Kridalaksana (2008: 32) states that the form (form) is the appearance or appearance of language units; the appearance or appearance of a grammatical or lexical unit is seen in a phonetic or grammatical manner. Meanwhile, Ngafenan (1985: 11) states that the form is the same as linguistic form is unity that contains meaning, both lexical meaning and grammatical meaning. Grammatical can be in the form of morphemes, words, phrases, clauses, and sentences (Ramlan, 1983: 22). So, the concept of the form referred to in this study is to cover aspects of the theme of masculinity and femininity, linguistic structure, and diction / linguistic characteristics.

a. Language Structure

The language structure in this study is linguistic elements from the lowest level to the broadest level, namely words, phrases, clauses, sentences, and paragraphs. The following are elements of grammar structure according to Verhaar (2010).

1) word

O'Grady et al (1993: 112) says that "A word is a free form", ie the word as a free form or free form. The word is a unit of language that is free and has complete and complete meaning. The word has several classes / classes, including verbs, nouns, adjectives, adverbials, numerals, conjunctions, etc. According to Chaer (2008: 63), words are a form that has a stable phonological arrangement. Words are also the main elements in forming sentences. In addition to its basic form, words can also be formed through morphological processes, namely affixation (affixing), reduplication (repetition), and composition (coupling) to convey the intent contained in the sentence.

2) Phrases

Phrases are grammatical units consisting of two or more words and do not have a predicate element. The phrase forming elements are free morphemes. Miller (2002: 1) says "the phrase is that certain relationship between word where one word, head, controls the other words, the modifiers". Word class phrases include verbal phrases, adjectival phrases, nominal phrases, pronominal phrases, adverbial phrases, numerical phrases, etc.

3) Clause

Clause is a grammatical unit in the form of groups of words which at least consist of S and P, and have the potential to be sentences (Kridalaksana, 1984: 100). However, the subject is also often also poured, for example in broad sentences as a result of the incorporation of clauses, and sentence answers (Ramlan, 1988: 62). The clause is divided into two, namely free clause or parent sentence and bound clause or clause. A free clause can stand alone because it has a complete pattern. The bound clause cannot stand alone because it has an incomplete structure. The bound clause depends on the free clause even though it has its own subject and predicate. Bounded clauses are characterized by the use of subordinates such as though, if, because, and pronominal as to who, what, what is like, what, which, whose, etc.

4) Sentence

The biggest unit in syntactic analysis is sentences formed by combining NP (noun phrase) and VP (verb phrase) that are in accordance with syntactic rules. In line with what

was stated by O 'Grady et al, "Traditionally, the largest unit of syntactic analysis is the sentence. It is a form by combining an NP and a VP in accordance with a rule ". The sentence is the whole use of a language that contains a complete mind, starting with capital letters, grammatical patterns, and ending with the final intonation.

5) Paragraph or discourse

Paragraph is a set of sentences that have good cohesion and coherence. Discourse is a linguistic unit that is in the highest and most complete hierarchy, and has a good coherent and cohesive pattern. Basically discourse is divided into two types, spoken discourse (written discourse) and written discourse. The aspects that are considered the most essential in the construction of discourse include the completeness of the meaning and existence of the context, so the structure of the language can be a discourse or not depending on the provision.

b. Language Dictation / Characteristics

Not everyone can express feelings or ideas with the right language or good. This is greatly influenced by mastery of someone's vocabulary. Keraf (2002) suggested an important point about diction which is the choice of words, including the words used to reach an idea, grouping the right words or using expressions, and the style of language that is well used in certain situations. Words are very influenced by gender differences, so there are also differences in the features or characteristics of male and female language as follows.

1) Male Language Features

Lakoff (2004) states that there are many things that form the basis of the emergence of differences between women and men in language. It is described that male language is more assertive, mature, and men like to speak openly with the right vocabulary. Male language characteristics according to Holmes

(1992) are like ungrammatical forms, multiple negations, pronounced -in forms, delete -ed at the end of form in pronunciation, and impolite forms. Theories about differences in female language and male language linguistically use theories written by Coates (1986). Coates mentions some of these differences such as verbosity, tag questions, questions, command and directives, and swearing and taboo language.

2) Female language features

Robin Tolmach Lakoff is a professor of linguistics at the University of California, Berkeley. He became the first linguist to begin research on female speech features. According to him, the language used by women is not strict, not openly (using figurative words), and be careful when expressing something, and often use more refined and polite words or through gestures.

As for Lakoff (1975) in Eckert and Ginet (2006: 158), identify a set of characteristics that are stated to occur more frequently in women's speech than men, and the speech is referred to as female language. Its features are as follows (in Wahyuni, 2015)

➤ Lexical Hedges
➤ Tag questions
➤ Rising Intonation on Declaratives
➤ Empty Adjectives
➤ Precise Color Terms
➤ Intensifiers
➤ Hypercorrect Grammar
➤ Super polite Forms
➤ Avoidance of Strong Swear Words
➤ Emphatic Stress

3) Functions of Women's Language Features

According to Lakoff in Wahyuni (2015) in his research, the language of women in general has two functions as follows:

a) Weakening function (Hedges Devices)
b) Strengthening Function (Booster Devices)

2. Gender

The term gender was first introduced by Stoller (1968) in Nugroho (2008: 2) to separate human characterization based on the definition of a socio-cultural nature with definitions derived from biological physical characteristics. Gender itself is a concept which, according to Oakley (1972), is a form of behavioral differences that are socially constructed or take place in a long social and cultural process. Gender focuses more on social roles in the community that are formed through social and cultural processes.

a. Language and gender relations

Gender differences are also reflected in the use of language. some researchers such as Trudgill (1972), Smith and Hefner (1988), and Mills (1995) state that there are language differences between men and women. In general, the relationship of language and gender is seen by using the glasses of patriarchal theory, which describes a social system that men have power over women. Since language is one of the elements in a social system, this patriarchal theory states that the language found in patriarchal society is also controlled by men (Simpson, 1993: 161). Another concept that is very close to patriarchy is androsentrism (androcentrism) initiated by Coates (in Simpson, 1993). In the view of androsentrism, men become the center in looking at the world so that what men do is seen as positive, while women's behavior is considered negative. In terms of language, this view assumes that the expression applied to men is worth better than the expression worn by women.

O'Barr and Atkins (1980) in their study concluded that a person's speech behavior is a reflection of their social status. The tendency of women to express words of helplessness compared to men is due to the tendency of women to occupy relatively helpless social positions. Likewise in men, a greater tendency to use stronger variants (strong language) may have a bearing on that men tend to occupy relatively strong positions in society (in Graddol and Swann 2003: 133).

Coates (1986) in Graddol and Swann (1989: 13) views linguistic differences as a reflection of social differences. As long as people perceive men and women to be different and unequal, the differences in male and female languages will continue to exist. Whereas Tannen (1990) briefly revealed the differences between women and men "women speak a language of connection and intimacy. Men speak a language of status and independence ". While in detail it appears in the article "language and gender" as follows:

1. Men interrupt women more than vice versa.
2. Women are more communicative than men.
3. Men don't give verbal recognition of the contributions in the conversation made by women.
4. curse more than women.
5. Women gossip more than men.
6. Women talk with one more than men do.
7. Speak more comfortably in public than women.

b. Masculinity

Masculinity is a recognition that is based on social constructs formed by the culture of society in social life. Robin Lakoff (1975) made several differences in language characteristics used by men and women. The use of language cannot be separated from the stereotype of a person, so that in many contexts the world is divided into two ideas that are sexuality in nature. A woman will position the use of language more feminine while men use language more masculine. If biologically reviewed, men and women are obviously different and the socialization they experience is different. The differences between men and women according to Shaevitz (1989: 37) are as follows: a. Men are more aggressive than women, tend to prefer compete, be more easily angry and dominate.

1. Men lack the desire to care.
2. A man's self-esteem is more related to work.
3. While women experience life satisfaction when they succeed in relationship with others.
4. Verbally, men are less expressive than women, they are more difficult to express feelings.
5. Men have a greater need for power. Man grow with games that play power, so there is the habit of admiring figures in positions leader or ruler.
6. For the marriage, men are more dependent and more sensitive, he likes emotional support from a partner.
7. Most men are often macro-oriented rather than micro, he will complete responsibility in his own way.

From some of the concepts above, it can be concluded that in the general public's understanding the term masculinity is closely related to the aspects of power, masculinity, courage, authority, and character as a male identity.

➢ Masculinity themes

Men in Chicago and New York according to Tuncay (2006: 323) in his journal entitled Conceptualizations of Masculinity among a "New" Breed of Male Consumers are described as having a typology of the idea of masculinity formed by a segment called "new man". This segment is found in a group of modern societies called metrosexuals.

The theme of masculinity is divided by Tuncay (2006) in Edriastuti (2014) in eleven elements identified into two groups, namely the theme of core theme of masculinity and the theme of additional masculinity (additional theme of masculinity).

c. Femininity

Culture has instilled a strong mindset that women are inferior to men, women are considered as weak and marginalized so that most of their existence is not considered important.

The use of language has also been affected by the existence of gender. Women according to Elgin (1993: 63-64) tend to use high notes when speaking, especially speaking to children and they tend to imitate the voices of children in communication, they are more emotional than men in communication.

Downs (1981) states that male and female behavior as the main character is common. Men are faster at solving problems than women. In fact, women usually need help from others to solve their problems. Men are stronger, not much emotional, and rarely cry / complain. Whereas women are easier to express their emotions and most than men, women prefer to use sex and its charming appeal to get what they want. The habits and psychology of women according to Renzetti and Curran (2012) compared to men are as follows:

1. Girls are more dependent on their mother than boys are.
2. Girls are naturally more talkative than boys are.
3. Babies are more aggressive than girls babies are.
4. The differential of female causes and female causes them to behave in gender specific ways.
5. The work performance is negatively affected by them menstrual cycles.

The culturally formed role of masculine and feminine gender is debated, mapped in the biological differences between men and women that make this difference in gender roles appear as part of the "natural" biological characteristics of men and women, not as cultural constructs, such as women destined to have children so that they have maternal instincts and love (Hollows, 2001: 14)

➢ Femininity Theme

According to Cholik (2016) in the article on his website abdulcholik.com, there are several topics or themes often written by women in online media, namely:

1) Culinary, because according to its nature women generally like

cooking or showing off the food.
2) Beauty, beautiful physical appearance is an important part in shows its femininity to attract the attention of the opposite sex.
3) Fashion, the development of women's clothing and accessories become interesting topics to discuss, even many statuses appear about fashion at online shopping.
4) Parenting, the scope of this theme is very broad because it involves activities from pregnant women to adult children, and their relationships with family and parents.
5) Traveling, single women and families generally like traveling, picnics, or recreation. This activity indeed important after they are busy or bored with their work.
6) Hobbies, women usually upload things related to his hobbies, such as handicraft, photography, sewing, reading, writing, etc.

3. Culture Theory

Koentjaraningrat explained that basically many distinguish between culture and culture, where culture is a pluralistic development of cultivation, which means the power of mind. In Anthropology studies, culture is considered to be an abbreviation of culture that has no difference from the definitions. So culture or abbreviated culture, according to Koentjaraningrat, is a whole system of ideas, actions and human works in the framework of people's lives that are used as human property by learning.

a. Elements of Culture

While cultural experts view culture as a strategy (van Peursen, 1976: 10). One strategy is to treat (words / terms) culture not as "nouns" but as "verbs." Culture is no longer merely a collection of works of art, books, tools, or museums, buildings, spaces, offices, and other objects. Culture is mainly associated with human activities (van Peursen, 1976: 11) who work, who feel, think about, initiate and create. In this sense, culture can be understood as "the result of processes of human feeling, intention and creativity." That way, "(human) is cultured (the human being) works for increasing human dignity. Cultural strategies that simplify the operational practices of culture in everyday life and social policy are carried out by conceptually compiling elements which are at the same time the contents of culture.

b. Indonesian Social-Culture System

Cultural experts see it is not easy to determine what is called Indonesian culture, among others by looking at the conditions of a pluralistic society. But broadly speaking, there are at least 3 (three) types of culture, or sub-culture, in Indonesian society, namely:
1. Indonesian National Culture based on Pancasila and the 1945 Constitution;
2. Ethnic culture;
3. Local general culture as a container that accommodates its sustainability differences in ethnic identity and different societies of cultures that live in one region, for example markets or cities (Melalatoa, 1997: 6)

Meanwhile, Harsya W. Bachtiar (1985: 1-17) mentions the development of 4 (four) cultural systems in Indonesia, namely:
1. Ethnic Culture System: various ethnicities that each has cultural area (18 ethnic communities, or more);
2. Cultural Systems of the Great Religions, which originate from the practices of Hinduism, Buddhism, Islam, Christianity, and Catholicism;
3. Indonesian Culture System: Indonesian (from Malay), Indonesian name, Pancasila and the Indonesian Constitution.
4. Foreign Culture Systems: Indian, Dutch, Arabic / Middle Eastern cultures, China, America, Japan, etc. In addition, a "Mixed Culture System can be added."

4. The Theory of Discourse Analysis

Since the discourse analysis employed from different angles of perspective, it has several methods, which

can be applied. This fact could be seen as an advantage since it leaves broader possibilities to analysis, which could duggest that discourse analysis as a discipline will develop more rapidly than disciplines with fixed methods, however, Woods and Kroger claim that several rules are always shared within a different analysis approach.

For example, "the collection of discourse data assumes that if we wish to understand social events, we need to look directly at those events as they unfold, not at retrospective reports or second-hand data or other forms of self-report." Woods and Kroger (2000:26).

Besides, discourse analysis was developed since its origin in 1960s Celce-Murcia (2000:4) and it will probably never stop due to the continuous progression of the language itself.

Discourse analysis examines language in use. In order to create a well arranged system, language is divided into two basic branches according to its functions. These functions are transactional, which language serves in expression of content and interactional function, which is involved in expressing social relations and personal attitudes (Brown and Yule 1983) in (Yakin, 18,05,2019)

The transactional function suggests that an addresser's intention is to provide addresses with information, or to induce a reaction of the hearer. Brown and Yule (1983:2). Named this particular language as "primarily transactional language" It is widely recognized, that the information, which addressers want to give, should have a clear from in order to be understood without any confusions.

RESEARCH METHOD
1. Approach And Design

This study uses a type of qualitative descriptive research. This type of descriptive research aims to provide an overview of a phenomenon or a particular society. In descriptive research bias must be minimized and the level of confidence must be maximized (Sukandarrumidi, 2006: 104).

In this study researcher analyzed women's discourse in the public sector is in the fields of culture and social education. Therefore the data in this study are in the form of qualitative data. Riduwan, in Kriyantono (2010: 37) states, qualitative data is data in the form of words, sentences, narratives. This data is related to categorization, characteristics in the form of questions or in the form of words. Then the data is interpreted based on existing reference materials such as reference books, journals, cases, and other scientific materials.

FINDINGS AND DISCUSSION
1. FINDINGS

Respondents of research study were husband and wife who lived in the Hamlet and were fluent in Sasak (Ngeto-ngete dialect). The researcher conducted interviews and recording the original conversation of the husband-wife partner's daily conversation.

The Effect of Gender in the Selection of Words for Communication Between Husband and Wife in Belet Hamlet, Bagik Payung Village

a. Gender Representation Based on Vocabulary Options

Data from husband and wife conversations using the Sasak language with the Ngeto-ngete dialect in the belet hamlet.

Wife : *dowwah pe Milda nene eh*
　　　Auch possessive pronoun (2.Ps) name this is (she was complaining about what mr. Milda had done)
Lapuanna *pe Mildot?*
　　　All 2.Ps name (do you mean all, Mildot?)
Husband : *haparo*
　　　Part (yes, in part)
Beneng *da ke malik Dot no!*
　　　Warm her to again name this
　　　(why is her fever again Dot!)
Wife : *ta laloka kan loh puk YOK hamendak?*
　　　we go just to grandma name for a moment?
　　　(do we go to grandma Yok for a while?)
Husband : *a kumbeke kan ni, ta lalo?*

Hm how this, we going?
(i wonder how, is it better that we go there?)

Wife : *ta* laloka *kan mendak, a rasipo idano.*
We go just for a moment, it's can her
(let's go for a while, it once healed the pain)

Husband : *aok, teka-eka*
yes, come on, come on
(okay, lets go)

Teka *talalokah ha mendak ka*
Come on we going for a moment

(let's go for a while)

Mara *ngantik jeluang bareh molahke ita buatna buango*
Don't forget bring crackle bag later no hassles we if fell down
(Don't forget to bring drowsiness so that later we don't have the hassle if we spill it out later)

Wife : *ba nene jeluang*
It is crackel bag
(this is the crackel bag)

Husband: *aok*
yes
(yes)

b. Gender Representation Based on Interactional Control

Table 1. Form Of Interactional Control

No	Interactional Control	Gender Representation	
		Husband	**Wife**
1.	Request Help	Nok, petang (name, swatch)	Pe tulung (can you help)
2.	Give Help	Neka (leter)	Ku tulung (i help you)
3.	Imperative Sentence	Jungang ita (take for me)	Pe tulung (can you help)
4.	Rebuttal Sentence	Sagak (i am lazy)	Neka (leter)

Source : Primary Data Processed, 2019

c. Gender Representation Based on Syntax Structure

Table 2. Speech Angry Context in Interaction

Speakers	Pronouns
Wife	*Ida, Epe, Meq* (Anda, Anda, Kamu) (You, you, you)
Husband	*Bi, Iti, Iya, Kamu* (Kamu, Kamu, Kamu, Kamu) (You, you, you, you)

Source : Primary Data Processed, 2019

2. DISCUSSION

The Effect of Gender in the Selection of Words for Communication Between Husband and Wife in Belet Hamlet, Bagik Payung Village.

Women and men have their own conversational identities, women are more often and tend to use cooperative speech styles, whereas men are more likely to use competitive speech styles (Shaevitz 1989: 37). Therefore, this phenomenon can be observed based on a variety of speech acts that are reconstructed based on vocabulary choices, interactional controls, and syntactic structures.

a. Gender Representation Based on Vocabulary Options

The use of certain vocabulary in conversations can actually reinforce one's social status in speech. The party who is more dominant feels himself as a role model in the conversation, while for the inferior party he feels weak and depends on the attitude of the

dominant party's speech. This situation is often found in conversation vocabulary choices involving women and men.

Trudgill (1972), Smith and Hefner (1988), and Mills (1995) state that there are language differences between men and women. In general, the relationship of language and gender is seen by using the glasses of patriarchal theory, which describes a social system that men have power over women. Since language is one of the elements in a social system, this patriarchal theory states that the language found in patriarchal society is also controlled by men (Simpson, 1993: 161).

Data (1):

Wife: *Lapuanna pe Mildot?*
    All 2.Ps name
    (do you mean all, Mildot?)
Husband : *haparo*
    part
    (yes, in part)
Husband *: Beneng da ke malik Dot no!*
    Warm her to again name this
    (why is her fever again Dot!)

The used of word *"Pe"* by female speakers to male speakers has shown a very strong and dominant Sasak male social status order. This situation applies entirely due to the system of trust the local community which does not allow women to regulate various things in life and name the men directly without any additions *"Pe"* was show that the woman is insolent to her husband. However, for men it was very legal to regulate women could even call their wives by name directly without any additions to *"Pe".*

Data (2):

Wife : *ta laloka kan loh puk YOK hamendak?*
    we go just to grandma name for a moment?
    (do we go to grandma Yok for a while?)
Husband : *a kumbeke kan ni, ta lalo?*
    Hm how this, we going?
    (i wonder how, is it better that we go there?)
Wife : *ta laloka kan mendak, a rasipo idano.*

We go just for a moment, it's can her
    (let's go for a while, it once healed the pain)
Husband : *aok, teka-eka*
    yes, come on, come on
    (okay, lets go)
Teka talalokah ha mendak ka
    Come on we going for a moment
    (let's go for a while)

Data (3):

Husband :*Mara ngantik jeluang bareh molahke ita buatna buango*
    Don't forget bring crackle bag later no hassles we if fell down
    (Don't forget to bring drowsiness so that later we don't have the hassle if we spill it out later)
Wife : *ba nene jeluang*
    It is crackel bag
    (this is the crackle bag)
Husband: *aok*
    yes
    (yes)

Tannen (1990) "women speak a language of connection and intimacy. Men speak a language of status and independence".

The sentence is ta laloka kan loh puk YOK hamendak? What is used by the woman means asking her husband to do something and asking her husband for approval. The community believes in the obedience shown by women as a form of practicing the teachings of their beliefs. The conversations on Data (2) and (3) show the situation of men positioned as people who have the right to determine and direct the behavior and actions of women.

b. **Gender Representation Based on Interactional Control**

O'Barr and Atkins (1980) in their study concluded that a person's speech behavior is a reflection of their social status. The tendency of women to express words of helplessness compared to men is due to the tendency of women to occupy relatively helpless social positions. Likewise in men, a greater tendency to use stronger variants (strong language) may have a bearing on that men tend

to occupy relatively strong positions in society (in Graddol and Swann 2003: 133).

The term interaction control is a form of manifestation of the superiority of speech of an individual or group in his community. Interactional controls in Sasak speech are detailed in the following range of conversations. The forms of this action can be observed in the following data.

1. Request Help
   Data (4) : wife : *Pe tulung ita jeluk*
   Ps help us first
   (please help me first)
   Data (5) : husand : *Nok, petang ita hamendak KTP no*
   Name swatch us for a moment KTP that
   (Nok, find me for while the KTP)

   The used of word *"pe"* in the wife's speech means respect for her husband, and the word "*juluk*" means asking for approval from her husband. While the sentence used by the husband with the same situation, namely "*Nok*" is the name of the wife of the word "*hamendak*" meaning must agree to help the husband/must spend time to help the husband.

2. Give help
   Data (6) : wife : *na keteka ku tulung epe*
   P.adj come me help you
   (i will help you)
   Data (7) : husband : *Neka juluk*
   Leter past
   (Wait a minute)

   In the sentence the wife above has the meaning of obedience to the husband, so when the husband asks for help the wife immediately said or grants the husband's request. Unlike the case with the husband's sentence there was a dominant/domineering meaning for the wife. The sentence states for the husband to help when he wants.

3. Imperative sentence
   Data (8) : wife : *pe tulung ita mendak pe Uci*
   2.Ps help us while 2.Ps

name
(please help me for a moment Mr. Uci)
   Data (9) : husband : *kaka Nok, kaka jungang ita geto nonoka*
   come on name, come on take it us that one
   (Come on Nok, get me that one)

   In the sentence of the wife above, the word "*tulung*" means help. And it shows respect for the husband because in the situation they have to tell, the wife still used respectful/polite sentences in the form of help (*tulung*) and when naming the husband used the prefix "*pe*" which means politeness. Whereas in the husband's sentence the word "*kaka*" means must and was fast, and it mentioned twice which shows the husband's dominance.

4. Rebuttal Sentence
   Data (10) : wife : *e neka juluk*
   Hm later past
   (yes later)
   Data (11) : husband : *sagak aku juluk*
   Lazy me past
   (I'm lazy)

   The sentence of the wife above shows the existence of fear and relent seen from the word "*e*" which is meaningful to convince the husband and "*neka*" (later) to ask for a helping time. The husband's sentence contains an affirmation of the word "*sagak*" (lazy) and the meaningful sentence dominates the wife.

c. **Gender Representation Based on Syntax Structure**

   Syntactic structure is a construction of clauses or sentences in speech that are used to reconstruct gender stereotypes in each Sasak speech. The choice of syntactic structure as a revealer of social reality in Sasak speech is a form of critical disclosure on each conversation data. Syntactic aspects in speech can be observed based on several things. Van Dijk (2004) offers several aspects of

the study of the construct of speech syntax, namely the use of vocabulary or pronouns and the form of speech sentences. However, based on the data that has been analyzed, most are shown in the use of personal pronouns or person pronouns. The choice of pronouns for Van Dijk (2004) is to observe how a sentence, clause, or word (in the form and form) chosen carries a certain meaning. The form of use of pronouns (personal pronouns) by female and male speakers can be observed in the following data.

Table 1. Speech Angry Context in Interaction

Speakers	Pronouns
Wife	*Ida, Epe, Meq* (Anda, Anda, Kamu) (You, you, you)
Husband	*Bi, Iti, Iya, Kamu* (Kamu, Kamu, Kamu, Kamu) (You, you, you, you)

Source : Primary Data Processed, 2019

The used of pronouns *Ida* and *Epe* connotes subtly, while pronouns *Meq* in conflict situations (quarrels) have very rough connotations. The use of pronouns, *bi, iti, iya* and *kamu* have a rough and very rude connotation. This pronoun is often used by men as a form of the dominance to women.

The selection of pronouns in Sasak speech is mostly reconstructed in the context of men whose social hierarchy is higher than that of women and low status women in the Sasak community. The pronouns used by speakers show gender inequality between the two parties. Men very rarely use subtle varieties in utterances to women, on the contrary women who position themselves as obedient, obedient, and respectful attitudes towards men. This can be seen in the use of subtle varieties by women in each of their speeches with men.

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