

# Sociolinguistics Measure for Paternal Gender Dominance over Maternal One among Javanese Muslim

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**Abstract:** *This study engages with sociolinguistic measure from the perspective of gender dominance. It begins by finding specific conversational strategy of State Islamic Institute students of Surakarta, Central Java, Indonesia based on gender, situation of conversation and participant status. The study is then framed around a kind of social background of different specific strategy. Taking the Birmingham Discourse Analysis Model, it explores the ways in which a sub-culture gender approach contributes to the process of classifying speakers as members of various kinds of social groups including the gender-based-group; identifying language varieties; accounting for the influence of context; and identifying outcomes. It is suggested that each of these aspects of social linguistic research stands to benefit from the methods developed in sociolinguistics, and from the theories and principles underlying the approaches it uses. However, drawing on the work of Birmingham Discourse Analysis Model and gender-based analysis, this study concludes that this sociolinguistics measure is fit to test the gender dominance at Javanese Muslim paternal society or family. In general, the analysis shows how Javanese Muslim community, especially the students' speech community of State Islamic Institute of Surakarta, patterns the men to be dominant, that is to be brave, hard, smart to speak, not-easy-of-giving up, leading, aggressive and competitive. On the other hand, the women are shaped, socially and culturally, to have the conversational strategy implying their soft heart, easy going, togetherness, similarity and accommodativeness. The man dominance is characterized by making more directive acts, initiating moves, and imperative sentences while the woman sub dominance is by having more assertive acts, responding moves, and declarative sentences.*

**Keywords:** Sociolinguistic measure, gender dominance, Birmingham Discourse Analysis Model, Javanese Muslim

## 1. Introduction

The real use of language in conversation has relatively different strategy and variation compared with formal language in linguistic formal abstraction which refers more to written language. The linguistic formal abstraction has not discussed the variation of language use related to elements beyond the language, such as who speaks to whom, when, and what topic. The three elements affect to strategy and expression form produced.

Some scientific studies like sociolinguistics, pragmatics, psycholinguistics, discourse analysis, ethno-linguistics refuses the patterns of abstraction above. Related to the variations caused by the intervention of social and cultural meaning, it needs a study of sociolinguistic aspect from gender background point of view. It emerges utterance strategy and organization based on social and cultural role belongs to male and female genders.

Some conflicts appear in language use which is caused by the lost of understanding to background of speaker and utterance situation or often called "misunderstanding". The misunderstanding could happen when there is different understanding towards social values on someone's social role. Moreover, context of culture and utterance situation also determines choice of strategy and form of utterance in sending meaning of social role and certain culture.

The lost of certain meanings such as closeness and honorific causes some results of norm abstraction at some linguistic studies is not acceptable or strange for native

speakers in certain context and situation. Speaker has to find and use strategy and certain form of grammar instantly due to the meanings. Social and cultural norms are usually expressed by the speakers automatically which means they really use the language by the strategy. Speaker uses and organizes utterance instantly; automatically and sometimes out of awareness on what should be expressed and how its idea should be arranged formally. The use and automaticity of choosing conversational strategy or interaction is a real language data because it is produced without deep awareness and long thinking.

Background of speaker and hearer's knowledge also determines kind of strategy and choice of utterance form because it is bound to meaning that would be reached by the speaker and hearer based on certain situation variables. This knowledge also affects level of tolerance and familiarity on mutual participant relation between speaker and hearer, and finally affects accuracy and depth of utterance meaning they produce. Language could not be separated from aspects of individual interaction socially because it is a social instrument and content of social meaning itself, not only literal utterance and exchange idea. Meaning of an interaction is determined by some variables adhered to its utterance, either from the aspect of speaker, hearer, utterance, aim or situational context of the place where an interaction happens.

## 2. Gender and Conversational Strategy

There are various conversational strategies which depend on formality and informality of situation, aim and

utterance norms of interaction. Conversational strategy in formal and informal situation needs form of utterance which is different from certain structure, either semantically, phonologically, syntactically or morphologically and fulfils social and cultural needs of a speaker along with the situation of the speaker. It is possible that the form of utterance and the meaning of social background has different meaning viewed by who speaks to whom and about what or, in other words, it is based on demographic status of participants involved. According to some researches, for instance, form of utterance, politeness, honorific and seriousness could appear differently depending on the gender of participants (Lakoff, 1973; Wardhaugh, 1993:313; Fasold, 1990:114). Conversational strategy in some forms of utterance to interact can be classified into various needs: (1) cognitive or intellectual needs as done in court institution, (2) affective (social/ethic) needs as in greeting and (3) psychological needs (mental satisfaction) as in acknowledgement forum or by another person. A certain utterance could have one, two or three need elements above.

In cross-gender conversation, it is found the fact that women ask more than men do, support others to speak by using a marker like mhmmm. On the other hand, men interrupt more in conversation, argue, avoid, deceive and try more to control conversational topics. The utterance mhmm expressed by a man has some different meanings, from 'I am listening' as in the woman's expression, but could mean 'I agree' (Maltz and Borker in Wardhaugh 1993:320). Hence, it is possible to happen a conflict when man and woman is involved in conversation, particularly at the difference of perception, expectation, response and others which is created differently in each utterance group. A woman, for instance, feels upset to a man who never wants to listen to her and the man feels that she always agrees with him and then concludes that it is impossible to say what is really thought by the woman to agree or disagree because he thought that the utterance mhmm also means agree although it only means listening to for the woman. This is one of the reasons to the needs of sociolinguistic study which focuses on difference of strategy and form of utterance based on gender identity role. Usually the difference of participant's role and obligation could be seen obviously by seeing elements of conversational strategy, utterance aim, utterance function in conversation and its utterance form.

As explained before, the difference of social role based on gender could cause different conversational strategy in the use of utterance and attitude to receive the strategy. This difference would probably bring about conflicts of attitude and meaning caused by different social perception and cultural role, especially based on gender as mentioned by Maltz and Borker (1982).

The difference of interpretation and expectation above could become a potential point which creates an unexpected response due to interactional conflict of cross gender or inter-sub culture gender. Each participant of certain sub culture would make utterances and interpret them to match with patterns they have internally as stated by Gumperz (1982a:201). He said that inter-gender conflict is caused by a failure of one's interpretation

which is based on his own interactional patterns. Tannen (1987:125) stated that male and female have different experience and life, and live differently which have been patterned during their childhood. The difference of both cultures includes the difference in expectation of role relation in conversation and how they can fulfill the role expectation. Furthermore, Henly and Kramarae (1994:389) were of the opinion that male and female have different cultures, needs, and experience, which lead to different ways of understanding and relating to one another.

Conflicts of cross gender interaction or different treatments caused by different perception and gender expectation could resist and bring to the lost of communication, sexual violence matter, job discrimination, divorce or other forms of oppression (Henly and Kramarae in Roman, Juhazs, and Miller, 1994:389). To avoid conflicts and misunderstanding, it is advised to have equality, understanding or tolerance to different points of view and utterance perception (Mills, 2004:171).

From the above different facts, it can be inferred that experience, context of situation, and socio-cultural affects pattern on how male and female have to interact and behave in a conversation. Strategies of male and female in interacting and interpreting are patterned culturally and created in the form of certain distinguished linguistic markers (Fasold, 1990:114). The difference of strategy and point of view between the two genders in each group is a reciprocal relation (interplay). The role of female group is created by role and response of male group. On the other hand, the role of male group is created and responded by female group. The difference of group role is a strategy to keep and preserve identity of each group. Male treatment affects or supports forming patterns and existence of female role in creating utterances or vice versa.

There are some conflicts of attitude caused by different perception of role and way of view towards gender in Surakarta which has solid culture of politeness historically in Java. That is why this study is important to see and understand difference of role patterns and meanings from both gender groups so that it would avoid conflicts caused by difference of social role and perception on how conversation strategy is socially acceptable. Based on the above background, this research would like to describe whether role of gender identity affects conversation strategy when the role comes into context of conversation. The practical questions this research addresses are: how is the conversational strategy of students at State Islamic Institute of Surakarta based on gender? Secondly, why female students of State Islamic Institute of Surakarta have different conversational strategies to male students?

This research focuses on strategies used in conversation because language has fundamental function to share ideas, norms and egos in form and ways to behave in conversation. Human thinking develops with interaction to share ideas about many things bothering their daily life comfort either in campus or out of campus by asking, giving opinion, requesting or responding activities.

Question, statement, request and response appear in various forms and different grammatical structure which is affected by social function background of the speaker.

Status of student is an ideal figure in society and as a proud social status for almost all adolescent in Surakarta. Because of that, student behavior, including language use behavior affects more repertoire of society language. Many strategies of language use are created by students and sometimes followed by junior adolescent, including teenage.

Cognitively students have begun to think critically because they are much curious either related to academic issues or others. In logical development they apply more in certain conversational strategy with their colleague through internal thinking process. Students have high creativity in language use either in the form of borrowing other language elements, modifying existed language or creating new elements of language.

Viewed from affective aspect, age of students is a self and character forming age. They have been able to choose something good or bad. In this age they begin to form self maturity and appear their social characteristic figure distinguished from others. In other words, they have reached emotional and social stability and consistency. Moreover, they have relatively aggressive response in emotion and logical thinking so that they have many activities of demonstration as a reflection of relatively aggressive emotional and logical power.

Linguistically the utterance variation of adolescent is a variation which has characteristics 'impolite/opposite' or 'vulgar' to distinguish themselves from adult language called "old fashion" as a representative of establishment. Adolescent tries to use fresh popular expressions. Some innovation and creativity, or as an opposite, violation appears in adolescent language are in the form of hybrid, voice mixture and its strategy.

Students have different norms in campus related to academic rules for studying and behaving in campus as a reflection of experience, knowledge and religious faith. Social status norms charged to student roles is very high so that there are some ironic labels to students who act bad things by expressions refer to student status and identity. Student behavior, including their language behavior, in campus is also affected more by their social background.

State Islamic Institute of Surakarta is an Islamic college which has students with faith and behavior background based on Islamic values as a basic reference. Student values of the institute are created more by faith and Islamic values as stated in vision and mission of the institute contains subjects of Islamic doctrines. One of their reasons to study at the institute is the consideration of Islamic values and atmosphere at campus. The Islamic values are expected to affect students' behavior in having faith, behaving and using language. These values are continuation of what they have obtained in society, Islamic boarding school, Islamic school or other senior high schools. Islamic boarding school and Islamic school have Islamic background with behavior values higher than

ones in other senior high schools. The alumnus of Islamic boarding school and Islamic school places the first rank averagely comparing with the alumnus of other senior high schools.

Based on the syllabus of its curriculum, students get subjects with high Islamic science and behavior as minimal standard of outputs of the institute. The subjects are Hadits, History of Islamic Civilization, Methodology of Islamic Studies, Arabic Language, Qur'an, Fiqih and other subjects refer to basic character building for religion scholar or Moslem scholar. Students are supposed to have higher awareness in faith, behavior and language use. The awareness can be obtained through learning-teaching process, extracurricular activity and other activity. The activities can be done through interaction in the form of conversation with their friends at campus.

Students of State Islamic Institute of Surakarta have their own community, means that they have faith, norm of language use, and behavior with different interactional behavior patterns comparing with other communities. They come from various communities and have different roles in their groups, but when they come into the campus community they have interactional behavior patterns matched with the hope of the group as an interactional convention. They would change their behavior patterns depending on the community attribute and group identity.

Surakarta people are people who inherit norms of kingdoms which still exist culturally in Surakarta as reference of tradition with interactional behavior patterns giving priority to ethic politeness. This politeness could be applied in the Javanese language use called unggah-ungguh 'politeness norms'. Unggah-ungguh is a form of manifestation and expression of people's politeness norms. In interaction, people would like to give priority to primordial aspect than its instrumentality. The aspect of primordial ethic is closely related to religious behavior which unifies integrally forming individual figure in society as existed in Islamic kingdoms in Central Java. Religion plays a role significantly in social and cultural interaction beside the cultural norms of the kingdoms.

From the perspective of ideology dynamic, Surakarta has people who are developing rapidly in understanding faith and spirituality. The rapid of spiritual thinking supports the dynamic of faith and way of understanding, faith movement, and different experience, even though it is of the same religion. Central Java has thirty five cities and regions spread in Central Java Province, including Surakarta City where State Islamic Institute of Surakarta is located.

Surakarta has interesting slogan "The Spirit of Java" which covers the ideology dynamic and affects other regions in Java. The dynamic of ideology development in Surakarta appears in the form of organization and people movement in faith. The different way of understanding towards the above condition could bring conflicts to inter-group of religion and faith. The conflicts could be caused by different perception towards language use and on the contrary it could be calmed down by the language use or language policy. State Islamic Institute of Surakarta is the

biggest organization to educate Islamic people who are possible as members of some faith group. Some people also trust the institute by sending their children to study in it.

Community of Surakarta is closely related to stratification of social role based on gender which appears in conventions on ideal social role and social behavior referred in interaction. Surakarta people differentiate male and female in social role where male has more power and domination to public matters because generally the people follow paternal gender pattern. The difference of gender role is reflected in language norms and has become a research trend in sociolinguistic area (Henly and Thorn, 1975). This position and domination is applied in the form of language use, especially in conversation as in this research. When the pattern of forming utterance can be formulated, at least the direction of language change can be predicted because the language change refers more to 'who speaks', not 'how many people speak', i.e. people who have certain prestige and power as an idol of model, including language use model (Fishman, 1972).

### 3. Model of Birmingham Discourse Analysis in Sociolinguistic Study

Discourse analysis in sociolinguistic study can be classified based on the object and its method to analyze into (1) interaction sociolinguistics and (2) conversational sociolinguistics. Interaction sociolinguistic study focuses more on the study of utterance form either for choosing its phrase, word or sentence. On the other hand, conversational sociolinguistic study focuses more on its conversational structure as seen at duties of conversational analysis or conversation stated by Drew and Curl (2008:25):

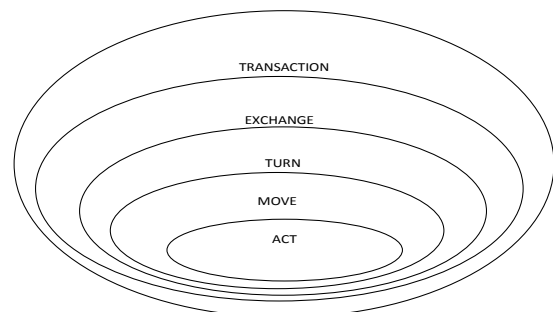
Conversational analysis investigates the organizations of and interconnections between four underlying characteristics of talk-in-interaction: turn taking, turn design or construction, sequence or sequence organization (response), and action.

Sinclair and Coulthard (1975) displayed sociolinguistic approach to discourse study between teacher and students in classroom interaction by discourse analysis model made in Birmingham (Herrera, 2009; Willis, 1981). Willis (1981:16) stated that "Sinclair and Coulthard saw their study as being primarily sociolinguistic; as we saw earlier, the sociological setting has a great influence on the language use; the two cannot possibly be divorced". Herrera (2009:1) said that Sinclair and Coulthard displayed the proposal of classroom discourse analysis by sociolinguistic study, as stated in his statement "Sinclair and Coulthard's chapter presents a sociolinguistic proposal to the study classroom discourse..." Willis (1981:i) used Birmingham discourse analysis model in sociolinguistic study to informal conversation between teacher and students as stated in his synopsis "Chapter one gives a general sociolinguistic survey of the English Language Teaching classroom and shows how the norms of the classroom can affect the structure of discourse".

This research uses discourse analysis model made by Sinclair and Coulthard (1975) which is called Birmingham

Discourse Analysis Model (Stenstrom, 1994; Sinclair and Coulthard, 1975). This analysis model gives priority to spoken interaction which contains discourse hierarchies in five levels, from wider/more complex level to simpler level: (1) transaction, (2) turn/design), (3) exchange, (4) move and (5) act.

Transaction is an interaction event of inter-speakers which contains one or more exchange. Exchange is the interaction element which is formed by at least two turns by two different speakers, which is a pair of initiation, response, and follows up. Turn is whatever done or expressed by a speaker before another speaker and formed by one or more move. Move is whatever done by a speaker for initiating, responding, and following up formed by one or more act. Act is what the speaker wants or expresses as the smallest interaction element which could be used as basic instrument for its analysis because act is a smallest one which formulates the above hierarchy. To show hierarchical relation of inter-discourse elements, it can be described into the following diagram.



**Figure 1:** Hierarchical relation of inter discourse elements

Sinclair and Coulthard formulates speech act in language teaching discourse between teacher and students in formal situation into twenty types: marker, starter, elicitation, check, directive, informative, prompt, clue, cue, bid, nomination, acknowledge, reply, react, comment, accept, evaluate, silent stress, meta-statement, conclusion, loop and aside (Sinclair and Coulthard in Dailey, 2010:20). The speech act is matched with demand of situation and condition in formal language teaching process in classroom so that it is not used anymore in this research. This research uses speech act which is formulated completely by Leech (1983:346-347). It is the newest study result and completeness of speech act formulated by Austin (1962) and Searl (1976). This speech act is not limited by discourse in formal classroom involving teacher and students but is wider in general discourse either formal or informal in various types of speaker status. The speech acts used in this research are as follow:



**Table 1: Speech Acts**

<i>Assertive</i>		<i>Directive</i>		<i>Commissive</i>	
<i>Type</i>	<i>Act</i>	<i>Type</i>	<i>Act</i>	<i>Type</i>	<i>Act</i>
I	Allege	I	Command Demand Forbid Ask Ask For	I	Offer Promise Swear
II	Assert				
III	Forecast				
IV	Predict	II	Beg Request Advise	II	Volunteer Vow
V	Announce				
VI	Insist	III	Recommend Suggest	III	Threat
VII		IV	Invite		

<i>Expressive</i>		<i>Rogative</i>	
<i>Type</i>	<i>Act</i>	<i>Type</i>	<i>Act</i>
I.	Apologize	I	Ask
II.	Commiserate	II	Enquiry
III.	Congratulate	III	Question
IV.	Pardon Condole		
V.	Thank		
VI.	Apologize		
VII.	Lament		
VIII.	Boast		

**4. Research Method**

This study is a basic research which tries to develop macro sociolinguistics. It is a qualitative and descriptive nature which tries to describe meaning and process (Sutopo, 2006:227). The meaning and process of utterance here is meaning of utterance form and its strategy along with its social value background. Specifically, this research aims at finding background of social role meaning in conversational strategy and its utterance forms made by students of State Islamic Institute of Surakarta. The focus of research tries to find how and why conversational strategy appears specially and interestingly viewed by gender, situation and status of the speakers.

This research is a case study conducted descriptively and has characteristics of high scientific level, holistic, cultural and logical phenomenon (see Stake in Denzim and Lincoln, 1994: 236). The case study focuses more on specialty and typicality of conversational behavior patterns of students at State Islamic Institute of Surakarta viewed from gender background. This research reveals the reasons of some ‘misunderstanding’ and ‘different treatment’ cases based on different gender which can be grouped into inter-male, inter-female and cross gender conversational strategy because it often finds some mistakes of perception, expectation and response of the groups. In other words, the groups often experience misunderstanding and misinterpretation which cause response form and attitude out of their expectation. It is possible that it is caused by different norms of language behavior among the groups.

Strategy of this research is single case study. Based on characteristics of research object, the case study was conducted many times which have homogenous and

similar characteristics towards students of State Islamic Institute of Surakarta in educational domain. Generally the students have similar socio-cultural norms, i.e. socio-cultural structure of Surakarta people. The similarity of characteristics is also related to perception towards intimacy, carelessness, situational pressure, seriousness, politeness, naturalness and honorific demanded by context of conversation related to social role of its participant. It means that certain context for certain participant demands him/her to use certain conversational strategy which is caused by closeness, politeness, seriousness and other situations. The demand of context could be in the form of situational context and context of socio-cultural norms of its participant having been understood by the general group.

This research is an embedded case study in which the researcher has determined focus and problems would be studied. The case is embedded on how conversational strategy based on gender, status of speaker and its conversational situation. Conversational strategy based on gender consists of inter-male conversation, inter-female conversation and cross gender conversation. The speaker status is classified into higher speaker status and lower speaker status. Furthermore, the conversational situation is grouped into formal and informal conversation.

**5. Analysis**

**1. Cross Gender Conversational Strategy of State Islamic Institute Students of Surakarta**

The findings are that men and women have different strategies of conversation either in intra gender or cross gender. In cross gender conversation, Men are sensitive to the status identity so the higher status men execute more directive acts and initiating moves than the low status men do. This is done to make their addressee do something conditionally or non conditionally to their lower status addressee, mainly woman addressee in the form of imperative and interrogative sentences. The acts and the moves are the men’s strategy to dominate and sustain their status in the conversation, but, when they converse to the lower status men, they make more assertive and commissives in the form of interrogative and declarative sentences. The lower status men compete for the status identity by having some directives and initiating moves to the higher status women. Women, regardless the status and the addressee’s sex in the cross gender conversation, make more assertive utterances in the form of declarative sentences. These assertive are done to state their knowledge and belief of something in the conversational interaction in order for achieving the togetherness and accommodativeness for the others. Based on the exchanges, it is found that men have more talk to the women and vice versa, than men do to men.

Female in informal context of cross gender conversation uses directive utterances to higher status male because of the informal situation which less dominate hearer’s status identity and the seriousness of conversation, even though in general they use directive utterances in the form of interrogative sentences. Majority of female’s utterances in this situation functions as response which is relatively the

same when they speak in formal situation. This response is used more to give accommodative and collaborative meanings.

Viewed from the exchange of interaction, it appears that conversation is done more by cross gender speaker and hearer than one done by same gender. Man has higher frequency in interaction to female than to his gender. It is done to avoid status competition with the same gender so that he obtains comfort and acceptance of hearer to him, either in formal or informal context of cross gender. The exchange of interaction appears from the high frequency of act and move between both genders.

### 2. Conversational Strategy of Inter-Male Students of State Islamic Institute of Surakarta

In both formal and informal interaction, male has competitive and aggressive characteristics. As shown in the formal intra-genders, the superior male tends to command and ask to the same gender which is inferior during their conversation among males to determine which one is superior and inferior. This competition appears at their interaction model to initiate and respond each other in the same quantity. They do this strategy either in inter-equal gender or different gender.

Men who are supposed inferior are positioned to experience and accept as an inferior speaker. When speaking formally to a man supposed to be superior, the inferior man tends to use assertive and rogative utterances in the forms of declarative sentence. One which differentiates cross gender formal conversation is that they use directive and initiative utterances to a higher status hearer. It possibly happens because he has a participant besides his gender and wants to have attention from her. The directive and initiation utterances are not expressed when they interact inter-male formally. It is possible that in the context of informal conversation the inferior male uses more initiation and statement to superior one which can be inferred that level of superior's pressure is relatively decreasing to him.

### 3. Conversational Strategy of Inter-Female Students of State Islamic Institute of Surakarta

Generally women have relatively the same characteristics of strategy as men when they speak to their gender. They will change their strategy when they speak to and in cross gender conversation either in formal and informal situation. In formal and informal conversation in their gender group, women have conversational strategy which is affected by the status of speaker and hearer as happened in inter-male conversation. Women who have higher social status also use many directive utterances to lower social status in the form of affirmative and interrogative sentences, and assertive utterances to the same social status hearer.

Comparing with the characteristics of inter-male conversation, inter-female conversation has follow up utterances and much more declaratives. The follow up utterances are mainly used in formal situation either from superior to inferior or from inferior to superior. It is

possible that the use of follow up utterances and high declaratives is a female strategy to obtain an image of close social relation, longer interaction and togetherness. Speaker and hearer also have similar quantity in response and initiating utterances. The above differences either on acts, moves, or basic sentence form implies that female are more accommodative, collaborative and harmonious in conversation when they involve in intra-gender conversation.

Female's utterances are dominated by the forms of declaratives with 80% more than all sentences. They use more directive utterances through declaratives than male does. Female's affirmative sentences appear more when they speak to female group.

### 4. Social Reasons of Different Conversation Strategy of Students Based on Gender at State Islamic College of Surakarta

Male and female has different conversation strategy. This difference happens either in inter-male, inter-female or cross gender conversation. The different strategy is affected by social perception of the society towards how certain gender should speak to another gender in certain situation.

The existence of utterance strategy and form is the most effective means to preserve social relation and show a social identity of a speaker in a certain hierarchy. A speaker uses certain conversational strategy to a hearer to defend his/her status identity. To preserve another person, express honorific, hesitance, hateness, ethic, etc., a speaker also uses certain strategy. The strategy is guided by norms of social behavior and naturalness of behavior in a certain group of society.

In Javanese Moslem society, especially in student community of State Islamic College of Surakarta, men are socially taught and formed to become a figure that is brave, hard, and smart, never-give-up, leading, aggressive and competitive. On the other hand, women are expected socially to be able to serve, follow, be soft, keep togetherness, equality and accommodative which produce togetherness and harmony. Women and paternal society suppose men as a leader in Islam religion. Men suppose women as a follower and obedient of men. Following and serving husband is viewed as an achievement or high level behavior of a woman along with a successful wife at home.

In social perspective, women's behavior is viewed unordinary when they look stronger, braver, harder, talk more, work harder, more competitive, more dominant and more active than men. As an opposite, men's behavior is viewed unordinary when they like more to be a companion, obedient, follower; which is soft, inferior, and, shy.

Status of speaker and hearer also affects conversational strategy of State Islamic Institute students of Surakarta. This status is obviously differentiated when they interact formally. It appears that the higher status of a speaker has different conversational strategy with the lower status of

another speaker. This different strategy happens either from superior status speaker to inferior status speaker. This status affects the spread of acts, moves, and its basic sentence form. Speaker with higher status tends to have more directive utterance in the initiating function, in imperative and interrogative sentences to speaker with lower status, especially in male conversation. This strategy is different when it happens to the lower status speaker who makes a conversation with the higher status speaker. In cross gender conversation male shows his status more than female.

## 6. Conclusion

This research has been able to answer the two research questions articulated in the Introduction. First, based on gender, students at State Islamic Institute of Surakarta use various conversational strategies in (1) cross gender conversation, (2) inter-male conversation and (3) inter-female conversation. Men are basically sensitive to the status identity so the higher status men execute more directive acts and initiating moves than the low status men do. In cross gender conversation, this is executed to make their addressee do something conditionally or non-conditionally to their lower status addressee, mainly woman addressee in the form of imperative and interrogative sentences. These kinds of acts and the moves are the men's strategy to dominate and sustain their status in the conversation. In inter-male conversation, male has competitive and aggressive characteristics as well. The superior male tends to command and ask to the same gender which is inferior during their conversation among males to determine which one is superior and another is inferior; which the same as those is of cross gender conversation. In inter-female conversation, women have relatively the same characteristics of strategy as men when they speak to the same gender. They will change their strategy when they speak to and in cross gender conversation either in formal and informal situation. Women who have higher social status use many directive utterances to lower social status in the form of imperative and interrogative sentences, and assertive utterances to the same social status hearer.

Secondly, female students of State Islamic Institute of Surakarta have different conversational strategies to male students. As Javanese Muslim community, the students' speech community patterns the men to be brave, hard, smart to speak, not-easy-of-giving up, leading, aggressive and competitive. On the other hand, the women are shaped, socially and culturally, to have the conversational strategy implying their soft heart, easy going, togetherness, similarity and accommodativeness. The different strategies happen either in inter-male, inter-female or cross gender conversation. The different strategies are affected by social perception of the society towards how certain gender has to speak to another gender in certain situation.

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