

Male-Female Javanese and Madurese Differences: Language and Gender Study

Siti Ramlah¹, and LPDP²

¹Master's Program in Linguistics, Faculty of Humanity, Universitas Airlangga, Surabaya 60115, Indonesia

²Ministry of Finance, Jakarta 10330, Indonesia

¹siti.ramlah-2022@fib.unair.ac.id, ²www.lpdp.kemenkeu.go.id

ABSTRACT

Men and women have differences in communicating. Community environmental factors and the surrounding culture also influence how men and women interact. Just as the Javanese and Madurese have different cultures and languages, this also influences how Javanese and Madurese women and men are taught to speak, behave and interact with others. Therefore, this study explores differences in the language characteristics of men and women from the Javanese and Madurese ethnic groups and the function of the communication way of Javanese and Madurese men and women by analyzing language and gender theory. This research method is descriptive qualitative, in which the data was collected using a questionnaire on Madurese men and women aged 18-45 years. The data was also collected through direct interviews with several representatives of Javanese and Madurese men and women. Then the data findings were analyzed, classified, and interpreted. This study found differences in the language characteristics of Javanese and Madurese men and women: they both respond less frequently in minimal responses, both to do point in questions, in turn-taking only Javanese men tend to keep silent in conversation, then they both change many topics in, in self-disclosure only Javanese women who are dominant share the problems and experiences, offer sympathy, and ask the solution, then they both focus on resolving the conflict in verbal aggression and on the politeness of Javanese men the most give less significantly compliments. This research also found the function of the communication way of Javanese and Madurese men and women.

Keywords: Communication way, gender, male-female language, Javanese, Madurese

INTRODUCTION

Some linguists contend that there are linguistic distinctions between men and women because those individuals have been socialized to expect those differences (Wardaugh, 1998). In addition, language is a powerful and popular form of human communication. Culture is reflected in language. As a result, the language incorporates cultural standards that control how its speakers behave when speaking (Nugrahani, 2017). Language can reflect and communicate gender and socioeconomic disparities. Languages specific to men and women make up gender language diversity (Trudgill, 2003). In other instances, the physical circle of interconnected places, along with religion, culture, economy, and politics, contribute to the creation of gender relations. Therefore, if some of the components necessary to generate gender relations are missing, the pattern of gender relations will be unbalanced. The social construction of men and women and their interpersonal relationships are governed by gender as a cultural issue (Salbiah, 2022). Gender and language discussions have recently gained popularity. Whether we know it or not, men and women speak differently. Of course, the social and cultural variables surrounding this disparity cause it to exist (Wahyudi, 2016). Language variety, depending on gender, is a result of the strong relationship between social attitudes and language as a social phenomenon. Socially

speaking, men and women are different because society assigns them distinct social roles and expects them to behave differently. Language reflects this social reality (Sumarsono, 2007).

According to sociolinguistics, men and women use languages differently in terms of grammar, vocabulary, and other aspects of language use (Wibowo, 2012). The gender gap "gender" is essential in how someone communicates, chooses words, and speaks (Wardhaugh, 2010). It is impossible to avoid gender distinctions because everyone has a different perspective. Thus, it may be claimed that language diversity based on social and ethnic groupings is partially a product of social distance. In contrast, language diversity based on gender is a product of social difference. The emphasis is placed on the "difference" or "subcultural" approach to "communication problems" that develop between men and women. There are still gender inequalities in language use today. Men and women typically utilize language differently, evident in their speech patterns, word choices, and messages through their body language (Zulkarnain & Fitriani, 2018).

This study analyzed the variations in male-female language characteristics between Javanese and Madurese. Javanese and Madurese men and women are noted for their distinctive linguistic varieties and robust regional cultural expertise. In addition, these ethnic groups, the Javanese and the Madurese, are thought to have several cultural restrictions on how men and women should interact, communicate, and use language. The research then focuses on the language characteristics and the function of the Madurese community, which comprises four districts: Sumenep, Pamekasan, Sampang, and Bangkalan. It also explores the Javanese community's language characteristics and function in Surabaya, Gresik, Sidoarjo, and Mojokerto. For these reasons, this most recent study poses three questions: (1) What distinguishes the language characteristics that Javanese and Madurese men and women use to communicate? (2) What function does the linguistic style of Javanese and Madurese men and women serve in conversation?

As a result, it is anticipated that the findings of this study will aid in the development of sociolinguistics and give a general overview of the male-female language distinctions and language usage patterns in Javanese and Madurese cultures. Therefore, it is anticipated that this research will be helpful both for studying language and gender and for understanding the differences in language features and language style functions in male-female Javanese and Madurese communities. When interacting with male-female Javanese and Madurese people, the larger community might use this research as a helpful resource.

LITERATURE REVIEW

Language and Gender

According to Wardhaugh (2006), three different types of links exist between language and gender. First, some people believe that language only reflects social inequity and division. Language disparities between men and women will persist as long as society perceives men and women as different and unequal (Coates, 1998). Linguistic differences are just a mirror of social differences. Second, sexist verbal practices contribute to the situation of inequality and division. It implies that language influences how our reality is defined. The use of language in structuring, categorizing, and shaping the world is widespread. We have learned to categorize and organize the universe according to the patriarchal order and to reject alternative methods of understanding this world due to studying the language of a patriarchal culture (Spender, 1985). Third, the viewpoint contends that both processes are active and that any comprehensive analysis of language and gender must consider their antagonistic relationships and mutual influences. Talk contributes to the perpetuation of masculine dominance and gender stereotypes. The speech reflects and contributes to our space in culture and society (Wardhaugh, 2006).

Male and female are the two genders into which every human being born in the world is produced. Gender refers to both the prevalence of socio-culturally built gender distinctions and the variations in women's and men's personalities based on sociocultural constructions connected to their status, position, and roles in society. The varied scripts that society's members adhere to as they learn to fulfill masculine and feminine roles are another factor (Gamble, 2010).

Three claims are made about gender and linguistic diversity. The first argument asserts that there are significant ramifications for gender because of the biological differences between men and women. Women typically lack a competitive nature and are more focused on their relationships and those of others. Instead of human interactions or horizontal partnerships, men choose their independence and vertical relationships (Wardhaugh, 2006). The second assertion is that power dynamics are thought to underlie social organization. According to Wardhaugh (2006), language behavior demonstrates masculine dominance. Men utilize their might to rule. Men attempt to take charge, interrupt, separate topics, and other behaviors. They apply it to their male and female peers. As a result of having comparatively less power than men, women are more careful to utilize authoritative types of language to defend themselves against stronger individuals. The final assertion is that men and women are social creatures who must learn appropriate behavior. According to Wardhaugh (2006), linguistic conduct is influenced by other people's behavior. Regarding the third of the claims above, Wardhaugh (2006) shows how men and women from various sociolinguistic cultures can interact in North America. In the end, miscommunication is a possibility.

Men's and Women's Language

The language of men and women differs, according to some references. Because they are intrinsically different, boys and girls select different vocabularies. Conversely, it has been discovered that women frequently use specific terms (Coulmas, 2005), while specific words are only found in conversations between men. Men and women are inherently or naturally distinct from one another. According to Scollon (1995), language is merely a tool to communicate ideas or concepts to the listener. In every speech community, men and women use different linguistic forms (Holmes, 1992). Many researchers concur that men talk more than women in interactions between men and women. When guys converse with other men, the topics usually include violence, sports, and competition. Women converse with other women about themselves, their feelings, their relationships with other people, their homes, and their families. Men are less aggressive and competitive in their talks with women. In contrast, women are less likely to discuss their homes and families.

Cultural factors are another reason why men and women speak differently. Social phenomena that are closely tied to social attitudes are what lead to the disparity. Since birth, these differences have existed (Sumarsono & Partana, 2002). Of course, whether a woman or a man uses a common language differently depends on context, circumstances, and cultural differences. There are differences between how men and women speak. Men are inventive, whereas women typically preserve language (Sholikhah, 2015). Women are more open, sensitive to sociolinguistic norms, and conscientious. Men have a more challenging time speaking differently than women. Women's speech is full of rumors, frequently left out or added to, irrational or unintelligible, false or instructive, and frequently stylized (Wardhaugh, 2010).

Numerous underlying factors contributed to the development of language distinctions between men and women. When speaking, women frequently use gestures or speech patterns (meta messages) to convey their intentions honestly. However, males frequently do not and do so directly (Lakof, 2004). Men and women then converse about various subjects while acting. Women discuss social life, books, food and drink, lifestyle issues, feelings, homes, and families. At the same time, men typically discuss work, politics, taxation, and sporting events (Wardhaugh,

2006). Even while the difference between men and women is not particularly noticeable, They will still notice it regarding the conversation's tone, subject, and word choice (Pateda, 1987).

The way men and women speak their languages differs significantly. First, women speak more than males do. Words that are rarely used to describe behavior are frequently used to describe how women speak. However, numerous studies indicate that men speak more than women. While some ideas explain why men talk more, others explain why women speak more. According to certain beliefs, women are treated equally, which implies that they share the same language and societal expectations. Examining how each utilizes language to influence how others see gender is another way to examine the disparities between how men and women use language. As a result, men and women may employ various linguistic idioms to demonstrate to others that they are members of one gender group and not the other (Multazamsyah & Rahman, 2023).

According to Wardhaugh (2006), there are the following distinctions between men's and women's language: (1) Language use patterns in men and women differ. (2) Women are more than ten times more likely than males to concentrate on the affective aspects of an interaction. (3) Women frequently adopt verbal strategies emphasizing solidarity compared to men. (4) Men interact to maintain and enhance their power and status. In contrast, women tend to interact in ways that will maintain and enhance solidarity (particularly in formal circumstances). (5) Women are more open to different styles than males. Researchers concur that men talk more than women in talks involving both sexes. Additionally, it was discovered that when males spoke with other men, the categorical topics of the conversation centered on skill and mockery, such as sports, acting aggressively, and doing things. On the other hand, women discourse about the categories in the word itself, feelings, community, home, and family when they speak to other women. Additionally, women claimed to use more informal and complimentary forms than men. Women are considered able to form bonds of solidarity with others through action to uphold social ties. Men, on the other hand, favor communication to accomplish tasks. However, these are merely tendencies; men and women attempt to bind (unite) and inspire others to act (Saleh, 2017).

Women and men interact differently than men, which may result from various socialization and acculturation patterns. The patterns we learn appear to be gender specific if the significant topic of discourse in peer groups is one specific gender. Moreover, there is definite miscommunication between men and women due to their differing expectations. According to established guidelines, each gender has a specific interaction function and mode of interaction (Saleh, 2017).

Tannen (1990) identified six ways men and women use language differently. These include (1) Status vs. support, which refers to the fact that for men, the world is a competitive place where conversation and communication are used to build status. In contrast, the world is a communication network for women, and language is used to seek and provide support. (2) Advice vs. understanding, wherein women look for consolation and empathy for their difficulties, while men look for answers. (3) Information vs. feelings, such as men's talks, are message-oriented and based on the information communicated, whereas, for women, discussions are significantly more crucial to forge and strengthen social bonds. (4) Orders vs. proposals, where men give direct orders to others while women communicate formally. (5) Conflict vs. compromise, specifically that women prefer to avoid conflict in communication and settle disagreements without confrontation. In contrast, males typically utilize confrontation to settle disagreements. Sixth, men prefer independence, while women typically seek togetherness. Men like independence.

Related Previous Studies

Numerous researchers have looked into the linguistic differences between men and women. However, they often rely on data from spoken language. By delving further into the subtopic of gender and alignments within the context of micro and macro identity displays, Schiffrin (1994) employs conversational language. With the title *Gender Discourse: Intergender Discourse*,

Scollon and Scollon (1995) likewise employ conversational terminology in this vein. Holmes (1992) uses spoken language as an example to highlight the disparities between male and female language. In every group, he asserted, "Women and men do not speak in the same way." Under the heading Gendered speech: sex as a factor of linguistic choice, Coulmas (2005) also tackles spoken language concerns and male and female language issues.

In the study "Variasi Bahasa Berdasarkan Jenis Kelamin di Desa Matangaji Kecamatan Sumber Kabupaten Cirebon" by Hidayat (2015), the hypothesis put out by Moleong (2006) was employed. They are combining a case study technique with descriptive analysis. The findings of his study, namely in terms of linguistic variety, led him to the conclusion that the male respondents of the Matangaji village community used atypical variations with regional (Sundanese) dialect features in their daily lives. It is so because Sundanese is the language spoken in daily life. The vocabulary employed tends to be gruff and is generally polite regarding delicacy and civility. It is so because the residents of Matangaji village are members of border communities whose native tongue has Javanese influences. Male respondents tended to use brief sentences with lots of verbs. In interviews, adjectives are hardly used. Male psychology, which tends to be pragmatic and rational, is why the sparing use of adjectives and short sentence patterns make for concise, solid, and clear words. The average number of languages the female respondents could speak were Sundanese, Indonesian, and Javanese.

"Keragaman Berbahasa Berdasarkan Jenis Kelamin pada Bahasa Manggarai Dialek Ruteng" is the title of Yuliana Jetia Moon's (2018) study. The Lakof (2004) hypothesis was employed in this investigation. The writing process employs a qualitative approach and descriptive methods and strategies for gathering data that use the questionnaire method as the primary approach, supplemented by the interview method. The observation approach is another supporting method, with help from the SBLC technique and notes. The study's findings indicate that the Manggarai language has a variety of gender-based languages. Examples of this diversity are greeting words based on kinship systems, personal names based on history, interjections, particles, greeting words, and grammatical sentences based on expressions.

This most recent study is significant since it differs from previously discussed. The goal of this study is to learn the languages of men and women, but since no one has ever done so for these two ethnic groups of Javanese (Surabaya, Gresik, Sidoarjo, & Mojokerto) or Madurese (Sumenep, Pamekasan, Sampang, & Bangkalan), written language data from questionnaire tests on male and female subjects were used instead.

METHOD

The methodology for this investigation was qualitative. The qualitative approach was chosen because it aims to analyze a specific group of people's attitudes, behavior, and experiences through the analysis and interpretation of data (Dawson, 2002). The language features and functions of female Javanese and Madurese are being looked into in this study. A questionnaire was utilized to gather the study's data, which were then converted into percentages and words. The study's data source was the male-female Javanese and Madurese civilizations. The study included 72 participants. There were 18 Madurese men and 18 Madurese women there, as well as 18 Javanese men and 18 Javanese women. The Madurese participants (Sumenep, Pamekasan, Sampang, and Bangkalan) are residents of Madura Island.

On the other hand, the participants from Java were from Surabaya, Gresik, Sidoarjo, and Mojokerto in East Java. The ages in the group ranged from 18 to 45. The interview approach was used in addition to the questionnaire method, which served as the primary method and methodology for data collection.

The information for this inquiry was gathered via a questionnaire. According to Rose et al. (2020), the questionnaire provides participants with a situation or provocation. It offers them the option of responding orally, in writing, or via a cloze. While interviews were also employed to gather data for this study to learn more about the linguistic traits of Javanese and Madurese males and females, interviews were conducted with each of the two people chosen to represent Javanese and Madurese males and females. All participants in this study were required to complete an online questionnaire (open and close) in which they were asked to respond to seven questions regarding the frequency with which they speak to their friends in daily life. They were also asked to provide examples of sentences in Javanese or Madurese from the method of communication they preferred and the purpose and justifications for their choice.

The researcher analyzed the data to categorize it into seven distinctive qualities of how Javanese and Madurese men and women communicate once all the data had been gathered through questionnaires or interviews to address the first research question. The results are then converted to a percentage by the researcher. The researcher then compares and contrasts the percentage results and samples of the participants' sentences. In order to respond to the second research question, the researcher also examined information from the questionnaire about how men and women communicate in Java and Madurese. The researcher gives a functional highlight for the seven traits that make up how Javanese and Madurese male and females communicate. The researcher then compared the role of transmitting male-female distinctions in Madurese and Javanese.

RESULTS AND DISCUSSIONS

Berdasarkan pada dua pertanyaan penelitian dalam penelitian ini serta analisis data, maka didapatkan beberapa temuan terkait perbedaan bahasa laki-laki dan perempuan dari masyarakat etnis Jawa dan Madura. Secara garis besar, hasil temuan dalam penelitian ini adalah: Pertama, perbedaan karakteristik bahasa laki-laki dan perempuan Jawa dan Madura dalam cara mereka berkomunikasi dengan temannya. Kedua, fungsi cara komunikasi dan bahasa laki-laki dan perempuan Jawa dan Madura terhadap temannya. Kemudian, penelitian ini juga menemukan perbandingan, baik pada karakteristik dan fungsi bahasa laki-laki dan perempuan Jawa dan Madura ketika berkomunikasi dengan temannya.

Male-Female Javanese and Madurese Language Characteristics

a) Male-Female Javanese Language Characteristic

In some stereotypical opinions, it is said that Javanese people have softer, more polite speech, and primarily Javanese women are known to be gentle when communicating. In a language and gender study based on the results of analysis of questionnaire test data on Javanese men and women, differences and similarities were found in the way they communicate in the categories of responding, asking questions, taking turns to speak, topics of conversation, expressing themselves, verbal aggression, and polite speech. This research has found the language characteristics of Javanese men and women based on the seven communication categories, as shown in Table 1 below.

Table 1 Male-Female Javanese language characteristics in communication ways

Male-Female Javanese Language Characteristics					
Features	Style	Male		Female	
		N	%	N	%
Minimal Response	Respond frequently	5	27.8%	7	38.9%
	Respond less frequently	13	72.2%	11	61.1%
Questions	Not to do point	2	11.1%	2	11.1%
	To do point	16	88.9%	16	88.9%
Turn-Taking	Tend to take turns in conversation	9	50%	15	83.3%
	Tend to keep silent in conversation	9	50%	3	16.7%
Changing the Topic in Conversation	Change many topics in conversation	12	66.7%	15	83.3%
	Less change topic in conversation	6	33.3%	3	16.7%
Self-Disclosure	Share the problem and experiences, offer sympathy, and ask for the solution	5	27.8%	9	50%
	Less to share and tend to solve the problem by own self	13	72.2%	9	50%
Verbal Aggression	Engage in angry talk	1	5.6%	1	5.6%
	Focus on resolving the conflict	17	94.4%	17	94.4%
Politeness	Give significantly more compliments	6	33.3%	15	83.3%
	Give less significant compliments	12	66.7%	3	16.7%

Based on Table 1 above, we can see differences and similarities in language characteristics between Javanese men and women in communicating with their friends. The differences are in the categories of turn-taking, self-disclosure, and politeness. In these three different categories, we can see that in the way of communication in conversational turns, Javanese women are more active in taking chances in a dialogue (83.3%) than just being silent (16.7%). Whereas Javanese men in the turn-taking category in how to communicate, 50% tend to take turns in conversation, and 50% tend to keep silent in conversation, so Javanese men can be said to be active in speaking and responding and are more silent or choose to be listeners only in certain situations when involved in a dialogue with their friends or can also be said to be more neutral depending on the atmosphere of the dialogue and what is being discussed. However, the findings of this study show that Javanese women tend to be more responsive than Javanese men. These results align with Wardhaugh (2006), which states that women are more active in responding than men. An example of a Javanese man's response when asked to talk about his hobbies by his friends, on average, his answers are short like this: "*Owalah (Oh, I see).*" This example indicates that he only knows new information without questioning many things afterward. Meanwhile, an example of a Javanese man's response with a tendency to take turn in conversation, after his friend told him about his hobbies, he replied with quite long sentences, such as: "*Wah podo aku yo seneng iku, biasae aku badminton ben Senin nang SIER minggu ngarep kiluo (Wow, I also like sports. If I usually play badminton at SEER, you will join me next week)*". Furthermore, the response of Javanese women on average is very active in giving responses like this, for example: A: *Ero ga seh sepedaan iku enak aku pole seneng. (You know that cycling is delicious, you know, and I really enjoy cycling as a hobby).* B: *Ah iyo podo aku yo seneng pol opo maneh lek minggu isuk hawane sejuk pol, cocok lek digae sepedaan bareng bareng. (It's the same, I also really like cycling, especially on Sunday*

mornings, the weather is really cool, it's perfect for cycling together). From these examples, it is very clear that Javanese women are very active in responding in a dialogue about hobbies with their friends. The initial submission from his friend about his enjoyment of cycling, was not answered with just "Oh" or "Oh yeah".

Then, the differences between Javanese men and women in communicating are in the self-disclosure category. The data above shows that Javanese men prefer not to confide in their friends much when they have problems and solve them (72.2%), for example: *"I am stuffy."* Javanese women are neutral, share the problems and experiences, offer sympathy, and ask for a solution (50%), such as: *"Aku lo rek bingung, tugasku akeh sing dorong mari. Menurutmu aku kudu ngerjakno sing endi sek yo? (Friends, I am confused. I have many unfinished tasks. Which do you think I should do first?"* Furthermore, less to share and tend to solve the problem by themselves (50%), such as: *"Aku asline lagi ga mood, tapi gapopo engko lak mari-mari dewe. (I am not in the mood, but it does not matter later it usually resolves itself)"*. Furthermore, the difference between Javanese men and women is in the politeness category. Javanese men give significantly fewer compliments when communicating with their friends (66.7%), such as: *"Wih suangar se" (Wow, that is cool!)"*. Then, Javanese women are the opposite, they give more compliments to their friends (83.3%), such as: *"Keren awakmu, alhamdulillah isok lulus yo setelah sekian lama. Nahkan aku wes ngomong awakmu iki pinter, buktie awakmu mampu. Selamat yooooo wisuda e. (You are cool, thank God you can graduate after all this time. I never said that you are smart, the proof you are capable. Congratulations on your graduation)"*.

The similarities in the language characteristics of Javanese men and women are in the way of communicating in the minimal response category, questions, changing the topic in conversation, and verbal aggression. Based on the data above, this equation shows that Javanese men (72.2%) and women (61.1%) respond less frequently when giving responses. Then they (88.9%) also both got to the point when asking their friends without having to make small talk at first. Then, they (M: 66.7% & F: 83.3%) also change many topics in conversation, and they (94.4%) also focus on resolving the conflict when a dispute occurs. As for examples of Javanese male language in responding less frequently, the average is like this: *"Ayo gas! (Common!)"*, while the response of Javanese women is also not much different, such as: *"Ayo wes, sat set" (Yes, let us go!)*. That is an example of their response when a friend invites them to hang out together. Furthermore, an example of how to make the point when a Javanese man asks his friend is something like: *"Kon wingi lapo ae kok tugasmu durung mari? (What did you do yesterday? How come your task was not finished?) / "Wes ados? (Have taken a bath?)" / "Pingin metu nandi? (Where do you want to go?)"*. Meanwhile, the example of a Javanese woman asking her friend is also the same to-do point, such as: *"He rek, ngerti iki carane piye? (Friends, do you understand how this is done?)"*.

Then, examples of conversation for Javanese men when chatting with friends are college assignments, sleeping hours, shows, daily activities, complaints, current news, jokes, work, celebrity gossip, trending news on social media, football, politics, girls, travel plans, finances, culture, history, and hobbies. Meanwhile, Javanese women's chats are about college assignments, hobbies, gossip about friends, the latest news from friends, k-pop artists, food, clothes, traveling, travel shopping, education, organization, work, romance, family, finances, and daily life, healing places, good places to sell, and discussing subjects on campus. It is consistent with the opinion of Wardhaugh (2006) regarding the tendency of topic differences between men and women. Then, an example of a Javanese man, when he focuses on resolving the conflict in verbal aggression, is like this: *"Pun ngeten mawon, econe piye, monggo didiskusikan kali pikiran jernih. (It is just like this, how good is it, let us discuss it with a clear mind)" / "Wes wes, lapo to ngene ki sante-sante jhee (It is already, why are you like this, just relax!)"*. Meanwhile, the example of Javanese women, when they focus on resolving the conflict in verbal aggression, is like this: *"Iyo wes, iki ancen salah faham tok emang. Sepurane ya dan ojo sampek kejadian ini dibaleni maneh ambe awak dewe. (Yes, it is just a misunderstanding. Sorry, and do not let this happen to me again)"*. The findings in this study related to differences in language characteristics of Javanese men and women when

communicating with their friends. The results of this study contradict Tannen (2002), who says that men prefer to resolve disputes through confrontation. Meanwhile, women are in line with the opinion of Tannen (2002) that most women try to avoid conflict by speaking as best they can and do not engage in confrontation in resolving disputes to maintain positive relationships.

b) Male-Female Madurese Language Characteristic

Furthermore, this study found results related to differences in language characteristics between men and women from the Madurese ethnicity. In some stereotypical opinions, it is said that Madurese people have harsh speech and emotional characteristics. Madurese men are known to be temperamental when interacting. Very rough in communicating, even this stereotype is also aimed at Madurese women who are considered rude when communicating. In the study of language and gender based on the results of analysis of questionnaire test data on Madurese men and women in this latest study, differences and similarities were found in the way they communicate in the categories of responding, asking questions, taking turns to speak, topics of conversation, expressing themselves, verbal aggression, and politeness. The findings of the language characteristics of Madurese men and women based on the seven communication categories are shown in Table 2 below.

Table 2 Male-Female Madurese language characteristics in communication ways

Male-Female Madurese Language Characteristics					
Features	Style	Male		Female	
		N	%	N	%
Minimal Response	Respond frequently	5	27.8%	7	38.9%
	Respond less frequently	13	72.2%	11	61.1%
Questions	Not to do point	2	11.1%	4	22.2%
	To do point	16	88.9%	14	77.8%
Turn-Taking	Tend to take turns in conversation	11	61.1%	14	77.8%
	Tend to keep silent in conversation	7	38.9%	4	22.2%
Changing the Topic in Conversation	Change many topics in conversation	13	72.2%	17	94.4%
	Less change topic in conversation	5	27.8%	1	5.6%
Self-Disclosure	Share the problem and experiences, offer sympathy, and ask for the solution	7	38.9%	4	22.2%
	Less to share and tend to solve the problem by own self	11	61.1%	14	77.8%
Verbal Aggression	Engage in angry talk	1	5.6%	0	0%
	Focus on resolving the conflict	17	94.4%	18	100%
Politeness	Give significantly more compliments	9	50%	11	61.1%
	Give less significant compliments	9	50%	7	38.9%

From the data in the table above, we can see that the differences in language characteristics between Madurese men and women are only in politeness. So, Madurese men are neutral, giving significantly more compliments (50%) and significantly less compliments (50%). Meanwhile, Madurese women give significantly more compliments (61.1%) than give significantly less

compliments (38.9%). Therefore, it can be said that the politeness level of Madurese women is still above that of Madurese men, especially in giving compliments and appreciating friends. The examples of Madurese men giving significantly more compliments are as follows: "*Kalambhina ma' lebur dimma melle? Ma' terro mellea kea sengko' keng ghi' ta'andi' pesse. Mara nginjhàma bhài ka bà'na. (Nice shirt, where did you buy it? I want to buy it too, but I still do not have the money. Come on, let me borrow your clothes.)*". The example sentence is about a Madurese man who compliments and likes his friend's clothes. He also wants to buy clothes like that but does not have the money yet, so he pretends to ask his friend to lend him nice clothes. While examples of Madurese men's language in giving less significant compliments are: "*Mon bakna pajat patot (You do fit like that)*". Then, an example of Madurese women giving significantly more compliments is: "*Iya bhaghus jarea. Pojhur bakna jarea. Engkok nurok bhunga. Bakna hebat bisa mamare buku jarea sampek utuh. Padahal bakna kan ghik emok ngajar, e dapur ban laen-laen. Tape bakna ghik sempat. Engkok selalu adukung. (Yes, that is good. How cool you are. I am glad. You are great at finishing the book until it is published. Even though you still bother teaching, in the kitchen, and other work. However, you still have time. I always support)*". Meanwhile, give less significant compliments such as: "*Duh, mak cek raddinah be'en. (You are wonderful!)*".

Furthermore, the language characteristics of Madurese men and women in communication are minimal response, questions, turn-taking, changing the topic in conversation, self-disclosure, and verbal aggression. So, of the seven categories, six are the same, and only one is different. In the minimal response category, males (72.2%) and females (61.1%) Madurese are equally likely to respond less frequently. For example, when Madurese men respond briefly to an invitation to hang out, the average is like this: "*Mayuk mangkat! (Let us go!)*". Meanwhile, examples of Madurese women giving short responses when invited to hang out are as follows: "*Iya mayuk Insyallah. (Okay, let us go there later)*" / "*Njak, engkok males. (No, I do not want)*". Then, in the questions category, Madurese men (88.9%) and women (77.8%) had more to-do points. When asked directly to the point, examples of Madurese men are as follows: "*Bekna tolos entara ka pasar? (Are you the one who wants to go to the market?)*". Meanwhile, the example of a Madurese woman when she directly asks her point without further ado is as follows: "*Eh, lagguna bisa dateng ka acara temu alumni? (Oh yeah, can you come to the alumni gathering tomorrow?)*". So, both Madurese women and men often ask directly to the points to be asked without having to have any introductory words or introductions, as well as other greetings when they want to ask a question.

In the turn-taking category, Madurese men and women also have the same language characteristics. They both have more tendencies to take turns in conversation. So, Madurese men (61.1%) and Madurese women (77.8%) both actively take the opportunity to talk to their friends when chatting. Both of them are active and not passive when communicating with their friends. The examples of Madurese men who tend to take turns in conversation are as follows: "*Ba'na ma' bisa lebur ka badminton ra? Apa motivasina, ban apa'an se bada neng badminton se bisa eanggung ka kaodi'an reya? (How come you like badminton? What is your motivation and what are things in badminton that you can use in life?)*". Meanwhile, the example of Madurese women, when they tend to take a turn in the conversation, is like: "A: "*Tang hobi benyak yuk, ngkok lebur anyanyi, asholawat, maca buku, lenjelenan, apapole ngakan ngkok cek lebureh. (I have many hobbies, like singing, praying, reading books, traveling, and eating; I am thrilled)*. B: "*Behh, padeh Ben nkok brarti. Nkok lebur kiyah maca buku, lenjelenan, anyanyi ye maske tak pate lebur tang sowara roh, apapole ngakan beehh dujen ongghu. (Means the same as me. I also like reading books, traveling, singing even though my voice is not that good, and also when I eat. I like it)*". Like that, Madurese men are active in taking the opportunity to talk when talking about their hobbies with their friends. They (M: 72.2% & F: 94.4%) also like changing topics when chatting with friends. The topics discussed in Madurese men's chats are hobbies, daily activities, college, work, romance, family, politics, economics, theology, games, life goals, religion, pets, organizations, events that occur in society, current issues, circumstances, sports, and culture. Meanwhile, the topics of Madurese women's chats are about family, life, friends, hobbies, future, college, daily activities,

romance, viral news on social media, education, social situations, neighbors, surroundings, college experience, work experience, girlfriends, stories about friends around, feelings, trending topics that are happening, about cooking, household, chores, mate, and places to eat/café. The results of this research on differences in the language characters of Madurese men and women show that they also discuss topics related to romance or those concerning their feelings with their male friends. So, it is not only Madurese women who tell stories about their romance.

As for Madurese, men and women also have the same language characteristics when communicating in the self-disclosure category. They (M: 61.1% & F: 77.8%) are less to share and tend to solve the problem alone. Examples of Madurese men's communication in less to share and tend to solve the problem alone are as follows: "*Tang pèkkèran satèya meng meng (My mind is now a mess).*" Meanwhile, examples of Madurese women's communication in less to share and tend to solve the problem alone are as follows: "*Engkok lessoh pekkeran sateyah. (I am tired to think now)*". So, in essence, they only say that their thoughts are messy and unstable because they have problems or have many things to think about that make them tired.

Furthermore, Madurese men and women also have similar language characteristics when communicating in the verbal aggression category. They (M: 94.4% & F: 100%) focus more on solving conflict when they have problems with their friends. The examples of Madurese men's communication when focusing on resolving the conflict are as follows: "*Dinah kalak tenang jhek emosi, karempek sanyamanah beremmah mara. (Never mind, do not be emotional, let us talk carefully about how good it is)*". Meanwhile, examples of Madurese women's communication in terms of focus on resolving the conflict are as follows: "*Beh iyeh mon ngkok sala, saporana. Jek been ghellek tak ngocak re ja' noro'a. (Okay, if I am wrong I am sorry because you did not say before you wanted to come)*". So, when there is a conflict with a friend, Madurese men are likelier to talk to friends with a cool head, while Madurese women tend to apologize more when something is wrong with their friends.

c) The Comparison of Male-Female Javanese and Madurese Language Characteristics

From the results and explanations above, it is clear that there are differences between Javanese men and women and between Madurese men and women regarding the seven aspects of how to communicate with their friends. The table below shows the differences between Javanese men and Madurese men, as well as the differences between Javanese women and Madurese women. Their differences and similarities in how they communicate can be seen clearly in Table 3 below.

Table 3 Male-Female Javanese and Madurese language characteristics comparisons

The Comparison of Male-Female Javanese & Madurese Language Characteristics					
Features	Style	Jav	Mad	Jav	Mad
		M	M	F	F
Minimal Response	Respond frequently	28%	28%	39%	39%
	Respond less frequently	72%	72%	61%	61%
Questions	Not to do point	11%	11%	11%	22%
	To do point	89%	89%	89%	78%
Turn-Taking	Tend to take turns in conversation	50%	61%	83%	78%
	Tend to keep silent in conversation	50%	39%	17%	22%
	Change many topics in conversation	67%	72%	83%	94%

Changing the Topic in Conversation	Less change topic in conversation	33%	28%	17%	6%
Self-Disclosure	Share the problem and experiences, offer sympathy, and ask for the solution	28%	39%	50%	22%
	Less to share and tend to solve the problem by own self	72%	61%	50%	78%
Verbal Aggression	Engage in angry talk	6%	6%	6%	0%
	Focus on resolving the conflict	94%	94%	94%	100%
Politeness	Give significantly more compliments	33%	50%	83%	61%
	Give less significant compliments	67%	50%	17%	39%

Based on the above table, it turns out that Javanese men and Madurese men differ in how to communicate, namely in turn-taking and politeness. In turn-taking, Javanese men are neutral because they take 50% of conversation and 50% keep silent in conversation. Meanwhile, Madurese men tend to take turns in conversation (61%). So, it can be said that Madurese men are more active in taking the opportunity to talk when chatting with their friends than Javanese men. Furthermore, regarding politeness, Javanese men rarely give compliments to Madurese men. It is evident from the results of this study that 67% of Javanese men give significantly fewer compliments, while Madurese men are neutral because 50% give significantly more compliments and 50% give significantly fewer compliments. The similarity between Javanese men and Madurese men is that they both respond less frequently (72%), both are to point when asked (89%), both change many topics in conversation, both are less to share and tend to solve problems by themselves, and they also have the same character as a way of communicating to focus on resolving the conflict.

Meanwhile, the difference between Javanese women and Madurese women differs only in one communication aspect: self-disclosure. Javanese women are neutral in terms of confiding in friends. This study shows that 50% of Javanese women share their problems and experiences, offer sympathy, and ask for a solution, and 50% share and tend to solve the problem by themselves. Meanwhile, Madurese women are much more introverted than Javanese women because this study shows that 78% of Madurese women are less willing to share and tend to solve problems by themselves. The similarities between Javanese women and Madurese women are in six aspects of how to communicate; namely, they both respond less frequently (61%), they both go to the point when asking questions, both are active in a conversation turn, both share many messages. have topics of discussion when chatting, both focus on resolving the conflict when there are problems with their friends. They also both give significantly more compliments to their friends.

Male-Female Javanese and Madurese Language Functions

In the results of the previous research above, we have found differences in language characteristics between Javanese men and Javanese women, differences between Madurese men and Madurese women, differences between Javanese men and Madurese men, and differences between Javanese women and Madurese women. The result of the second research question is the finding of the function of Javanese and Madurese men's and women's ways of communicating from the seven aspects of communication above. The functions are as described below.

a) Male-Female Javanese Language Function

In the minimal response, Javanese men and women respond less frequently because it functions as a more concise statement providing information for availability so that it is more familiar and not long-winded. When asking friends, Javanese men and women have a to-do point character because, on average, they do not like to beat around the bush or mince words at the beginning of a question. In the aspect of communication topics, Javanese men and women both change many topics in conversation because for them they want to build intimacy with each other, share information, strengthen relationships, as entertainment, joke around with each other, understand each other, explore new information, and keep the chat flowing and not dull. Then in the aspect of verbal aggression, Javanese men and women both focus on resolving the conflict so their problems do not get longer, so they do not hate each other, so the atmosphere does not get hotter, so there is a way out, and to maintain good interpersonal relations.

Javanese men and women differ in the aspect of turn-taking. Javanese men are neutral, so most are more silent to become good listeners, while others are active to be more intimate with their friends. Meanwhile, typical Javanese women take more opportunities to talk to their friends because they like exchanging information and sharing it with them. Then, Javanese men and women are different in terms of self-disclosure. Javanese men share stories of their problems a little, because they prefer to solve problems independently.

Meanwhile, Javanese women are neutral. They share their problems because they want their feelings to be calmer and gain new insights that might not have been thought of before. Then they choose not to tell much about their problems because they think that not all their friends should always know about them. Furthermore, they also differ in the aspect of politeness when communicating. Javanese women give more compliments to make their friends happy, enthusiastic, and supportive. Meanwhile, Javanese men compliment their friends much less because, on average, they do not like to exaggerate in praising.

b) Male-Female Madurese Language Function

Javanese men and Madurese women differ only in the aspect of how to communicate in the politeness category, in which women are more polite or give more compliments to their friends than Madurese men because Madurese women like to encourage their friends with compliments, improve their mood, and appreciate them. Meanwhile, Madurese men are neutral. They praise a lot with the aim that their friends improve their performance and appreciate and respect them. Moreover, they praise little because Madurese men overthink praise is not good.

Furthermore, they have the same language characteristics when communicating with their friends. Namely, in the minimal response aspect, they both give short responses so as not to seem long-winded, to appear assertive, and not to confuse their friends. When asking friends, they are equally direct to the point with the aim that what is asked is expected to be answered without being long-winded and brief. Then, in turn-taking, Javanese men and women are both active in taking turns talking when chatting with their friends. The aim is to exchange knowledge and share stories. The atmosphere is not passive and strengthens friendships. Then, regarding topics of conversation, Madurese men and women change many topics to share insights, not be boring, share experiences, and get to know their friends better. In the aspect of self-disclosure, Madurese men and women tend to be closed to talking about their problems because they aim to reflect on solving or solving it on their own and do not like publicizing their personal problems. Finally, Madurese men and women focus on resolving conflicts when they disagree with their friends to maintain good friendships.

c) The Comparison of Male-Female Javanese and Madurese Language Functions

Based on the explanation above, as a whole, the function of every aspect of the way Javanese and Madurese men communicate and the goals of the way Javanese and Madurese women communicate tend to be the same. For example, they choose to be brief in responding to friends' invitations so they do not beat around the bush, to make the point when asking questions because they also do not like to beat around the bush at first, like to change topics of conversation to get to know their friends better. Then, they also both focus on resolving conflicts when they clash. While the differences that occur in the aspects of turn-taking, self-disclosure, and politeness also show that men are just as active as women when chatting with their friends, even though women, based on the results of this study, are indeed more active. Then in the aspect of self-disclosure, it can be said that Javanese-Maduran women are more secretive in sharing their problems than Javanese and Madurese men. Also, in the aspect of politeness, it was also found that Javanese and Madurese women were more polite in complimenting their friends than Javanese and Madurese men.

CONCLUSION

Based on the findings in this study related to differences in the language characteristics of Javanese and Madurese men and women in language and gender studies, it can be concluded that in terms of language characteristics between Javanese men and women, they both respond less frequently in minimal response, equally to make point in questions, equally change many topics in conversation, and equally focus on resolving the conflict in verbal aggression. Then the difference lies in the turn-taking category, in which Javanese women are more inclined to take turns in conversation. In self-disclosure, Javanese men are less likely to share and tend to solve the problem by themselves. In the politeness category, Javanese women give significantly more compliments.

As for the language characteristics of Madurese men and women, they both respond less frequently in minimal response, both tend to make points in questions, both tend to take turns in conversation in turn-taking aspects, both change many topics in conversation, both share less and tend to solve the problem by themselves in self-disclosure aspect, and both focus on resolving the conflict in verbal aggression aspect. The difference in the language characteristics of Madurese men and women only lies in politeness, in which Madurese women give significantly more compliments.

As for the functions of communication methods for both Javanese and Madurese men and women, on average, they prefer not to beat around the bush to ask and answer an invitation, are active in chats to get closer to friends, have many topics in chats to be more intimate, rarely talk about personal problems to maintain privacy, more conflict resolution to keep the relationship sound and give much praise to support and give a little praise so it does not seem too excessive.

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