

## THE HIGH FEMALE AND HIGH MALE'S SIMILAR TALK STRATEGIES AMONG FEMALE TALK IN THE PATERNAL SOCIETY

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**Abstract:** Islamic paternal parenting has socially patterned the man dominant language behavior over woman since childhood. This study explores the dominance distributions of high female and low female status in their informal talk strategy, the actual language use, among the students of The State Islamic Institute of Surakarta in three functional topical units of conversations. The analysis technique was introduced by Sinclair and Coulthard (1975), for which Leech (1983) modifies the speech acts. The data implies that the talk strategy among Muslim females is relatively similar to that of males. The higher female controls and initiates the interaction more while the lower is softer, more polite, more mutually supportive, and more cooperative to whomever she speaks to regardless of the status.

**Keywords:** Muslim female, act, move, talk strategy

### INTRODUCTION

Javanese follows the paternal social paradigm in which, generally, the man controls and initiates more in their interaction in the cross or the same gender. It is said by Santoso (2012, p. 227) that Javanese society is a hierarchical paradigm which has a high distance between social level. It can be identified from the social units, such as family, firm or formal community, or state where the authority relations are characterized by paternalism or *bapakism* (fatherism). The *bapak* refers to the high social power, and as this address is the way to respect the superordinate from the subordinate *anak buah* (followers). The authority relations shape how the Javanese speak or use the language in their daily interactions. However, this will be gradually different depending on the speech situation or context they are involved in, the speaker's background, and the topic discussed. Accordingly, this study examines whether the high female has a similar conversational strategy with a high male in the Javanese paternal social

paradigm among females. In male-to-male interaction, men compete to get more power until they are transparent about who the superior and the inferior are. In male-to-female, men dominate the exchange to show and maintain their control (Giyoto, Novianni, & Elen, 2020).

The speech community of Surakarta, Indonesia, is strongly correlated to the social layer based on gender role, reflected on the social convention of how to behave. Referring to the paternal society, the female shows her support and escort to the male part. Male has higher power and domination in their social structure when the community embraces the paternal social paradigm (Santoso, 2012). The gender role distinction is reflected in their talk strategy. Gender study always checks or identifies the participants' gender when interacting either in their internal or external speech community. These gender identities organize and control their ways of perceiving, interpreting, and the method of responding, including the ways of using the

language or other actions. This social perception has been shaped by the family structure and its parenting among gender at home, in which the mother recognizes how women and boys behave and speak. Family is the template of parenting used as the behavioral reference of the children in their social areas. Gender starts in childhood from the family environment, especially when their mother looks after the children closely before they have friends and socialize outside. Mother has introduced the distinctive norm and culture based on the children's sex since the pre-Oedipus period (Chodorow in Roman, Juhasz, & Miller, 1994, pp. 134-151). It studies the general gender differences in the preoedipal period in parenting the sons and daughters, which is also relevant to Javanese's paternal society.

Chodorow also said that 'mothers are and have been the child's primary caretaker, socializer, and inner objects; fathers are secondary objects for boys and girls.' Mother treats and educates the daughters differently from the sons. Chodorow cited Deutsch's statement that the nature of the mother's engagement to the boys is different from girls". The boy's relationship with his mother focuses on ownership, competition issues, and sex understanding. The lesson of mother to her daughter focuses on its equality and togetherness, like playing doll beyond and the boys play car competition, game, and the other competitions.

Chodorow concluded that the daughter stays closer and longer than the boys in terms of emotion and space. The phase of the mother's engagement in the infant's period on the son is shorter than the daughter. Thus the mother's way of behaving influences more to the daughter. The process and type of relationship based on gender that has been educated by the mother continues to the time when they play and socialize in society. They play and interact socially with the same gender. This socialization model continues to form separated norms based on their gender. These norms, thus, are different for females and males (Santoso, 2012). Adult women and men, then, may unwittingly bring different norms to their conversational

strategy. The memberships of other communities ultimately shape the speakers' social world view, that is, how the localized interactive process works (Gumperz & Cook-Gumperz in Paulston, Bratt, Kiesling, & Rangel, 2012, p. 67). Eckert & Sally (2003, p. 5) explained that individual identity is based on a diversity of memberships in different practice communities. The memberships are expressed in how they use the language or his conversational tactics, including the membership of gender. These differences can be more incisive in the paternal social paradigm, as studied here.

The gender background of the speaker and its social role becomes the first consideration of the listener. Male and female speak differently in their use of particular conversational practices (Baker, 2008; Edvardsson, 2007; Gomaa, 2015; Holmgreen, 2009; Johnson & Ensslin, 2007; King, 2011; Thomberg, 2006; Yavuz, 2015; Yule, 2010). Thorne & Henly (1975) have studied language use related to gender by using two different approaches: the Difference and the Dominance Approach. The difference Approach assumes that a woman has a distinct subculture from the man, which controls how she categorizes, organizes, views, and codes her world (Yavuz, 2015, p. 25). She has different knowledge, belief, and cognition process. This approach believes that gender has been sub-classified culturally and socially since their parenting ways. Parents treat their daughters differently from their son. The different treatments and cares of parenting lead to the other behaviors between woman and man.

Many studies clarify the three approaches from the gaps only, as done by the deficit approach (Lakoff, 1975) even though they can be more appropriate with the Dominance or Different Approach. Those can also be seen from the studies of Edvardsson and Thomberg (Edvardsson, 2007; Thomberg, 2006). Due to the overlaps of the Female Deficit Approach to the other two approaches, this approach is not used as much as the other ones, as said by (Coates, 2004, p.7) that '*... except for the deficit perspective, are still thriving and contributing to the gender-based research on*

*language...'*. However, the Dominance Approach and Difference Approach may have the same gaps or form of differences. The problem, then, is which suitable approach is and what aspects to consider are. Deciding the appropriate approach for analyzing the gender conflicts involves the other elements as well, not only the rising phenomenon of the different behaviors but also the type of society (paternal or maternal) and the conflicts' solution (domination and tolerance). Finally, it is proposed three aspects in deciding the appropriate approach for analyzing the gender gaps: the type of the society, the form of the conflict, and the conflict's solution.

Referring to society's type, the Difference Approach can be more appropriate to the non-paternal and non-maternal social paradigm in which the genders have equal treatment or relatively separated norms. This example can be seen in India, in which, at the first start, the Karibian language was used by the male. In contrast, the Arawak language, as the vernacular language, was used by females. The social norm of females was the native norm, and the male norm was of Karibian norm, due to the male soldiers married the local females. The community treats the mother, followed by her daughter, to speak the vernacular language while the father, followed by his son, speaks Karibian. This community has two different ways of interaction and culture. There are two norms of using language between the community's males and females, having two subcultures. The Difference Approach should explain the different ways and values of the language used between man and woman. They have different ways of talking due to other cultural attributes even though man dominates women as proposed by the Dominance Approach (West & Zimmerman in Coates, 2004, p. 115). Every woman brings her identity or attribute of culture in her daily interaction, including using the language, mainly in her talk strategy. This attribute shows her speech community memberships, as Coates (2004, p. 6) stated. A critic of this approach is that most people interact on an equal basis. Women are not always victims of linguistic

oppression, as confirmed by the constructivism approach and difference approach in gender studies.

Finally, the difference approach is not appropriate for the Javanese speech community, which applies the power-based-interaction as a paternal society. Javanese treats the man to be more powerful biologically, culturally, and socially; and finally leading to the paternal based paradigm. Thus, the Javanese community's social behavior is more appropriate to the Dominance Approach (Henly & Kramarae in Roman, Juhasz, & Miller, 1994). The different ways of life, perceiving, and responding are the effects or impact of man and woman's different power. Parents treat their kid differently in power and teach to fight for control instead of fulfilling the demand of culture only. Javanese, which holds the paternal gendered difference basis, will solve the problem or conflict between gender gaps based on the power, not the right of equality but gendered power difference. Accordingly, the starting essence is the more power attributed to man; he has a different culture that creates deficit ways of behaving. This power-based-gender difference creates ways of interacting and behaving, including using the language discussed by Female Deficit, which views the general gaps, not from the fundamental concept of social norm and stronger biological belongings. Nyamekye & Yarney (2015) studied woman behavior in Yendi Northern Ghana, which is monitored and controlled by men, either the men are of family or other relations". Women cannot be away from being a housewife who serve and responsible for the family daily need as well as household activities. Edvardsson (2007), stated in his research about topic change and initiation based on gender in topic change among student's conversation of English as a second language, found that men produced topic twice more than women".

The characteristics of the Dominance Approach can be traced into 1) the type of the society (paternal/maternal dominance), 2) gaps (woman's deficit language use and her second social role), and 3) solution of gaps (dominating or empathy); while the

characteristics of Difference Approach comes into 1) Type is two gender-sided society, 2) gaps is the domination of certain gender, and 3) solution of the gaps is equality or understanding another cultural gender role. The example is of Javanese, including Surakarta, which has the source of problems is the paternal gender-based community, in which: the problem is triggered by the absence of man's tolerance and rejects of man's power, the gaps can be solved by the authority in which the man still claim and operate the power-based norm or by empathy in which the man does not utilize his power to perceive the conflict, but neglecting the power of respecting the low. It is the reason why the dominant approach is proper to use in analyzing the gender gaps among the students in Surakarta, Indonesia.

#### METHOD

The Data was randomly taken from the recorded survey of female participants of all the faculties. The researcher analyzed the speaker's talk strategy based on the gender role using discourse analysis of Birmingham Discourse Analysis Model (Sinclair & Coulthrad, 1975) that emphasizes the hierarchy of spoken interaction: transaction, turn, exchange, move, and act. The transaction is the conversational interaction activity among the female students composed of one or more exchanges. Exchange is a pair of at least two turns by two different participants (Part). Turn is composed of one or more moves. The move covers the speech activity for initiating (In), responding (Res), and following up (Fol) the preceding speech. One or more acts form the move. The act covers a speech function, the smallest unit of the transaction used as the basic unit to analyze. Act refers to verb groups of speech acts formulated by (Leech, 1983). Leech classifies speech acts based on each act's

distinctive component analysis, making the result more applicable, accurate, and measurable. The following components are used in classifying the acts: 1) does the event happen after the speaker's act? 2) is the speaker or the listener involved in that event?; 3) if the event happens after the speaker's act, is it compulsory to the listener or not?; 4) does the event give the benefit to the speaker? and; 5) what attitude implies?. The act implications are classified into five types in terms of its attitude: a) assertive (A), b) directive (D), c) commissive (C), d) expressive (E); e) rogative (R).

#### RESULTS AND DISCUSSION

##### *Female-to-Female Conversational Strategy at Informal Situation in Shariah and Islamic Economics Faculty (SIEF) The Description of Topic, Role Relationship, Context, and Conversational Setting*

The conversation happened informally when female students of SIEF Faculty have a course break. The students usually stay in a group, having an informal conversation after getting a lecture and waiting for the next class. It happened in the building of SIEF, where they had a lecture. Therefore, this setting of the place has been familiar to the participants. In this informal conversation, there are five female participants, students of the seventh semester of SIEF. The topic was about friendship, talking about the condition of one of the participants who was sick. They were classmates. F2 was the participant who had a big influence in this conversation, so she was assumed to have higher status among others in this conversation. F3 was a classmate of all participants that had ever had the same illness as F1. F4 and F5 was the classmate of F3. They were close friends.

#### *The Transaction Data on Female Conversation in Informal Situation of SIEF Faculty*

Part	Transaction	Act Type	No.	Move
F1	<i>Piye mbak piye mbak ngana(0,5) ara mudeng aku, a ku ngana.</i> "How is it miss? I don't understand"	Inquire	1	Initiation

F3+	<i>Ko.. kowe ngapa mangankayangu [barang?]</i> "What are doing? You drink that thing"	Ask	2	Response
F1	<i>[Ngombe] obat</i> "Drinking medicine"	Answer	3	Initiation
F2	<i>E:::angeti</i> "E::: this is warm"	Assert	4	Response
F3+	<i>EMANG LARA ApA?</i> "what sickness?"	Ask	5	Initiation
F1	<i>Panas kuwi</i> "That is cold"	Answer	6	Response
F2	<i>Anget.</i> "Warm"	Assert	7	Follow-up
F3+	<i>Lara apa?wis, akura nduwe nomere.</i> "what sickness, I don't have his (phone) number"	Commiserate	8	Initiation
F1	<i>Lara lapa.hehehe.aku::: ((laughing))</i> "I am broken heart"	Announce	9	Response
F3+	<i>Lara ati:::i((laughing)) Lara ati diParame:::exe</i> "Broken heart by Paramex"	Assert	10	Follow-up
F1	<i>Ora:::a saiki modele Tolak Angin.</i> "No, now is the era of Tolak Angin"	Announce	11	Initiation
F3+	<i>Kawe thek melu-melu aku.</i>	Commiserate	12	
	<i>Aaah,kawe ki ngapa,kawe ki ngapa?</i> "why do you follow me, what are you doing?"	Ask	13	Response
	<i>He KAWE KAK MELU-MELU AKU?</i> "He why are you hanger on me?"	Ask	14	
	<i>Kemakan iklan pa?</i> "Are you influenced by ads?"	Inquire	15	Initiation
F1	<i>Eh eh eh, aku melu-meluTV, ora melu-melu kawe kak'e:::</i> "eh eh eh I am following TV not you"	Answer	16	Response
F2	<i>Eeeeh, aku mau lho mau lho:::aku mau:::lho ((looking at the food brought by F3+))</i> "eh, I want that"	Aks for	17	Initiation
F1	<i>Eeee:::emang siapa elo?</i> "Eeee, Who are you?"	Boast	18	Response
F2	<i>Aku mau:::u lho:::o aku mau lho:::o Go Rene go rene go rene!</i> "I want, pass it here"	Ask for	19	Initiation
F1	<i>Aja sik. Iki di guwak</i> "No, this is discarded"	Suggest	20	Response
F3+	<i>=Iki nggonesapa iki? ((eating))</i> "Whose is this?"	Ask	21	Initiation
F4	<i>Ora ngerti</i> "I don't know"	Answer	22	Response
F1	<i>Sik dilit dilit</i> "Wait a minute"	Command	23	Initiation
F4	<i>Nggone Ririn sing enek coklate</i> "Ririn's is that with chocolate"	Announce	24	Response
F1	<i>Tak ngombe obat sik</i> "Let me have medicine first"	Beg/request	25	Initiation
F2	<i>Kuwi jenenge ra obat</i> "That is not called medicine"	Boast	26	Response
F3+	<i>Permen</i> "Sweets"	Assert	27	Follow-up
F2	<i>Aku biasaneseneng permen sing ngene iki lho</i> "Usually I like such a kind of sweets"	Announce	28	Initiation
F4	<i>Hek, rasane we ora enak og</i>	Announce	29	Response

F2	"It does not taste good" =Ena:::ak? "Nice"	Ask	30	Initiation
F4	Tak dol lho iki "I sell this, you know"	Assert	31	Response
F2	Enak Rin? "is it nice, Rin?"	Ask	32	Initiation
F1	Enak banget, hoiik ((by tonguing out)) "Very nice"	Answer	33	Response
F2	Ahaha ((laughing)) "Haha"	Assert	34	Follow-up
F3+	Kawe gene to Rin? "What is wrong with you Rin?"	Ask	35	Initiation
F1	Awakku gemrebeg gem ge gedembredeg bada nge-date "I get cold after dating"	Answer	36	Response
F2	=Opo kuwi:::i ((laughing)) "What is that"	Ask	37	Initiation
F1	Gedembredeg badan gedet bada ngedet "I get cold after dating"	Answer	38	Response
F2	Malu-malu kucing, Cimon malu-malu kuci:::ing "Bashful"	Announce	39	Follow-up
F1	Kodo wedi e:::e kodo wede ibusadah Badahadasadah "Should be afraid"	Announce	40	Initiation
F2	Aku ra mu den:::ng aku ra mudeng aku ra muden:::ng "I don't understand"	Assert	41	Response
F1	Kodo kidi kodo wodo rada "((meaningless expression))"	Announce	42	Initiation
F3+	Do ngomong ngunuki "some people say this way"	Inquire	43	Response
F2	Aku ra muden:::ng "I dn't understand"	Announce	44	Follow-up
F3+	Sak apa jare iso basa Jerman akhire ngunu kuwi guran "Since she can speak Germany, but apparently not too well"	Boast	45	Initiation
F1	Ehe:::ei:::l "Ehe"	Assert	46	Response
F2	Aku ra muden:::ng. "I don't understand"	Assert	47	Follow-up

Table 1. Analysis of Act and Move Frequency of SIEF Faculty

Part	Act				Move								
	F1	F2+	F3	F4	F1	F2	F3+	F4					
F1		6A, 3D, 1E	5A, 1R	1D, 1A		2In, 4Res	3In, 5Res	1In					
F2	5A, 4D, 1E		2A	1D	5In, 3Res, 4Fol		1Fol	2In					
F3+	5D, 3E, 2A, 2R	1A		1D	4In, 1Fol	3Res, 1Fol		1In					
F4	1A	2A	1A		1Res	2Res	1Res						
Percentage distribution of 47 acts				Percentage distribution of 41 moves									
Directive	Assertive		Rogative		Expressive		Initiation		Response		Follow up		
F	%	f	%	F	%	f	%	f	%	f	%	f	%
15	33	25	58	3	7	4	8	18	44	19	46	7	17
Act Percentage distribution based on the class in each female						Move percentage distribution based on the class in each female							

F1+	F2	F1+	F2	F1+	F2	F1+	F2	F1+	F2	F1+	F2	F1+	F2
6/15	(9/4)	3/2	(23/4)	2/3	(1/4)/3	2/4	(2/4)/4	5/18	(13/4)/18	3/19	(16/4)/19	2/7	(5/4)/7
50%	15%	17%	22%	67%	9%	50%	16%	28%	18%	16%	21%	29%	18%

**Data Interpretation of SIEF Faculty**

Based on the distribution of the whole acts in this functional topical unit of this faculty, the interesting one is that in informal and closed feeling conversation: 1) the higher status female dominates most of the acts are directive (50%) among all kinds of acts, including rogative, expressive; and also dominates the move of initiation (28% vs. 18%) and follow up (29% vs. 18%); 2) The lower dominates only the acts of assertive (22% vs. 17%) and the move of response (21% vs. 16%). It seems that the participant who makes more directive acts, which is approximately double, will make more moves of initiations as well. The participant who makes more assertive acts will make more moves of responses. This fact implies the social meaning that: 1) the higher status female tends to dominate the lower status female in informal and closed conversation in which the higher female make her listener do something by making more directive acts, as competition play in winning which one is the superior: 2) she has good affection to the listeners by having dominant expressive acts; and 3) she controls the conversation by initiation and follow up; 4) the lowers support and accommodate the higher by asserting and responding. It infers that this informal female-to-female conversation does not match the findings of female strategies in formal cross-gender interaction. The female

tends to have less directive and initiation. In informal female-to-female conversation, the higher female has the same strategy as the higher male in formal cross-gender conversation (Giyoto, 2013).

**Female-to-Female Conversational Strategy at Informal Situation of Ushuluddin and Dakwah Faculty (UDF) The Topic, Role Relationship, Context, and Conversational Setting**

The conversation happened informally in one of the rooms of the female dormitory around IAIN Surakarta. At that moment, F2 was ironing her clothes in the room while F3 was studying. Suddenly, F1 came from campus and directly discussed Boy Scout and the scholarship that she got. The informal topic was conducted by comparing UDF and other faculties. The conversation involved three female participants. F1 was a seventh-semester student who got *the Tahfid Al Qur'an* scholarship, and F2 was the ninth semester student who was doing her thesis. She did not join any extracurricular on campus. Meanwhile, F3 was the ninth semester student in the UDF faculty. F3 did not join any extracurricular as well.

Nevertheless, F3 was a teacher of Preschool in Boyolali. F3, F2, F1 were roommates. F2 was assumed to have a higher status because she was in the ninth semester and doing her thesis.

**The Transaction Data on Female Conversation in Informal Situation of UDF Faculty**

Z	Transaction	Act Type	Move No.
F1	<i>Mbak Endang tau nggak si::ih? Kan itu ya di kampus itu kanada UKM Racana mbakya?</i> "Miss Endang, there is student activity unit Racana, isn't it?"	Inquire	1 Initiation
F2+	<i>Aku ra ngerti kok mbak, aku ra wong organisasi kok</i> "I don't know Miss, I am not activist"	Announce	2 Response
F1	<i>A:::ah, mbak Endang masaknggak tau racana:::a, pramuka itu lhoo mba:::ak</i> "Ah, it is not believable Miss Endang Does not	Inquire	3 Initiation

	know, it boy scouts miss”			
F2+	<i>O:::o yo, trus?</i> “O, so?”	Ask	4	Response
F1	<i>Lha pramuka itu, tau nggaksih (0.5) itu tuh yang nguasain anak ushuludin tau:::uk</i> “The boy scouts controls the Ushluddin students, you know”	Announce	5	Follow-up
F2+	<i>E:::emang ushuludin isoh pramuka</i> “Are you sure Ushuluddin students are good scouts”	Boast	6	Initiation
F1	<i>Eh mbak jangan salahyah (0.5) anak usuludin kan kebanyakan anak Gontor nah di Gontor itu pramuka tu mbak udah nyam:::mpe ke luar negeri</i> “Miss, don’t be wrong, Most of Ushuluddin students are from Gontor of which its students go internationally”	Announce	7	Response
F3	<i>Sampeyan lulusan Gontor to mbak?</i> “Were you graduated from Gaontor Miss?”	Ask	8	Initiation
F1	<i>Iya:::a mbak, aku anaknya Gontor (0.5) kan dulu aku muridnya pak Hasan Kyai Haji Hasan Abdullah Sahal itu (0.5) salah satu dari tri murti Gontor mba:::ak jadi aku PA:::Aham banget seluk – beluknya Gontor</i> “Yes I was, I was a student of Kyai Haji Hasan Abdullah Sahal, one of the three founders of Gontor Boarding School. I was the academic consultant so I knew any detail of Gontor”	Answer	9	Response
F2+	<i>Huum (0.5) bapake juga alumni [Gonto] kok</i> “Yes, his father was also alumni of Gontor”	Assert	10	Initiation
F1	<i>[Huum], bapak ku juga kebetulan alumni Gontor dan ketua IKPM Gontor dan temen-temenku ba:::nyak banget yang di Gontor (0.5) sekarang ketemu:::u la:::gi ma orang-orang Gontor di ushuludin tapi nggak papa de:::h asik kok mereka</i> “My father was Gontor Alumni and the head of IKPM, and I have may friends of Gontor in Ushuluddin. It is okay, they are nice”	Assert	11	Response
F3	<i>Aku juga punya temen Usuluddin kok mbak (0.5) tapi dah luLUS</i> “I have a friend of Gontor also Miss, but graduated already”	Announce	12	Initiation
F1	<i>Tapi kayaknya bukan dari [Gontor] deh mbak</i> “But it seems that it is not from Gontor, isn’t it?”	Inquire	13	Response
F3	<i>[Gontor] mba:::ak Gontor satu</i> “Gontor Miss, one”	Announce	14	Initiation
F1	<i>Siapa na:::anya:::a?</i> “What is her name?”	Ask	15	Response
F3	<i>jangan sebut merk Putra lho [mbak],</i> “Don’t mention the brand, He is boy”	Answer	16	Initiation
F1	<i>[Kayak] nya aku kenal deh mbak</i> “It seems I know Miss”	Announce	17	Response
F1	<i>Mas siapa namanya:::a?</i> “Mr, what is his name?”	Inquire	18	Initiation
F2+	<i>Faiz</i> “Faiz”	Announce	19	Response



F3	<i>OIYO (0.5), ha'a kae</i> "Yes, That one"	Assert	20	Follow-up
F1	<i>Ha'a kan, aku di Racana ma kak Nayla</i> "Yes he is, you know I am in Racana with Miss Nayla"	Assert	21	Initiation
F3	<i>Ha'a mbak iku mbak</i> "That is right"	Assert	22	Response
F1	<i>Ha'a aku di Racana kui ketemune ternyata [di (0.5)]</i> "Ha ha, I met him in Racana"	Assert	23	Initiation
F3	<i>[Gontor satu]</i> [Gontor one]	Announce	24	Response
F1	<i>Ha'a ternyata disini tu (0.5) e apa pasca Sarjananya ada Ushuluddin juga YAH?</i> "Yes, unpredictably, there is also post graduate program of Ushuluddin, isn't it"	Inquire	25	Initiation
F3	<i>Ono tafsir hadist</i> "Yes, Tafsir Hadis"	Announce	26	Response
F1	<i>Aku takutnya nanti S2 nya sama bapak gimana:::a ushuluddinnya ihhh nggk banget deh mbak</i> "I am afraid my post graduate with Father, I think it is not very nice Miss"	Inquire	27	Initiation
F2+	<i>Yo ra popo lah</i> "It is okey"	Suggest	28	Response
F1	<i>Masak aku tua di Solo (0.5) tapi pengen ke Mesi:::ir atau nggk ke Mekah mba:::ak</i> "Should I get old in Solo, I want to go to Egypt or Mecca"	Announce	29	Initiation
F3	<i>Dari pada tua nang Mekah mending tua nang kene haha</i> "It is better getting old here than Mecca"	Suggest	30	Response
F1	<i>Ndak apa apa mbak, aku pengen mencari (0.5) pengalaman apa, lain aja mba:::ak</i> "It is okey Miss, I just want to have different experience"	Announce	31	Initiation
F2+	<i>Eh mbak nggolek beasiswa ushuludin ki akeh peluang beasiswa</i>	Suggest	32	Response
F1	<i>Ya makannya mba:::ak, ayo cariin aku job untuk keluar mba:::ak.</i> "So that is why, find a job for me to go out Miss"	Command	33	Initiation
F2+	<i>La kuk malah kon golekne.</i> "why you ask me to find for you"	Inquire	34	Response
F1	<i>La siapa tau aku banyak temen,(0.5) adikku juga mau ke [Mekah] (0.5) jadi aku disa na udah ada muhri:::im.</i> "Who knows I have a lot of friends, my brother wants to go to Mecca, so I have already family there"	Announce	35	Follow-up
F3	<i>[Tapi ushu]luddin S2 ne akeh sing neng kene lo mbak</i> "But, There are many programs of Ushuluddin also here Miss"	Announce	36	Initiation
F1	<i>Yo mbak yo</i> "Yes, you are right"	Assert	37	Response
F2+	<i>Biasane entuk beasiswa ko kene okyo?</i> "Usually, there is scholarship, isn't it?"	Inquire	38	Initiation
F1	<i>He'e</i> "Yes"	Assert	39	Response
F3	<i>Mas sapa kae mbak? mas ajiz kuwi (0.5) cum laude to(0.5) trus etuk beasiswa mas antok kuwi beasiswa</i>	Inquire	40	Initiation

	<i>mboh ora tapi S2 kene</i> "Mr. Ajiz was cumlaude and got scholarship, but I don't know whether Mr. Antok an awardee or not, but he is taking post graduate"			
F1	<i>Danyang paling itu lho mbA:::Ak, ushuludin mau belajar ntar aku juga apa, skripsi terbaiknya selama ini eh skripsi terbaik, mahasiswa terbaik ya? Pokoknya denger-denger tu kalo (0.5) usuludin skripsinya terbaik</i> "The students of Ushuluddin is always the best thesis writer so far"	Inquire	41	Response
F3	<i>Skripsi terbaik</i> "The best Thesis"	Assert	42	Initiation
F1	<i>Eggak usuludin tu tiap taunnya (0.5) pasti menduduki pokoknya adayang the best terus lah diantara dari se IAIN ini gitu lho makanya kamu tu bangga jadi anak ushuludin katanya karena jurusan yang paling langka mbak trus apa namanya (0.5)</i> "Ushuluddin has the best position, even only one aspect. You should be pride of being here, it is rare program"	Announce	43	Response
F2+	<i>Yo aluse langka, hahahahah neng kasare gakeneng peminat</i> "The nice word is rare, but the hard one is that there is no much interest for new student candidates"	Boast	44	Initiation
F1	<i>Bagini mbak bukannya enek peminat! sekarang tu orang-orang terbalik ya mbak ya? jaman moderen. Modernisasi dimana-mana ya mbak YA:::A orang itu dah pada ya melenceng lah dari agama tu melencenglah dari agama, dah banyak</i> "It is no much interest but people now have upside thinking, modern era. Modern era make many people deviate from the religion"	Announce	45	Response
F2+	<i>Berhubung da agama dah kayak gitu. Kudune Ushuluddin tu punya, harus memiliki daya inovatif gen punya daya tarik yang berbeDA:::A</i> "Relating to religious study program, Ushuluddin should have a distinct and innovative strength"	Recommend	46	Initiation
F1	<i>Nah itu dia mbak</i> "That is the problem"	Assert	47	Response
F2+	<i>Mosok kalah ma Tarbiyah, padahal Tarbiyah itu kan paling opo. Paling gampang pelajarane, nggak mikiryo mikir juga</i> "It is unbelievable that Tarbiyah wins, just Tarbiyah, not needs too much thinking"	Boast	48	Initiation
F1	<i>Siapa bilang?</i> "Who syas?"	Ask	49	Response
F2+	<i>Yo mikir juga. Ning nggk koyo Ushuludin sing memang mikir agama</i> "It needs thinking also but it not the same as Ushuluddin which studies much about religion"	Assert	50	Follow-up
F1	<i>Lulusan kalah dalam hal apa itu mbak?</i> "In what aspect do graduates loose?"	Ask	51	Initiation
F2+	<i>Dalam penerimaan muRI:::ID</i> "in students recruitment"	Announce	52	Response
F1	<i>Ohh dalam penerimaan murid nah itu dia mbak</i> "Ohh, that is the problem"	Assert	53	Follow-up

F2+	<i>Lha makanya</i> "That is why"	Assert	54	Initiation
F1	<i>Denger dulu MBA:::AK, aku mau ngomong Gini lho mbak (0.5) kata orang-orang itu kenapa nggak mau nggak mau di Ushuludin karena sekarang liat aja zaman semakin lama semakin edan ya nggak sih? nah terus (0.5) orang-orang tu-</i> "Listen to me, Miss. I want to say that many people do not want Ushuluddin because now is crazy era, then people-"	Assert	55	Response
F2+	<i>Orang-orangnya juga [edan]</i> "Its people as well"	Boast	56	Initiation
F1	<i>[Nggak]. Nggak edan karna aku dah tersesat pada jalan yang luRUS orang-orang ushuludin itu mbak. bukan tersesat pada jalan yang sesat karena sekarang itu ya perkembangan zaman itu harus disertai dengan pengetahuan-pengetahuan agama (0.5), NAH kebanyakan orang itu kenapa mereka nggak mau ke Ushuludin nggak mau ini, maunya ke tarbiah lah ke ekonomi karena tak hanya mencari, mengejar semua di dunia ini ya keduniA:::AN</i> "Not crazy, but I am guided to the right way in Ushuluddin, not lost in the wrong way in the wrong era. Now-life should be with the religion knowledge. Why many people do not do this because they are worldly oriented, not only looking for but also hunting"	Announce	57	Response
F2+	<i>Ya makane mbak. ushuludin isoh nggawe ino va tif liyo to, kan ushuludin wis ngerti nek masala he kui .Yo kudune bisa mengatasi itulho mbak</i> "That is why Ushuluddin should be innovative to solve its problems"	Assert	58	Initiation
F1	<i>LHA sekarang kesadaran orang masing-masing mbak</i> "Now, it depends on one's awareness"	Announce	59	Response
F2+	<i>Kan iku tugas ushuludin tuk menyadarkan ORA:::ANG</i> "That is the job of Ushuluddin to make people aware"	Recommend	60	Initiation
F1	<i>Nah sekarang kita liat basic dulu mbak kayak orang apa namanya dari luar pasti mereka dah takut duluan melihat, ah Ushuludin</i> "We see basically outsiders are afraid of Ushuluddin"	Announce	61	Response
F2+	<i>Nah justru itu yang membuat tidak memilih karena Ushuludin sudah terkesan menakutkan, piye carane ben ushuludin ki nggak menakutkan</i> "Yes, that is the reason why people don't choose Ushuluddin because it is scary, then find the way how to make it not scary"	Suggest	62	Initiation
F1	<i>Tapi sebenarne nggak menakutkan kok mbak biasa aja mbak</i> "But actually it is nor scaring Miss, it is normal"	Announce	63	Response
F2+	<i>Lha makanya inner-beautynya harus di keluarkan dari Ushuludin GITU LHO:::O</i> "so that Ushuluddin should generate the inner beauty, that one"	Suggest	64	Initiation

F1 *Oo begitu jadi kita mbak Endang, saya pesen ma mbak Endang klo punya anak mendingan di didik sejak dini:::i mbak Endang biar tertanam deh, katanya orang kalo dah tertanam di lingkungan pondok (0.5) kenapa ushuludin kebanyakan anak pondok (0.5) karena dia udah sepaham gitu lho mbak dari dia itu di pondokya udah kayak gini (0) jadi ketika dia mau kuliah meskipun kuliahnya bukan didalam pondok tapi dia tetep mencari komunitas yang dimana disitu tu banyak anak-anak pondok termasuk anak ushuludin tersebut (0.5) gitu lho mbak*  
 "Oo that one Miss Endang, I suggest if Miss Endang has children you should educate much earlier to be internalised. It is said that when the children have been educated in Islamic boarding school they have the same thought. So when they are in university they look for boarding student community, including the students of Ushuluddi n, that one Miss"

Table 2. Analysis of Act and Move Frequency of UDF Faculty

Part	Act								Move					
	F1		F2+		F3		F1		F2+		F3			
F1			15A, 5R, 3D		8A, 2R, 1D				5In, 13Res, 3Fol		5In, 7 Res			
F2+	7D, 7A, 4E, 2R						17In, 4Res, 1Fol							
F3	8A, 2D, 1R						9In, 2Res		1Fol					
Percentage Distribution of 65 Acts								Percentage Distribution of 67 Moves						
Directive	Assertive		Rogative		Expressive		Initiation		Response		Follow up			
f	%	f	%	f	%	F	%	f	%	f	%	f	%	
13	20	38	58	10	15	4	6	36	54	26	39	5	7	
Act Percentage Distribution Based on The Class of Each Female								Move Percentage Distribution Based on The Class of Each Female						
F1+	F2	F1+	F2	F1+	F2	F1+	F2	F1+	F2	F1+	F2	F1+	F2	
7/13	(6/2)/13	7/38	(31/2)/38	2/10	(8/2)/10	4/4	0	17/36	(19/2)/36	4/26	(22/2)/26	1/5	(4/2)/5	
54%	23%	18%	41%	20%	40%	100%	0	47%	26%	15%	42%	20%	40%	

**Data Interpretation of UDF Faculty**

The functional topical unit takes a very long interaction for finishing the topic being discussed. The distribution of the acts and the move of females in this faculty is similar to those of females in SIEF Faculty, in which the whole acts are dominated by assertive (58%), regarding that the females are enjoying togetherness and accommodativeness, in which only followed by the directive (20%). The lower females dominate the acts of assertive around 41%

each while the higher female dominates the directive acts around 54% but followed by expressive acts around 100% to soften her higher status. The higher also dominates the move of initiation around 47% and 26% of each lower female while the lower females dominate the move of response around 42% and 15% of the higher. Accordingly, the distribution shows that the participant who makes more directive acts will make more moves of initiations. The participant who makes more assertive acts will make more moves of responses. It

means that the higher status female make s her listeners do something and initiate more in her conversation, the same as those of the higher female in cross-gender conversation. The difference is that the higher also dominates the expressive acts to cover her dominance. In most of their strategies, the lower females assert and respond, the higher whether informing their belief about something or telling what they know.

**Female-to-Female Conversational Strategy at Informal Situation of Islamic Education and Language Faculty (IELF) The Description of Topic, Role Relationship, Context, and Conversational Setting**

The place's setting was in a campus canteen in the morning, around 9 a.m.

before attending the class. Two of the participants interacted informally while having lunch in the canteen area. The topic being discussed by the participants was about weird behavior, for instance, behavior that is often laughed at by them when they feel weird. The participants were female students of the same semester, one of which is much older. F1 is a female student, married, having two kids. F2 is still single and a classmate. F1 has a higher status than F2 based on the economic aspect and age. The two participants are classmates, although they have an age-gap. Therefore, F1 is socially assumed to have higher status than F2.

**The Transaction Data on Female Conversation in Informal Situation of IELF Faculty**

Part	Transaction	Act Type	Move No.	Move
F1+	<i>Lucu:::u banget hari ini. Sebenarnya aku kalo ini pengen nangis tapi aku ketawa. Ketawa aja di jalan. Tapi itu bagus kok untuk membelokkan perasaan, kan sebenarnya sedih ato apa itu buatan manusia sendiri karena Allah menciptakan perasaan yang tunduk kepada-Nya gitu. Jadi Dia tidak mengolah perasaan manusia=</i> "Today is very funny. Actually I want to cry but I laugh along the street. But this is nice to turn the feeling. Actually being happy or sad is created by human themselves. Allah creates feeling that obeys themselves. He doesn't manage human feeling"	Announce	1	Initiation
F2	<i>=He eh</i> "Yess"	Commiserate	2	Response
F1+	<i>Kita sendiri yang membuat</i> "We, ourselves, create"	Assert	3	Initiation
F2	<i>He eh, he eh</i> "He he he"	Assert	4	Response
F1+	<i>Jadi aku belokkan sendiri tadi ketawa-ketawa sendiri di jalan (0.5) hehehe. Orang gila:::a</i> "So I turned the feeling myself laughing along the way like crazy man"	Announce	5	Initiation
F2	<i>Aku juga pernah kaya gitu mbak, ya kaya gitu di jalan tu ya ketawa-ketawa sendiri-sendiri</i> "I have ever been that Miss, laughing myself along the way"	Announce	6	Response
F1+	<i>yang ha:::a ini mau ke mana?</i> "Where I am going"	Inquire	7	Response
F1+	<i>Terus aku udah diomelin sana-sini.</i> "I was blamed anywhere"	Lament	8	Initiation
F2	<i>He eh ((nodding while listening))</i> "He he"	Commiserate	9	Response

F1+ *Nggak tau nih beberapa minggu ini aku kena omelan terus, nduk. Nggak siapa::a nggak siapa::a nggak siapa::a Engh-henh* Lament 10 Follow-up  
*Aku lagi ini (0.5) kayaknya uda berbuat baik, tapi bener, tapi ternyata salah, gitulho. Jadi dibuat begitu. Engh.*  
 "I don't know. In the last few weeks I was blamed by anyone. I have done my best but it was wrong. That is the way"

Table 3. Analysis of Act and Move Frequency of IELF Faculty

Act								Move					
Part		F1		F2+				F1		F2+			
F1				3A, 2E						3 In, 1 Fol			
F2+		2A, 1E, 1R						3 Res					
Percentage distribution of nine acts								Percentage distribution seven moves					
Directive		Assertive		Rogative		Expressive		Initiation		Response		Follow up	
F	%	F	%	F	%	f	%	f	%	f	%	f	%
0	0	2	22	1	11	6	67	3	43	3	43	1	12
Act percentage distribution based on the class in each female								Move percentage distribution based on the class in each female					
F1+	F2	F1+	F2	F1+	F2	F1+	F2	F1+	F2	F1+	F2	F1+	F2
0	0	1	1	0	1	4	2	3	0	0	3	1	0
0	0	11%	11%	0%	11%	45%	22%	100%	0%	0%	100%	100%	0%

**Data Interpretation in IELF Faculty**

The distribution shows that most of the acts are expressive, 67% of which 45% dominated by the higher status and assertive 22% of which are equally distributed, which means that among-female interactions are more personal and emotional exchange than dominance competitions. The higher dominates the initiation and the follow up while the lower dominates the response, the same as those of UDF and IELF faculty. It is similar to the other faculties that the higher female manages, controls. It dominates the conversation by initiating and following up but softened by dominating the expressive acts (45% vs. 11%), and the lower supports and accommodates the higher by responding moves (100%). This dominance of the higher in this conversation, by initiation and follow up moves, is accommodated by the higher by having much more expressive acts. It proves that higher female dominates the interaction, but it is softened by having more expressive acts.

**CONCLUSION**

Many studies of gender conversation strategy have been explored on cross-gender asymmetrically, excluding the social status of the gender among the participants. The analysis of the symmetrical interaction in terms of gender shows that female-to-female is more operational and observable to integrate the Birmingham Discourse Model with the consequential analysis of acts presented by Leech. It is an alternative way of studying the acts and moves in the conversational analysis. This analysis of the same gender, among females, intersected with their social status, in three functional topical units, demonstrates that the higher status the female participant is, the more initiations and directive acts will be, and the lower the status is, the more assertive acts and the more moves of responses will be. The higher female has strategies to dominate, manage, and control the conversation by making her listener do something, imitating, and following up the conversation. The lower status female shows her support, accommodation, togetherness by asserting, and responding. It implies that the strategies of Muslim

females in the informal talk, the actual data of using language, are almost the same as the higher status male in formal cross-gender conversation. The female and male choose the talk strategy based on whom they speak to (male or female), what

situation takes place and their status. Then, the research to be made is the strategy of male-to-male and cross-gender at informal conversation in different and wider coverage of areas and populations.

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