

## Communication Analysis of Men and Women in *Ngayah* Activity at Village Temple of Panji Village

Made Suci Suandari  
[sucisuandarimade@yahoo.com](mailto:sucisuandarimade@yahoo.com)  
State Primary School 3 Sukasada

### Abstract

The purpose of this study was to find out the conversational style of four different castes of both men and women during the *ngayah* activity in Village temple. The design of this study is qualitative since the researchers concerned with the reasons related to the data not based on the percentage of the data analysis. There were six participants observed in this study, there were four men and two women. One participant was from Agung clan, one participant was from Dewa clan, two participants were from Gusti clan and two participants were from Jaba clan. The women were from Jaba status (clan). The observation was done in January, 2012. The data were gained from the observation. The researcher observed the participants and recorded their conversations. Then, the recorded data were transcribed into written form in order to make the analysis of the data easier. There was different language choice among the conversation of men and women in *ngayah* activity in Panji Village. The reasons of changing the language were influenced by some factors, like setting, status, and emotion (feeling).

Keywords: Conversational style, language choice, *ngayah* activity

### 1. Introduction

The uniqueness of men and women cannot be denied. God as the creator, create men and women differently. Gender differences are apparent physically and behaviorally. Men and women differ in the way they think, feel, act, and talk. In fact, one of the most striking differences between the sexes is the unique ways that men and women communicate.

Instead of biologically differences, Cameron (in Wardaugh, 2002 ) stated that men and women are members of cultures in which large amount of discourse is constantly circulating. Gender do not only learn and then mechanically reproduce ways of speaking ‘appropriate’ to their own sex; they learn a much broader set of gendered meanings that attach in rather complex ways to different ways of speaking and they produce their own behavior. Men and women involve in private and public setting, in the various social positions (parent, lover, professional, friend, husband and wife) that someone might regularly occupy in the course of everyday life.

In recent years, the communication styles of men and women have been studied scientifically. Linguists have documented these perceived differences. The primary purpose of these intensive investigations is not to determine which communicative style is best or to

motivate others to change completely, but to identify differences for the purpose of understanding and adaptation (Kelly, 1996). As men and women better recognize differences in communicative styles, they can work to improve their own communication with members of the opposite sex.

It was observed that the general gender communication differences affect all men and women in every context. Men and women have unique ways of expressing their thoughts and feelings. At home, at the office, in marriage and in friendships, in mosque, church, and also in the temple.

Temple as one of holy place in Bali is a place where the both sexes meet for praying or doing some activities for preparing the ceremony. The informal conversation between them occurs. Panji village as one of the old villages in Singaraja has a special tradition that divides the villagers to work together (*ngayah*) during the preparation of Village ceremony. The villagers come from different status like, *Agung, Gusti, Dewa, and Jaba*. During *ngayah* time, all villagers (married villagers) must work in the place they have been assigned before. During the process of *ngayah*, the informal conversation between them occurs. By seeing the mixed status of the villagers, the researcher is interested in analyzing the conversation of them, specifically in the temple's kitchen. The purpose of this study was to find out the conversational style of four different castes of both men and women during the *ngayah* activity in Village temple.

## **2. Theoretical Framework**

### **2.1 Gender Communication Differences**

Language and communication are considered learned behavior which develops through a combination of nature and nurture, genetic predisposition and environmental stimulation. As a result, gender communication differences emerge in early childhood. Children learn how to talk from their parents as well as their peers, often imitating their same-sex models.

In her book, *You Just Don't Understand*, Deborah Tannen asserts that "even if they grow up in the same neighborhood, on the same block, or in the same house, girls and boys grow up in different worlds or words." These gender differences in ways of talking have been observed in children as young as three years of age, about the time language is developed. While little girls talk to be liked; little boys often talk to boast. Little girls make requests; little boys make demands. Little girls speak to create harmony; little boys prolong conflict. Little girls talk more

indirectly; little boys talk directly. Little girls talk more with words; little boys use more actions. While boys and girls both want to get their way, they use language differently to do so.

These communication differences are noted during same gender and opposite gender conversations, during one-on-one and small group interactions. Neither gender style is considered best, but obvious differences from childhood to adulthood should be understood and adapted. Parents, spouses, co-workers, etc need to become aware of differences in gender communication.

Communication between men and women can be considered cross-cultural communication. People in different cultures speak different dialects. In fact, John Gray in his book, *Men are From Mars, Women are From Venus*, suggests that men and women communicate in such different ways that they seem to be from different planets. There are numerous general differences that characterize gender communication.

Before clarifying some distinction in gender communication, several basic assumptions must be accepted.

1. Men and women do have different conversational styles.
2. Both styles of communication are equally valid.
3. The goal in gender communication is not to change the style of communication but to adapt to the differences.

According to Tannen, men and women express themselves in different ways and for different reasons. Men use communication to maintain independence, while women talk to maintain intimacy. Whether conscious or unconscious, men often talk to establish status from others. Women use words to connect themselves emotionally, to express feelings, or build rapport. Men often share facts and figures as in a report. Tannen labels these communicative differences “rapport – talk” and “report - talk.”

Research concludes that men talk more in public while women talk more in private. This conclusion is obvious when the purpose of male and female communication is understood. If men talk to establish status, most male conversation would inevitably occur in public, at the workplace. On the other hand, if women talk to establish intimacy, most female conversation would take place in private, at home.

Body language is also used differently by men and women. While women typically use nonverbal communication directly, men use it indirectly. Women stand in close proximity to

each other, maintain eye contact, and gesture more frequently. Men hold their distance, rarely establish eye contact, and gestures less dramatically. Men and women also handle conflict differently. While women avoid conflict in order to insure closeness, men use conflict to gain status. These are just a few of the common differences in gender communication.

Men and women express gender communication differences in *content*, *style*, and *structure*. Men often talk about sports, money, and business; women most often discuss about people, feelings and relationships. Men often express themselves to fix a problem, converse for competition, and talk to resolve problems. Women most often express themselves to understand, converse to support, and talk to connect. Men typically use precise words, to the point, without descriptive details. Women are more detailed, apologetic, and vague.

Wardaugh ( 2002: 319) stated that women are also named, titled and addressed differently from men. Women are more likely than men to be addressed by their first names when everything else is equal, or, if not by first names, by such terms as lady, miss, dear, and even baby or babe. Women are said to be subject to a wider range of address terms than men, and men are more familiar with them than with other men. Women are also sometimes required to be silent in situations in which men may speak.

From the descriptions of the findings of Deborah Tannen and Wardaugh above, it can be summed that both men and women have their own characteristics, content, style and structure in communication activity.

## **2.2 The Balinese Language and Its Style**

Bali was introduced to a caste (social classes) system by Gajah Mada and the Javanese nobles of the Hindu Majapahit Empire in the 14th Century. This was a Hindu caste system and divided the Balinese people into four distinct classes of society (Sudras, Wesias, Satrias and Brahmans).

The development of Balinese caste influences the language. Balinese language is divided into high, medium, and low Balinese. The low Balinese are often used by Sudra (jaba) caste, high Balinese is commonly used by Brahmans and medium language is commonly used by the Waisyas. But nowadays, it is observed that Balinese tend to mix and switch the language depend on the person they communicate with and the purpose of the communication. In conversation, speakers can adopt different styles of speaking. The speakers can speak very formally or very

informally. The choice is governed by circumstances (Wardaugh, 2002: 50). Ceremonial occasion almost invariably require very formal speech, public lectures are somewhat less formal, casual conversational are quite informal, and conversation between intimates on matters of little importance may be extremely informal and casual. The level of formality is caused by a variety of factors: the kind of occasion, the various social, age and other differences that exist between the participants; the particular task that is involved, the emotional involvement of one or more of the participants. The conversation in temple is categorized as informal speech style.

### **2.3 *Ngayah* ( Working Together) Activity**

*Ngayah* is one activity of villagers of Panji Village in finishing a certain job that is commonly without payment. Men and women work together to finish a certain job, like making preparation of offerings, cleaning the temple, etc.

Panji village has heterogeneous villagers. There are four big clans dominantly lived in Panji village. Those are Agung, Dewa, Gusti, and Jaba. Mostly Agung, Dewa and Gusti clans live near the Village temple, and Jaba clan lived further from the temple. However, the villagers will work together if the village has temple ceremony. The *kelian adat* (the leader of village) had divided the jobs of each family. One place that the four clans work together is in the temple's kitchen. Men and women from the four clans work together in preparing dishes to all villagers that come to prepare the offering for the ceremony. Conversations then happen here. Conversation is a cooperative activity in the sense that it involves two or more parties, each of whom must be allowed the opportunity to participate (Wardaugh: 2002). In conversation, speech can be planned or unplanned. A lot of speech has a certain amount of planning. Unplanned speech is talk which is not thought prior to its expression. Unplanned speech has certain characteristics: repetitions; simple active sentences; speaker and listener combining to construct propositions.

To sum up, *ngayah* activity is one kind of working together activity among the four clans in Panji Village. The conversation among the villagers of Agung, Dewa, Gusti, and Jaba were analyzed in this study.

### 3. Method

The design of this study is qualitative since the researchers concerned with the reasons related to the data not based on the percentage of the data analysis. There were six participants observed in this study, there were four men and two women. One participant was from Agung clan, one participant was from Dewa clan, two participants were from Gusti clan and two participants were from Jaba clan. The women were from Jaba status (clan). The observation was done on January 23, 2012.

The data were gained from observation. The researcher observed the participants and recorded their conversations. Then, the records were transcribed into written form in order to make the analyzing of the data easier.

### 4. Findings and Discussion

The first data were taken at 8 a.m.in the parking area. Two men from Gusti clan met two women from Jaba clan.

- Gusti Nyoman : “*Dek, tumben metepuk buin, kenken kabare?* ( long time no see, how are you)” (1)  
 Kadek : “*Baik, nika, Gusti Aji sampun napi?* “ ( I am Okey, How about you, Gusti?) (2)  
 Gusti Nyoman : “*Sehat Dek, Men kude sube ade anak alit mangkin?* (Okey, How many children do you have now?) (3)  
 Kadek : “*Sampun kalih. Sane no 1 smpun kelas 4, sane no 2 sampun kelas 2, Men, napi karyane mangkin gusti aji?*” ( 2 children, the first is on the fourth grade and the second is in the second grade . So, what is your job now) (4)  
 Gusti Nyoman : “*Ngoyong dogen, Okan ajine sing ngemaang megae. Men nyen kajak ento Dek,? (just stay at home, my son forbid me to work,. Who is she?) (5)*  
 Kadek : “*Ipah tiange. (My sister in law) (6). Man, niki Gusti aji, tukang patus di pewaregan*” ( Man, this is Gusti Aji, the chef of the temple’ kitchen”. (7)  
 Nyoman : “*Oo, ( smiling and nodding to Gusti Aji) (8)*  
 Gusti Nyoman : “*Dek, Man. Ngiring, sareng-sareng ke pewaregan*” ( Dek, Man, Let’s go to the kitchen together) (9)

Gusti Kadek just kept silent and stood near Gusti Nyoman without greeting the two women.

From the beginning of the conversation, it was observed that both Gusti Nyoman and Kadek already knew each other. Gusti Nyoman initiated to address Kadek by using low level of Balinese, while Kadek responded all Gusti Nyoman’s utterances by using medium level of Balinese language. The utterances of Kadek showed that she still appreciated that Gusti Nyoman was older than her and he came from Gusti family. It can be said that the higher case address the lower caste by using lower language, and in turn, the lower caste address the higher caste by using higher language.

Gusti Nyoman tried to maintain the conversation by asking the general topic like the listener's condition and number of children. The listener, Kadek, tried to answer the questions and to maintain the conversation by asking the speaker's (Gusti Nyoman) job. It means that the ability to choose a topic is one way to open and maintain conversation. Brown and Yule (1983) in Wardaugh (2002) stated that it is a feature of a lot of conversations that 'topics' are not fixed beforehand, but are negotiated in the process of conversing. Throughout the conversation, the next topic of conversation is developed. Once a topic is established, speakers can keep it going by employing many of the same devices they use as individuals to keep their turns going.

From the conversation above, it was also found out that the third parties (Nyoman and Gusti Kadek) would not involve the conversation directly if they did not know each other. Gusti Kadek did not involve in the conversation because he was not introduced by Gusti Nyoman to Kadek. However, Gusti Nyoman was eager to know the woman next to Kadek by asking "*Men nyen kajak ento Dek?* (Who is with you). It means that the men tried to initiate the conversation and talked more frankly than women. Gusti Nyoman wanted to know the woman and he asked directly to the woman. This finding was relevant with Dorval's study. Dorval (1990) in his study found out that males tend to change subjects more frequently than females.

It can be summed that the men tried to initiate conversation because of intimacy. It can be showed by the utterance number 1. The first speaker directly address by the word "*Dek, , tumben metepuk buin, kenken kabare?* (long time no see, how are you)". The women responded the conversation because they wanted to maintain the conversation and appreciate the men.

The second data was taken at 09.00 a.m. The setting was in the temple's kitchen. The temple's kitchen is big. There were 25 persons preparing lunch. The observation was conducted to five persons who were grating the coconuts. The five people were sitting together in one *Bale*. The participants were from *Agung, Dewa, Gusti and Jaba clans*.

- Agung Nyoman : "*Dek ambilang je kikiane ento!*" ( Take the grater, please!) (1)  
 Kadek : "*Niki, Gung Aji.*" (Here it is) (2)  
 Agung Nyoman : "*Suksma, Dek, miring orta, waktu niki adi orahange ade uyut kone di Banyuning?*" ( do you listen the news? I heard that there was fighting at Banyuning) (3)  
 Nyoman : "*Tiang, Mireng. Pas malem kejadian, ponakan tiange nelpun, ngorahang ragane ten bani pesu uling kos. Sami wargane sampun siaga*"? (4)  
 Dewa Nyoman. : "*Mi, Saja Man, adi sing miring orta napi niki*". (Is it true? I did not hear anything) (5)

- Kadek : “ *Tiang mireng ring berita Buleleng Round Up, wenten asiki kone sane luka parah* ( I heard from Buleleng Round up just now, it was mentioned that one victim got serious injured) (6)
- Agung Nyoman : “*Anak uling dije kon ento, Dek?*” (where is he from?) (7)
- Kadek : “*Saking paguyangan, Gusti Aji*” (from peguyangan) (8)
- Dewa Nyoman. : “*Polisi harus bertindak cepat, amen ten jek pasti uyut, Paguyangan ajak Banyuning* (Policeman must be ready. If not, I am sure that Paguyangan will attack Banyuning) (9)
- Agung Nyoman : “*Mangkin sampun tenang, Dewa . Polisi sampun terus siaga. Tiang polih lewat merika*”. (Now is safe. Police has observed and kept the village. I passed Banyuning last week). (10)
- Kadek : “*Gusti Aji, Tolong ambilang kelapane punika!*” (Gusti Aji, take the coconut, please!) (11)
- Gusti Aji : “*Niki, Dek*”. (This is the coconut) (12)
- Kadek : “*Suksma, Gusti Aji*” ( Thank you, Gusti Aji) (13)
- Nyoman : “*Dek, kadong paakan, tolong umbahang nyuhe ento*” (Dek, wash the coconut, please)” (14)
- Kadek : “*Nah*”. (Okey) (15)
- Nyoman :” *Makasi, Dek* “ (Thank you, Dek) (16)

From the conversation above, to break the silence during grating activity, Agung Nyoman initiated the general topic of conversation, so, all people who sat on the same *Bale* were able to join the conversation. Agung Nyoman started the topic by asking the news of Banyuning’s problem. Nyoman responded the question even though she did not invite to answer the questions by Agung Nyoman. Agung Nyoman, Dewa Nyoman and Gusti Aji asked question and responded the questions of Kadek and Nyoman by using low Balinese, While, Nyoman and Kadek, responded the questions by using medium Balinese language. While Kadek used low Balinese to Nyoman vice versa. It can be seen from the utterance number 14. “*Dek, kadong paakan, tolong umbahang nyuhe ento*” (Dek, as you are closer, wash the coconut, please) (14)

It was found out that higher clans (Agung, Dewa,, and Gusti) spoke by using lower Balinese to Nyoman and Kadek. It can be seen from the utterances number 1, 3, 5, 7,9,10. It means that the influence of caste in Panji village still give high contribution towards the language used by the villagers.

The findings above are relevant with the statement of Aries in Weatherall (2002). She states that differences in language use and style and the choice of vocabulary used vary with the situational context of the interactions. She defined situational context as including the characteristics of the participants (age, class, ethnicity, and so on), their relationship to one another, the length of the encounter, the task and interactional setting. Tannen in Weatherall

(2002) further stated that the differences between the speech styles can be understood as margining from the differential status associated with men and women in society.

The findings above are also relevant with the findings of Deborah Tannen. Tannen (1994) states that men talk more in public while women talk more in private. This conclusion is obvious when the purpose of male and female communication is understood. If men talk to establish status, most male conversation would inevitably occur in public, at the workplace. On the other hand, if women talk to establish intimacy, most female conversation would take place in private, at home. Because the setting of the conversation above was in the temple, the participants tried to choose general topic to be discussed.

The utterance no 9 was interesting to be observed “ *Polisi harus bertindak cepat, amen ten jek pasti uyut, Paguyangan ajak Banyuning* (Policemen must be ready. If not, I am sure that Paguyangan will attack Banyuning) (9)

From the utterance above, it was found out that Dewa Nyoman responded Kadek’s statement by switching into Indonesian. It showed his worries and expectation to the police to handle the case. His way of switching language also showed his education. He is a teacher in SD 3 Panji. In office, he speaks Balinese to his friends but he always uses Indonesian in teaching. It means that the purpose of switching the language into Indonesian because of his worries about the case.

To sum up, the context, setting, the status of the speaker and the listener influence the language choice of the speaker and the listener. Language switching sometimes appears in conversation to show the strength of the speaker’s feeling toward a certain topic.

## 5. Conclusion

From the findings above, it can be concluded that there was different language choice among the conversations of men and women in *ngayah* activity in Panji Village. It is done due to some factors, like setting, status, and emotion (feeling).

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