



## Critical discourse study of youth texts in Sasak Language



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### Abstract

The conversation is often used as a medium to transfer the ideology of the speakers. Therefore, the purpose of this study is to: describe the representation of the role of Sasak men or women in vocabulary choices, in carrying out interactional control, in syntactic structures, and the use of metaphors in Sasak conversation. The theory used is the critical discourse theory model of Norman Fairclough and is complemented by Teun A. Van Dijk's theory. The collection was carried out using the listening and speaking method (interviews) as well as basic techniques and their derivatives, observation methods, and documentation methods. Sources of data were obtained from young Sasak youths and women who were communicating. The collected data were analyzed using a qualitative descriptive method which aims to make a systematic description, categorization, and patterning. Data is presented formally and informally. In the end, this research resulted in the reality of the motives or ideology of the communicator's attitude that sided with the role of Sasak men or women in a gender perspective, which often led to physical-psychological intersections, such as; sexual harassment, domestic violence, and even in the culture of divorce and marriage.

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## 1 Introduction

The daily interactions of the Sasak people are still strong with the social hierarchy embedded in their social system. The patrilineal understanding that positions men as the protectors and guides of life are manifested in the form of utterances uttered in daily life (Wouk, 2006; Sukenti et al., 2016). For example, to address the highest aristocratic men, the community had to call them *Raden [Rade]*, *Lalu [lalu]* and the women used the names *Baiq [bai?]*, *Dende [dendə]* and *Lale [lalə]*. Meanwhile, in other utterances, fine and coarse language is a marker of the dominance of one people over another, which is considered weak and less dominant, such as the subtle utterances of *Pelinggih [pelinglh]* 'you'(formal form), *Side [sidə]*, 'you' (to older folk/polite form) *medahar [medahar]* 'Eat'. This is a steady rule in society that inevitably must be obeyed.

The formation of a hierarchical pattern in the Sasak language often causes a shift in goals. Many of the speakers in their speeches contain hidden ideologies to deceive, suppress, fight and expand social influence in society (Setiawan, 2015). The character society considers men as stronger, more potential, and more productive at work, while women are considered to be less flexible because they are confronted by nature as those who breastfeed, become pregnant, and give birth have hampered women's productivity in association (Setiawan, 2019). As a result, women are the ones who are marginalized from public access (isolation), and targets of violence (domestic violence), sexual harassment, divorce, and even murder. This is defined as men's verbal dominance over women as a result of gender as a social category marker, especially certain patterns of behavior (Bakri, 2017; Setiawan, 2013).

Based on the description above, the study of the Sasak speech-language on the island of Lombok will only focus on describing the social roles of Sasak men and women in vocabulary choices, interactional control, syntactic structures, and the use of metaphors in speech (Stivers, 2010; Garrod & Pickering, 2004). As a result, under the pressure of the superiors, the underlying ideologies of speakers would result in stereotypes of the inferior, ultimately resulting in gender inequality.

## 2 Materials and Methods

This study uses the *Critical Linguistics* approach which always looks at how the grammar of a language or expression conveys certain ideological positions and meanings (Harvey, 2017; Kaur & Raman, 2014). In other words, the ideological aspect is observed by looking at the choice of language and the grammatical structure used. Ideology at a general level shows how a group tries to win public support, and how other groups are marginalized through the use of language and certain grammatical structures (Eriyanto, 2001). Meanwhile, the meaning of a word is only used to determine reality; it is not utilized to determine how something should be understood. This is because meaning in speech is a social production and a practice.

The research population was conducted in the East Lombok region with the *ngeno-ngene* dialect and the research samples in the Selong and Pancor areas using the informant criteria (Mahsun, 2017; Setiawan, 2022), such as 1) male or female, 2) middle social status with no high mobility, 3) have pride in their isolect, 4) can speak Indonesian, and 5) physically and mentally healthy. Informant data (attached) which is sampled and used as an object or assessment data, was obtained by random sampling while still paying attention to the informant criteria that had been previously determined. Methods and techniques for data analysis were carried out using (Hardiyanti et al., 2023; Sudaryanto, 2018) listening methods (observantly involved listening techniques and proficient free involvement techniques), proficient methods (fishing techniques and proficient advanced techniques) and documentation to clarify the accuracy of the data itself.

The data analysis method was carried out using the descriptive method and analyzed using qualitative techniques to categorize and pattern speech that stereotyped women or men in the conversations of the informants. The analysis procedure is carried out using an inductive approach, namely the data obtained in the field is analyzed with ideas based on specific matters and then conclusions are drawn on general matters (Biria & Mohammadi, 2012; Siegel, 2006). Thus, the data obtained can represent the entire object of research.

### 3 Results and Discussions

Analysis of Sasak utterances with discursive studies with a gender perspective is based on Norman Fairclough's theory (Fairclough, 2020; Fairclough, 2019), which examines vocabulary, interactional control, syntactic structure (in collaboration with Van Dijk's theory (van Dijk, 2008)), although (Jorgensen & Phillips, 2007), emphasize some different Fairclough concepts that are related to each other in a complex three-dimensional model, then the meaning of these concepts varies because the analytical framework offered is constantly evolving, meaning that the concept of studying text does not rule out the possibility of experiencing development. For this reason, in this study, the form of discourse analysis in Sasak language conversations is as follows.

#### 3.1. Male or Female Representation Through Vocabulary Selection in Sasak language conversation

The representation of men or women through the choice of vocabulary in Sasak language conversations is as follows.

##### 3.1.1. Male Representation Through Vocabulary Choices

The representation of the role of men in Sasak society can be seen in every speech act used in daily life. Speeches that identify men through their choice of vocabulary are formed by two constructions, namely natural (naturally) and social (the result of the construction of local people's thinking) which are manifested through statements in the form of actions, status (roles), and properties that show superiority, identity and daily activities (habits). Below, the forms of these vocabulary constructions can be described as follows.

##### 3.1.1.1. Vocabulary Choices in Natural Reconstruction

Natural construction is a form of speech composed of the thoughts of society against the natural aspects attached to the participants. Therefore, according to the data found, the natural construction of vocabulary choices in conversation in the Sasak community, male representations are found that express action and status (position), stated as follows.

##### a. Stating Male Actions

Based on the data found by the researcher in the conversation. The representation of the male role is shown through vocabulary that shows superiority and identity. The following form of action is as follows.

##### a.1. Superiority Demonstrating Action

In the observed speech events, researchers have found a vocabulary that shows male superiority over women in interactions. The vocabulary found is *seangku* 'divorce' and *ngatur* 'manage'. The vocabulary can be seen in the conversation data below.

L1 : *mun aku jeq seangku so iye. [mun aku jeq seang ku so iye]* 'for me, I'll divorce her'

The man expressed his response by saying *seangku* 'I divorce' which means the action that will be taken by a man if a woman is unable to take care of her domestic sphere. The man's pride in making judgements about women is demonstrated by his use of this terminology (Aimansyah et al., 2021). Since the Sasak community has accepted that men have a fundamental right to divorce women, this is not an issue there. The word *seangku* has been given the suffix *-ku*, which has been used to support men's statements and decisions made individually towards women.

L: *aran ne dengan mame mulan demen ne ngatur. Sengaq mun ne wah merariq jari kepale laun leq keluarga ne. [mulan nə ηəno, dəŋan mamə no ratə-ratə iyə demen ηatur, seŋa? iyə jari kəpalə le? keluarga nə]* 'indeed, the average man likes to manage, because he becomes the head of the family later'

Men as the central speaker give the view that men, in general, have the trait of 'managing', meaning that men as the head of the family and are in control of activities over all of their affairs. Women are only positioned as

parties who accept the control given by men. This condition has shown the inability of women to change people's thinking about traits or habits that are considered normal in Sasak association.

### *b. Stating the Status (Position) of Men*

In the research data, the vocabulary indicating status (position) found by researchers is in the form of head vocabulary 'head of the household'. This vocabulary shows the superiority of men over women. The following is a status-indicating vocabulary that signifies male superiority.

#### *b. 1. Superiority Pointer Status*

In the speech data carried out by the men, the researcher found head vocabulary 'head of the household'. The data can be seen in the conversation below.

L: *aran ne dengan mame mulan demen ne ngatur. Sengaq mun ne wah merariq jari **kepale** laun leq keluarga ne. [mulan nə ɲəno, dəɲan mamə no ratə-ratə iyə demen ɲatur, səŋa? iyə jari kəpalə le? keluarga nə]* 'indeed, the men are usually likes to manage, because he becomes the head of the family later'

The man wants to emphasize that he is a role model in his field. This can be seen from the utterance stating *kepale* 'head' which indicates that men occupy the highest position in the family circle. A distinct situation arises if, following marriage, both the man and the woman have interests in the form of rights and obligations. However, because males hold a position as directors of roles and activities in the home and society, this does not give women more opportunities to interfere in men's domains (Jones, 2007; Listo, 2018).

### *3.1.1.2. Vocabulary Choices in Social Construction*

Social construction is a form of agreement from certain groups of people, regarding how to give thoughts or views on the value of speech to speakers, in this case men. In this research data, several forms of vocabulary are socially constructed, such as declaring actions, properties, and traits (characters). For this reason, utterances that state these forms can be described as follows.

#### *a. Stating Male Actions*

In the data that has been analyzed by the researcher, the vocabulary found expresses actions shown through forms of superiority, identity, and daily activities (habits). These forms can be observed in the following forms of action.

##### *a.1. Superiority Demonstrating Action*

Forms of superiority indicating actions found by researchers, in the form of the most vocabulary 'mencuri' in the context of stealing someone's daughter to marry. The data can be seen in the conversation data below.

L : *demen ne wah **te paleng** ampoq ne te tejaq merariq. [dəmen nə wah tə paləŋa ampo? nə tə teja? mərari?]* 'just fine with it, being kidnapped and then asked to be married'

In this conversation, the speech acts carried out by men and women take place in an atmosphere of crossing statements. The man stated the story with the word *paleng* 'kidnap' followed by the word *merariq* 'married' in the context that men are perpetrators who can steal women to marry (Setiawan & Sukri, 2014). Conversely, women can't steal men to marry. This statement is a form of male power in acting. In any rule the act of stealing is a prohibited act, let alone stealing other people's daughter. But this is not the case, in the customs and traditions of the Sasak tribe, things like this are permissible and do not conflict with the values and norms in society.

### a.2. Habit Indicating Actions

The data of research showing the daily activities (habits) of men in the Sasak community are shown through the vocabulary 'asking', in the context of asking for money and 'cheating'. The vocabulary can be seen in the conversation below.

P1 : *nggih angkaq, padahal ndeq te mesaq-mesaq leq bale, araq semeton-semeton mame no. laguq keh, ndaraq bau suruq ne. [ŋgih angka?, padahal ndeq tamesa?-mesa? le? bale, ara? semeton-semeton mame no. laguq keh, ndara? bau suru? nə]* 'yes, that's why, even though I wasn't alone at home, there was a brother, but I couldn't command him'

P2 : *keh... nden-ndeq pikirang siq ngeni, maklumang wah mun kanaq mame jeq begaq bengel ne. [keh de?-nde? pikirang si? ngəni maklumang wah mun kana? mame je? bega? bengel nə]* 'yes, don't think like that, just understand that boys are quite stubborn'

P1 : *cobaq iye bekedeq diriq, ndeq ne jamaq nulung-nulung ite. baeh uleq-uleq ngendeng kepeng kadu beli rokoq. mending ne bagawean. [coba? iyə bəkədə? diri? nde? nə jama? nulung-nulung itə baeh ule?-ule? ŋendeŋ kepeŋ kade beli roko? mending nə begawean]* 'he just plays, never helps me. If he comes home asking for money to buy cigarettes. As if he works (have a job)'

Based on the conversation, the vocabulary spoken by the women describes the attitude of men who like to ask for money. Besides that, this male habit is likened to a form of a lazy figure, meaning that the male (adolescent) can only ask his parents for money, while the male is unable to earn money for himself.

P: *no siq girang nyerong-nyerong kance ceweq lain no. [no siq girang ŋyeroŋ-ŋeroŋ kance cewe? lain no]* 'that he is who like to have affairs with other women'

L1: *wajar so kanaq mame... inget, pituq banding sekeq mame dait nine no. [wajar so kanaq mamə. Inget, pitu? Bandiŋ seke? Mamə kance nine no]* 'It's normal for men to be like that. Remember seven to one, are the boy to the girl'

P: *laguq kan ndeq ne iye \_las an te nyerong kan. Aoq angkaq kumbeq ne ndi?. Kan ne bejat laloq. [lagu? kan ndeq nə iyə \_las an tə ŋeroŋ kan aoq angka? kumbe? nə ndih kan nə bejat laloq]* 'however that is not the reason to cheat. Why is that? They are so lecherous'

The excerpt of the conversation above shows women's disclosure of the bad habits of men who often hurt women through words that represent their actions. Women describe the bad character of men by being identified with the word *nyerong* 'obscene or glancing at other women' and depravity has marked the form of attitude that is acted by men towards women. Statements like that are quite a heavy pressure that must be accepted by women, as a result, women are only able to protest the traits shown by these men. But once again, the man was unmoved by the protest that was poured on him.

### a.3. Self-Indicating Actions

Based on the data found by the researchers, vocabulary indicates male identity (habits), such as the vocabulary of smoking 'smoking'. The data can be seen in the conversation below.

L1 : *mene ngerokoq! [məne ŋeroko?]* 'Here, have a cigarette!'

LP : *nggih wah lanjut bae wah [ŋgih wah lanjut bae wah]* 'yes, just continue'

The male side is shown as the talk that carries out a conversation between a woman and the researcher. The man who is speaking is trying to offer something to the researcher, while the speech act contained in the utterance is the statement '*ngerokok*' which signifies the activities as well as the habits of the men in their activities. The word smoking itself can show actions that identify men. Even though women consider it not good, the man's actions become something that is considered legal in society. Vice versa, for women themselves, it is not natural for these

actions and habits to be carried out by them. For this reason, the Sasak people have considered the smoking habit of men to be commonplace and difficult to change.

On the other hand, if smoking 'ngerokoq' is pinned on women it will cause a negative view of society towards them. Therefore, this kind of treatment is a form of activity inequality between male and female participants in the association of the Sasak community. Men are always shown as central figures who freely act according to their wishes regardless of women who are always shown as characters who receive the impact of men's treatment.

#### b. Stating Male Property

Based on data found by researchers in the field. Contrasting property types of how men are expressed through the vocabulary of cigarettes 'cigarettes' and motors 'motorcycles'. This can be seen in the conversation below.

P3 : *alur so.. iye angkun te nine. ndeq ne maraq dengan mame siq pikirang rokoq, bueq-bueq isiq rokoq kepeng ne, motor, ape ke apa gene. [alur so iyə aŋkun tə ninə nde? nə mara? deŋan mamə si? pikirang roko? motor ape gənə]* 'leave it alone, that's how women do it, not like men who think about cigarettes, motorcycles, and whatever'

Certain objects that are a man's favourite and have been attached to him get a response from the woman's side. Women say that these objects have harmed the men themselves and the impact of their actions is also felt by the women. Women say that *cigarettes* and *motorcycles* are the main reason men's finances run out. Conversely, for men, these items have become an absolute necessity to be fulfilled. This can be seen when women state that men's finances are used up to take care of their favourite objects, namely in the form of cigarettes and it does not rule out that their finances are also spent only to satisfy their pleasure through objects in the form of *motorbikes*. This is what shows the superiority of men.

#### c. Declare Male Nature

Based on the data obtained, the form of superiority shown by men through the vocabulary of *ndaraq bau suruq* 'disobeyance/lazy' and *bengel ne* 'stubborn'. This can be seen in the conversation data below.

P1 : *nggih angkaq, padahal ndeq te mesaq-mesaq leq bale, araq semeton-semeton mame no. laguq keh, ndaraq bau suruq ne. [ŋgih aŋka?, padahal ndeq təmesa?-mesa? le? bale, ara? semeton-semeton mame no. laguq keh, ndara? bau suru? nə]* 'yes, that's why, even though I wasn't alone at home, there was a brother, but I couldn't command him'

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P2 : *keh... nden-ndeq pikirang siq ngeni, maklumang wah mun kanaq mame jeq begaq bengel ne.[keh de?-nde? pikirang si? ngəni maklumang wah mun kana? mame je? bega? beŋel nə]* 'yes, don't think like that, be understood that boys are quite stubborn'

Women say *ndaraq bau suruq ne* which indicates men are difficult to order/command. This trait shows men as superior in Sasak society. As for women, they must appear in reverse with the male character. In addition, women say that men are stubborn 'stubborn' (which indicates a male identity) has supported the difference in attitudes between men and women. Women, in the opinion of the Sasak people, are figures who are restrained from association and customary rules, thus it will be very difficult to act like men.

### 3.1.2. Representation of Women Through Vocabulary Choices

The struggle of women to defend their interests and rights from pressure and male intervention is a manifestation of women's unwillingness to always be belittled and discriminated against in the role of family and Sasak society. For that, through conversation, women show their existence in their struggle against men's natural and social vocabulary reconstruction, as follows.

### 3.1.2.1. Vocabulary Choices in Natural Construction

Similar to natural construction on the part of men, the choice of vocabulary indicating views that identify with women is formed based on what is inherent in the woman herself. In this natural construction, the woman states his intention through utterances that signify action, property, and status (position). These utterances are found in some of the conversations below as follows.

#### a.1. Actions Indicating Identity

Based on research data found by researchers, indicators of female inferiority are expressed through vocabulary that evokes sympathy for the interlocutor, which is *matiq-matiq* 'obey/very obedient' and according to 'follow what is told'. This vocabulary can be seen in the conversation below.

P: *nggih so. mun siq ngeno jeq taoq te so, kan wah kewajiban ite nina **matiq-matiq**. [nggih so mun siq ngeno je? taoq te so kan wah kewajiban itə ninə mati?-mati?]* 'yes, we already know about that, it's already a woman's obligation to obey'

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P: *tetep doang so cowoq no penipu doang, ndeq ngerti perasaan dengan nine. padahal ite wah **nurut, matiq, setia**, be ape siq kurang.[tetep doang so cowo? no penipu doang, ndeq ngerti perasaan dengan ninə]* 'but still men are cheaters who don't understand women's feelings. Even though we have obeyed, heard, and been faithful. What is missing?'

#### a.2. Revealing the Nature of Women

Based on research data found by researchers, the contrast of women's characteristics is expressed through the phrase *lemah* 'weak'. This data can be seen in the conversation below as follows.

P1: *bahaya. mun ne sugul kelem, masalah ne ceweq no **lemah**, gampang te anuq isiq dengan. [bahaya, mun nə sugul kəlem, masalah nə cewe? no ləmah, gampang tə anu? isi? dəŋan]*

'it's dangerous, if she go out at night, the problem is women are weak, someone can easily do anything (harmful) to them'

#### a.3. Claiming Women's Property

Based on data found by researchers. Natural female contrast is marked through the vocabulary of 'jilbab' and kincu 'kincu'. This data can be seen in the conversation below.

P3: *wah keh ne beliaang aku **jilbab** no Tik? [wah keh bəliaang aku jilbab no tik]* 'Tik did you buy me that hijab?'

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P1: *wee kanaq badaq pe taoq ne keq rubin mene wah ku beli **kincu** Viva leq La Tulip. Laguq kan ne mahal laloq ajin **kincu** ne, biase ne leq Grand Hero taoq te girang beli. [we kana? bada? pe tao? nə ke?rubin, ku beli kincu Viva le? La Tulip, kan nə mahal lalo?, biasə le Grand Hero jeq muda?]* 'hey you guys did you know(?), yesterday I bought Viva lipstick at La Tulip, why are they so pricey. Usually in Grand Hero it's cheaper'

### 3.1.2.2. Vocabulary Choices in Social Construction

Vocabulary selection that is constructed through the views of society and is bound to society, is a form of social construction in vocabulary. Vocabulary is formed in the views of society only as a social contract that applies in the society of the environment in which the views were agreed.

### a.1. Declare Women's Actions

Women exert their influence through vocabulary that expresses existence in their domestic figure. The form of the statement is as follows.

#### a.1.1. Actions Indicating Identity (Identity)

Based on the data found by the researchers, the form of women's delinquency is expressed through vocabulary *ngeme* 'cooking rice', *meriap* 'carrying out all kitchen tasks, such as washing, cooking and cleaning the kitchen', *kelaq* 'cooking', *ngerosoq* 'washing' and *minaq ragi* 'making spices', in the context of making seasonings, *mongkaq* 'cooking rice', and *pinaq kakenan* 'making food'. This data can be seen in the conversation data below.

P1 : *be tao so. kecil arane mune si ngeno-ngeno jeq. soal ne no penting. jemaq merariq ite terus ndeq te tao ngeme, meriap. beh ngamuq semamaq te. [bə tao so. kecil arane mune si ηəno- ηəno je?. soal nə no pentiη]*'yes, it's quite small for something like that. because it matters. Later, if you are married and you can't cook, your husband will be mad.

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P1 : *jari ite doang penunggu pawon leq bale. ite ngeme, kelaq raun, ngerosoq. [jari itə doaη pənuŋgu pawon le? bale, ite ηəme, kela? raun, ηəroso?]*'At home I'm the one who looks after the kitchen. I cook rice, cook rice and dishes, and wash dishes'

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P1 : *bale mesaq,..tokol-tokol, manto tv leq bale, masaq, berosoq maklum tugas ceweq. [bale mesa? tokol-tokol manto tv le? bale mesa? bəroso? Maklum tugas cewe?]* 'in their own house watch tv, cook and wash the dishes are indeed women's job'

### a.2. Revealing the Nature of Women

Traits a distinctive characters shown by speakers and these characters are forms of people's assumptions about the identity attached to the perpetrator. The characteristics that are formed by the social views of the Sasak people arise from the understanding that each specific characteristic will show the capacity of the speaker. Related to the research data, it was found that the forms that contrast women are as follows.

#### a.2.1. Habit Indicating Properties

Based on data found by researchers. The form of a statement that contrasts the nature of women, namely the word loyal 'loyal'. This data can be seen in the conversation below.

P : *tetep doang so cowoq no penipu doang, ndeq ngerti perasaan dengan nine. padahal ite wah nurut, matiq, setia, be ape siq kurang.[tetep doaη so cowo? no penipu doang, ndeq ηerti perasaan deŋan ninə]* 'it will always be that the man is a cheater who don't understand women's feelings. Even though we have obeyed, heard, and been faithful. What is missing?'

#### a.2.2. Demeaning Characteristics of Women

Based on the data found by the researcher, vocabulary that degrades the nature of women is shown through the vocabulary *bangaq* 'stupid' and *Gemeq* 'cheeks that are too plump' in an unattractive context. The vocabulary can be seen in the conversation below.

L : *sang bangaq kanaq-kanaq ne no aran ne iye sayang. cobaq ndek ne sayang ndeq ne gemes muni-muni, ndeq ne mele perhatiang kamu pade. [no aran nə iyə sayəŋ, cobaq ndeq nə sayəŋ wah*



*so ndeq nā ndeq nā muni-muni, ndeq nā perhatian apā siq gaweq nā* 'it means that cared, if he doesn't care he doesn't talk. Not paying attention to what we do'

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L : **Gemeq** ngumbe te cowoq ne siq rubin no. masih keh?[gmε? ηumbe tā cowo? nā siq rubin no. masih keh] 'Chubby, what about that boy of yours from yesterday, still?'

### 3.2 Representation of the Role of Sasak Men or Women in Performing Interactional Control with Sasak Language Conversation

Gender inequality can be caused either by the imbalance of roles or influence in talks. This situation can be caused by interactional control that is less balanced between men and women.

#### 3.2.1. Representation of Men's Role in Performing Interactional Control in Conversation

Conversations are conducted by the participants as a form of exchanging information between themselves with other participants. Among the Sasak people, conversations between men and women often lead to unequal control of speech.

##### 3.2.1.1. In Disclaimer Form

In speech events, male participants sometimes show control by making denials of statements uttered by women. Denial through words by speakers, according to van Dijk (2021); van Dijk (2009); Sobur (2001), can be in the form of statements not, no, without, and none. Men's statement of disapproval of women that causes interactional control is guided by men. This can be observed in the following data.

Based on data found by researchers. Forms of disclaimer statements that show male superiority through the *ndeq* 'no' statement. This statement can be seen in the conversation below.

L : *mun ite no, ndeq ne penting penampilan yang penting hati.*[*mun itā no, ndeq nā penting penampilan yaḡ penting hati*] 'if it's me, appearance is not important only heart that matters'

P1 : *eee siq aran dengan nine, masalah penampilan no penting, ndeq ne maraq ide siq ndeq be keruan* [*eee... siq aran dāḡan ninā, masalah penampilan no penting, nde? nā mara? idā bā nde? kəruan*] 'as a girl, looks are important, not like you who are a mess'

L: *kumbeq ne te?Mun ite ndih ndeq ne penting siq ngeno-ngeno.* [*kumbe? nā tā, mun itā ndih nā nde? nā penting siq ḡəno-ḡəno*] 'then why? I don't care in any of that'

##### 3.2.1.2. In the Form of a Prohibition

A prohibition is a form of action that may not be performed. In conversation, the attitude of forbidding and being prohibited is often shown by the participants. Therefore, in this case, the speech of the which party will control the interaction. Based on data found by researchers. forms of statements stating prohibition as an indication of superiority in control interactional, in the form of *ndendeq* 'don't' and *ndeq te kanggo* 'can't' statements. This statement can be seen in the conversation data below.

L : *onyaq-onyaq laun salaq mu pade ndendeq turutang loq gemeq no.* [*oña?-oña? Mu padā nde?nde? turutang le gemε?*] 'be careful y'all, don't follow the fat guy'

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L1 : **ndeq te kanggo** suruq ye berosoq siliq ne ite isiq agama.[*nde? tā kanggo suru? yā beroso? siliq nā itā isi? agama*] 'we should not tell him to wash the dishes because the religion said so'

### 3.2.1.3. In the Form of Criticism

Based on the data found by researchers who stated that the form of criticism of women is shown through statements *ape ngeni ruan te* 'what does this look like' and *ndaraq siq lain* 'there is no other'. This statement can be seen in the conversation data below.

L : *mulen ne kanaq nine nih. pernaq-perniq ne doang raosang ne. ndaraq ke siq lainan. ape ke?*  
 [mulen nə kana' ninə nih, perna?-perni? nə doang raosang nə. ndara? ke si? lainan. ape ke] 'This is how the woman is, only her knick-knacks that she talked about'

### 3.2.2. Representation of Women Through Interactional Control in Conversations

The role statements carried out by women are shown through several actions. Among other things, women expressed statements of disapproval, criticism (protest), and ridicule which can be observed in the conversation below.

#### 3.2.2.1. In Disclaimer Form

As with the denial uttered by men, on the women's side, there is also the use of utterances of denial. Words of disclaimer usually include the words no, no, without, and neither. However, based on the data found by the researcher, the form of disclaimer is indicated by the *ndeq* 'no/not' statement. This statement can be seen in the data below.

P : *laguq keh tetep doang rate-rate ndeq ku percaya leq rayuan ne. [lagu? keh tetep doang rate-rate ndeq ku percaya le? rayuan nə]* 'but still on average I do not believe in his seduction'

#### 3.2.2.2. In the Form of a Prohibition

Similar to men's attitudes that prevent them from doing something, women's statements prohibit them from doing something. Despite this, women with a rebellious disposition gradually express their displeasure by prohibiting the men to return so that they are not continuously pressured. The data below is as follows.

P : *ndeq te kanggo suruq dengan mopo'ang ite. [nde?te kanggo suru? deŋan mopo?aŋ ite]* 'can't ask someone else to wash it'

#### 3.2.2.3. In the Form of Criticism

If criticism is often raised by women against men. The opinion of society has framed women in a paradigm of thought that suppresses, intimidates, and intervenes in all actions (activities) in their social relations, with the Sasak people. The data found below is as follows.

P : *kumbeq ne ndih dengan mame demen iye sakitang ceweq?.[kumbe? ne ndih deŋan mamə dəmen iyə sakitang cewe?]* 'what about boys who like to hurt girls?'

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P3 : *asep rokoq mu doang... lelah te beriyaq isiq mu. [asep rook? də doang lelah tə beriya? isi? mu]* 'just your cigarette's smoke, we are tired of breathing because of you'

P1 : *laguq ite ne masaq aken. lelah te beriyaq.[laguq itə ne masa? aken, ləlah tə bəriya?]* 'but sorry for us, I'm tired of breathing'

-----

P3 : *alur so. iye angkun te nine. ndeq ne maraq dengan mame siq pikirang rokoq, bueq-bueq isiq rokoq kepeng ne, motor, ape ke apae. [alur so, iyə aŋkun tə ninə. nde? nə mara? deŋan mamə si?]*

*pikiran rook?, motor, ape jagaq]* 'just let it be, that's how women do it, not like men who think only about cigarettes, motorbikes, and whatnot'

### 3.3 Representation of the Roles of Sasak Men or Women in the Syntactic Structure with Sasak language conversation

Another aspect that can reveal gender inequality in conversations between women and men can be seen from the syntactical aspect. Fairclough does not clearly explain the syntactical aspects studied in the study of his theory. The researcher compares Fairclough's theory with one of the stages of study in the theory formulated by Van Dijk. According to Van Dijk, in studying syntactic aspects, it is necessary to look at several components, including sentence forms, chronology, and pronouns.

#### 3.3.1. Sentence Form

The forms of sentences spoken in Sasak language conversations will logically show whose position is protected and who is marginalized in dialogue, who is highlighted and who is disguised in their utterances, those who are more flexible and those who do not have the space for movement, and those who get the benefit and those who are harmed or cornered.

##### 3.3.1.1. Contrasting the Male Party

The male protrusion in the initial speech to the opposite sex is based on female motives to protest against the arbitrariness of men towards themselves in Sasak society. Based on the data found by the researchers, the forms of statements that contrast men can be seen in the conversational data below.

P1 : *tetep doang so cowoq no penipu, ndeq ngerti perasaan dengan nine. padahal ite wah nurut, matiq, setia, be ape siq kurang.* [tetep doang so c w q no penipu doang, ndeq ngerti perasaan dengan ninə] "Still the man is a cheat. Don't understand women's feelings. Even though we have obeyed, heard, and been faithful. What is missing?"

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P : *pikiran perasaan ceweq angkaq, ndendeq maen seang-seang. Masaq aken ite nine.* [pikiran pərasaan cewe? angka? Ndende? maen seang-seang masa? aken itə ninə] 'think about women's feelings, don't just play divorce. Please, I'm just a girl'

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P1 : *cobaq iye bekedeq diri, ndeq ne jamaq nulung-nulung ite. Baeh uleq-uleq ngendeng kepeng kadu beli rokoq. mending ne bagawean.* [coba? iyə bəkədə? diri?, nde? nə jama? nulung-nulung itə baeh ule?-ule? ngendeng kepeng kade beli roko? mending nə begawean] 'he just plays, never helps me. If he comes home asking for money to buy cigarettes. As if he works(has a job)'

##### 3.3.1.2. Contrasting Women

The speaker's attitude in conversation can contrast with other actors or himself as a party involved in it. This is done to show his existence in association with the Sasak community. Based on the data found by the researchers, the forms of statements that contrast women can be seen in the conversational data below.

L : *mulen ne kanaq nine nih. pernaq-perniq ne doang raosang ne. ndaraq ke siq lainan. ape ke?* [mulen nə kana' ninə nih, perna?-perni? nə doang raosang nə. ndara? ke si? lainan. ape ke] This is how the woman is, only her knick-knacks that she talked about'

-----

P1 : ***bahaya, mun ne sugul kelem. Masalah ne ceweq no lemah, gampang te anuq isiq dengan.***  
 [bahaya, mun nə sugul kəlem, masalah nə cewe? no ləmah, gampang tə anuq isi? dəŋan]  
 'it's dangerous, if you go out at night, the problem is that women are weak, they're easy to be harmed by someone'

### 3.3.2. Coherence (Affinity of Meaning in Sentences)

Coherence in Van Dijk's statement can be seen as the affinity of words in sentences which are used to see someone strategically in positioned discourse by tracing conjunctions that express cause and effect, the relationship of circumstances, time, conditions, and so on. The forms of coherence found in the research data are as follows.

#### 3.3.2.1. Cause-Effect/Causal Relationships

An indicator of the coherence of an utterance is expressed by a pattern of causal relationships. A cause-and-effect relationship is shown by the statements of a speaker which can have an impact on other parties caused by previous speeches. Based on the research data found by the researcher, the form of a causal/causal relationship is stated through the statement 'indicates an effect', whereas 'states a cause', and in the form of analogy principles and contextual appropriateness. This statement can be seen in the conversation data below.

P : ***jagaq angkaq perasaan ceweq. ndendeq soq-soq muni angkaq. ite nine ne lemah.*** [jagaq angka? pərasaan cewe? Ndende? so?-so? muni angka? ite ninə nə ləmah] 'care about woman's feelings. Do not talk nonsense. We are weak women'

L : ***be lasingan, wajar ne sili ngeno arane mame, kelem-kelem ne sugul. Ne perhatian no.*** [bə lasiŋan, wajar nə sili ŋəno arənə mame kələm-kələm nə sugul] 'therefore, it's normal for him to be angry, he is a man and you go out at night'

### 3.3.3. Pronouns (Pronouns)

Knowing the position and understanding the position of the speaker or communicator in communication is the role of pronouns (pronouns). This was confirmed by David G. Smith (Eriyanto, 2001) the boundary between the communicator and the audience is deliberately omitted to show what is the overall attitude of communication. This means that in communication, efforts are made to reduce differences in distance and status between speakers and other parties so that the attitudes of the speakers in communication are balanced.

#### 3.3.3.1. Persona Pronouns in Males

Based on the data found by the researcher, the male personal pronoun was asked through *aku* 'me', you' –*ku* 'ku/aku' which corresponds to the context of the situation and conditions in the conversation. The form of pronouns in this context can be seen in the conversational data below.

L1 : ***be pete so cowo? si baik-baik misal ne maraq aku ke ngeno.*** [bə pete so cowoq si bai?-bai? misal nə maraq aku ke ŋeno]"Therefore, just look for a good man. For example like me'

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L : ***nde q ku ngerumun laguq te nilaiq aran ne no.*** [nde? ku ŋərumun lagu? tə nilai? aran nə no]  
 'I'm not grumbling, but that's called judging'

#### 3.3.3.2. Persona Pronouns in Women

Persona pronoun for women as a hint of her typical calling and others. This can reveal the form of fear, respect, and reluctance shown on the part of men. Based on the research data found by the researcher, the form of personal

pronouns is shown through the item 'we' which corresponds to the context of the situation and conditions of the conversation. These pronouns can be seen in the conversation data below.

P2 : *iya so tao. laguq sediaan te bae reragian ne. jemaq ite wah minaq. [iya so tao. laguq sediaan t̄ə bae reragian nə. jema? it̄ə wah mina?]* 'yes I can, but just provide the seasoning, I'll make it tomorrow'

### 3.4 Representation of the Role of Sasak Men or Women in the Use of Metaphors with Sasak language conversation

The next presentation that can express the reality of the text critically is by looking at the metaphorical aspects of the text. In the Fairclough model of AWK study, it has been explained that the aspect of metaphor is the key to how reality is displayed and differentiated from other people. Metaphor is not only a matter of literary beauty but will provide linguistic allusions in its utterance. Meanwhile, based on the data found by the researcher, utterances that represent gender issues through metaphorical aspects in conversational texts are described as follows.

#### 3.4.1. Male Role Representation

The use of metaphors is intended to express things figuratively so that it impresses it's easy to compare, exaggerate, and even belittle the other person. Regarding the research data, the forms of metaphors used by men are as follows.

##### 3.4.1.1. Comparative Form Metaphor

Speech-language seeks to provide comparisons by explaining the differences between men and women to declare social class in society, in the form of superiority in acting. Based on the data found by the researcher, the form of comparison is expressed through *pituq banding sekeq* 'seven to one'. This metaphor can be seen in the conversation data below.

L1 : *wajar so kanaq mame... inget, pituq banding sekeq mame dait nine no. [wajar so kana? mamə. Inget, pitu? bandiŋ seke? mamə kance nine no]* 'It's normal for men to be like that. Remember, seven to one, the boy to the girl.'

##### 3.4.1.2. Simile Form Metaphor

Based on the research data found, the metaphor that shows an analogy is expressed through the expression *mun ndeq te ngerokoq bantong arana* 'if you don't smoke, you are a sissy'. This parable can be seen in the conversation below.

L1 : *iye entan te mame..., mun deq te ngerokoq bantong aran ne. [iye əntan t̄ə mamə, mun deq t̄ə ŋərokok bantōŋ aran nə]* 'yes, if you're a man and you don't smoke, you're said to be a sissy'

#### 3.4.2. Representation of the Role of Women

Following research data, the form of metaphor used by women is only in the form of affirmation. The form of the affirmation is as follows.

##### 3.4.2.1. Affirmation Form Metaphor

Based on the data found by the researcher, the form of an affirmation stating exaggeration is more shown through the statement of the *empat jempol sugul* 'four thumbs out' and the *penunggu pawon* 'keeper of the kitchen'. The form of this metaphor can be seen in the conversation data below.

P : *eee... ndaq ke macem-macem. maiqqq.... empat jempol sugul. [ndaq ke macem-macem, maiq empat jempol sugul]* 'don't try to do anything, very good, four thumbs out'

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P1 : *jari ite doang penunggu pawon leq bale. ite ngeme, kelaq raun, ngerosoq. [jari it̄ə doaŋ pənunŋu pawon le? bale, ite ŋəme kela? raun ŋəroso?]* 'At home I'm the keeper of the kitchen. I cook rice, cook side dishes, and wash dishes'

## 4 Conclusion

Based on the results and discussion of the research data above, it can be concluded that speech events in the Sasak language are sufficiently conditioned by hidden ideologies uttered by men and women. This form of ideology is veiled through the choice of vocabulary by both parties (*ngatur, ngerokoq, bengel, matiq-matiq, ngeme/mongkaq, meriap, ngerosoq* and *setia*) interactional control in utterances that show superiority and inferiority (*ndeq ne araq jamaq pengertian, pernaq-perniq ne doang raosang ne, ndaraq ke siq lain, mame siq pikirang rokoq, bueq-bueq kepeng ne isiq rokoq ne, motor, and kumbeg nendih dengan mame demem hurt girls*) the structure of the conversational sentences used by both parties by paying attention to the form of the sentence (*tetep doang cowoq no penipu, ndeq ne ngerti perasaan dengan nine. Padahal ite wah nurut, setia dan masalah ne ceweq no lemah, gampang te anuq isiq dengan*) sentence coherence (*laguq kan baeh lengan tini cimodoq, terus neteh kotoran. Be ekeq ruan ne pengorong ini. Padahal wah araq jalur usus ne, gampang te anuq isiq dengan, jagaq angkaq perasaa ceweq, ndendeq soq-soq muni. Ite nine lemah, be lasingan wajar ne sili arane mame.. Malam-malam keluar, dan laguq kan ne mahal laloq ajin kincu ne ...nyesel te beli tonon*), and personal pronouns, (*aku, ite, etc.*) and the use of figures of speech or metaphors in every utterance of the speakers by both parties (*pituaq banding sekeq mame dait nine, ndeq ne penting penampilan yang penting hati, dan mun ndeq te ngerokoq bantong arane*)

It is undeniable, the condition of conversation like this does not rule out the possibility of causing horizontal conflicts in the association of gender-based society. The Sasak people place men as superior figures to women, so that in daily life Sasak women often become objects (sufferers) of male arrogance, such as; the culture of divorce and marriage, the increasing number of children without fathers or mothers, and not to mention cases of domestic violence that often befall women in social life. Responding to conflict with a critical attitude towards Sasak dialogues is an early example of recognising and comprehending the conflict seeds that can lead to more serious issues. At the regional and national levels, the government should no longer be indifferent to gender issues as a serious and urgent matter.

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The authors declared that they have no competing interests.

### *Statement of authorship*

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

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