

Gender and Turn Taking in *Mata Najwa* Talk Show: A Conversation Analysis

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Abstract

This study aims to examine the turn-taking strategy for the same gender and mixed gender that occurred in the *Mata Najwa* Talk show, as well as to find out the gender pattern that is formed in Indonesia. The data were analyzed using the Have theory (2007) for the turn-taking strategy and Setiawan (2013) for gender patterns that occur in Indonesia. The findings demonstrate that: (1) In the same gender conversation, domination by certain party is rarely found. However, women when talking to their fellow women tend to use more turn-taking strategies in a conversation such as speak then ask, phrases of agreeing and disagreeing, phrases for asking for/giving opinions, and fillers of pauses. Meanwhile, when men talk to other men, the greatest value occurs in the phrase for asking for/giving opinions strategy. (2) In mixed gender conversation, it was found that when women talk to men, men are likely to dominate the conversation. Najwa Shihab as the presenter got less number of turn-taking than men in the strategy of using conjunctions, phrases of agreeing and disagreeing, and phrases for asking for/giving opinions. (3) This research also shows a pattern that occurs in Indonesia, which in this pattern shows that men tend to dominate when talking to women, and this rooted in the dominant gender construction in Indonesia.

Keywords: *Turn-taking; gender; television Indonesia; conversation analysis*

1. INTRODUCTION

Our research explores how gender relations is reflected in conversations among Indonesians in one of the most popular talk shows in Indonesia. As existing studies on the discussion of turn-taking and gender have mostly focused on Western contexts, we would like to offer a different perspective by focusing on an Asian setting, namely Indonesia. we are interested in looking at how Indonesian men and women take turns in a televised talk show conversation. By examining turn-taking strategies that occur in same gender and mixed gender conversations, our study departs from an assumption that men have more conversational turn-taking values than women. Rokhmansyah (2013) in Sakina (2017) mentions that men have a role as the sole ruler and control holder in society, while women have little influence in society. It also describes how gender construction exists in Indonesia, that might likely come from the long-established hierarchy acknowledging men to have a stronger domination than women. In this introduction section, we describe the background for this research, our academic position, and our

research questions.

The relationship between conversational turns and gender roles has attracted scholarly attention. Levinson (2015) states that in gender studies, turn-taking becomes an important issue. With the conversation occurring between mixed genders, several studies discuss aspects of how men and women interact with each other and interrupt conversations. In this case, an important finding was made by Zimmerman and Eakins (1979), who stated that in interactions, men tend to interrupt more than women (Preece, 2011).

In conversational analysis, speakers will naturally involve themselves in either a dialogue or a multi-dialogue. This can lead to a conversation change where each conversation participant knows when it is time to take a turn, interrupt, and see where the other person is talking so that the conversation that occurs can continue to roll. This, of course, will unconsciously lead to various kinds of violations, such as domination by one person so that the other speaker does not get a turn at all, as well as the presence of two speakers who speak simultaneously without anyone giving in. This is following what was conveyed by Levinson (1983) in Naglaa (2006), that speech changes cannot be predicted, including our speech and actions, and the order in which we say or do something cannot be predetermined.

In sociolinguistics, according to Preece (2011), generally, men have a large and dominant influence in social settings. However, in today's society, women have speaking skills that are arguably equal to or even better than those of men. This has led to several studies on how men and women talk to each other.

Several previous studies show a correlation between turn-taking and gender. Hussein (2020), based on his research on turn-taking and gender in western TV shows, reveals that women tend to take turns speaking more than men. He goes on to say that women are more eager to take turns in a conversation, whereas men tend to stick to their points, keep quiet, and decline offers to take turns in a conversation. Meanwhile, research conducted in a language class by Azhar and Iqbal (2019) shows that female students in Pakistan were likely to be more active in participating, while male students only participated when their teacher asked questions. This is in line with the research conducted by Gay (2012) in a discussion group at a school in the UK, in which female students were more active in answering and expressing more opinions; this was also seen from the average number of words used by female students, which was as high as 5.83, while boys only had an average of 4.71. From studies that have been carried out by several previous researchers, there are differences from what is seen in Indonesia. This difference is also supported by a statement from Han (2014), who states that in the east, men tend to have strong dominance over women with the power they have; this is because most Eastern men are considered to have a large role in social norms applicable.

Based on the previously reviewed studies as well as supporting statements from Han (2014), it can be seen that turn-taking and gender in the West show a pattern where women dominate men. This is the focus of this research, where in practice there are differences in turn-taking and gender patterns in the Western and Eastern regions, in this case, Indonesia. With the different cultural backgrounds between the West and the East,

the views on gender are also different. In Indonesia in particular, gender differences are more influenced by social and cultural factors. This is supported by Maccoby's statement, as cited in Sahaptin (2016), about the fact that different views held by men and women are not innate, but there are social and cultural factors in society that make differences between men and women accepted since they were born. In some aspects of life today, differences in gender views are still visible. This creates a hierarchy that is indirectly forming in Indonesian society. In line with this statement, Tumanyan (2019) stated that in Indonesia, there are levels where most women have not made their choices independently because of the influence or even determination of men in these choices. Because of the position of women, who are still below men, they also have limitations in conversation, one of which is that when turn-taking occurs, men take turns more often than women. The frequency of men taking turns is what makes turn-taking and gender aspects important in this study.

In this study, the data were from conversations that occurred on a talk show. The talk show selected is *Mata Najwa*, a highly popular television talk show in Indonesia whose topics range from politics, social, and environmental issues to culture and education. The guest stars who are invited to the show are also well-known in their fields. In addition, the guest stars are not only male or female; *Mata Najwa* can present men and women in each session. This is what made the writer choose the *Mata Najwa* talk show as the data source for this study. *Mata Najwa* has been airing on Indonesian television since 2009, with Najwa Shihab serving as the host.

This research is an analysis of turn-taking conversations and an observation of the influence of gender in conversation. This is based on the interaction between the presenters and speakers so that the arrivals are delivered by the speakers. The reactions that arise from each response are then used as research material to analyze turn-taking conversations. Then the next discussion is about gender, considering that the speakers who attend each talk show do not always have the same gender, so the differences shown in the responses given by the resource persons about gender are an important focus in this study

Within the scope of gender analysis in conversation as reflected in the conversations between and/or among guests on *the Mata Najwa* talk show, this current study aims to specifically answer the following questions:

- 1) What kinds of turn-taking strategies appear in the same-gender and mixed-gender conversations on the *Mata Najwa Talk show*?
- 2) How do these turn-taking strategies and practices describe gender construction in Indonesian contexts?

2. THEORETICAL FRAMEWORK

This study aims to obtain the turn-taking strategy used in the conversations that occur in the *Mata Najwa* video as well as analyze the gender pattern formed from the turn-taking strategy in same- and mixed-gender conversations. Section 2.1 introduces conversational analysis as an approach taken to analyze turn-taking with the strategy

presented by Have (2007) and explains gender roles and patterns that are formed in Indonesia from the turn-taking that occurs in conversation in Section 2.2.

2.1 Conversation Analysis

The conversational analysis is an approach taken in studying conversation, with turn-taking practices being one of the topics of analysis in this research. This is because, through turn-taking, the flow of conversation and the division of turns that occur between speakers can be identified. This has been widely studied, for example, by Sacks, Jefferson, and Chaloff in the late 1960s and early 1970s (Sidwell & Stivers, 2013). Effective turn-taking skills can also contribute to a useful and informative conversation. The principle of taking turns in turn-taking helps the conversation to be more orderly and fluid.

Speakers can use different strategies to keep the conversation moving and changing smoothly. In addition, gender differences in communication styles cause women and men to adopt different strategies to achieve their conversational goals. Women tend to avoid interrupting other conversations, while men choose floor conversations to interrupt the flow of conversation or control the topic. Have (2007) mentions the following strategies in turn-taking:

1. Speak then ask
It is when the speaker gives the floor to other interlocutors to talk by asking them questions after expressing an opinion.
2. Use of conjunction
It is the use of conjunctions in a conversation to provoke the other person to take a turn.
3. Agreeing and disagreeing
Its purpose is to maintain the flow of a conversation by displaying expressions of agreement and disagreement on a specific topic of discussion.
4. Asking for / giving opinion
It is an act of asking interlocutors' opinions to keep the conversation going.
5. Fillers of pause
It is when a speaker stops talking that he or she needs to think of words to respond appropriately while speaking.

2.2 Language and Gender Role in Indonesia

Gender issues are part of the social problems that exist in Indonesia. Gender is an attribute inherent in men and women who are formed culturally. Marhumah (2011) explains that gender theory is classified into two groups. The first is nature, which says that the difference between men and women is natural and a gift from God, like the differences in the biological anatomy of men and women so that there is a determination of the social roles of the two genders. Men are thought to be more capable and stronger. Meanwhile, women are considered to have limited space because of their reproductive organs, so they are placed in the domestic sector and men in the public sector. The second is nurture, which assumes that the differences between men and women are the result of the construction of society, which is then passed down from generation to generation by

men. Marhumah (2011). In the social aspect, gender also refers to a set of traits, roles, responsibilities, functions, rights, and behaviors inherent in men and women as cultural formations. This gives rise to the perspective that attitudes and behaviors based on gender determine what should differentiate between women and men. These beliefs are then passed down from generation to generation through the process of socialization, both within the family and in society. In simple terms, it can be stated that gender is the difference in the functions and roles of men and women due to social construction and not just their gender. In Indonesia, the inherent role of men and women leads to many assumptions that place women as subordinate to men, according to Idrus and Dewi (2000).

The distinguishing characteristics between men and women do not only occur in social life but also in how the community speaks. In this case, language discrimination also occurs because of the patriarchal nature of Indonesian society. Women in Indonesia experience discrimination when it comes to how women are taught to speak and how the language itself treats women. Setiawan (2013) mentions that men tend to be superior to women in terms of conversation; they prefer competitive vocabulary and suppress the interlocutor, especially women. This superior position will lead to language differences that lie not only in differences in voice, use of grammar, and choice of words but also in the way of delivery. The existence of a hierarchy shows that men are more dominant than women, making most men label women as talkative creatures. Whereas Thomas (1996) stated in Prakasa (2015) that men are more active in speaking and interrupt women more frequently. This is also the case with how gender roles affect language between men and women in Indonesia, where generally men will dominate the conversation so that women have little room for a conversation.

Refers to several important arguments and findings of previous scholars, Spender (1980) and Herring et al (1992) in Preece (2011) found in their study that most societies tend to put women in a situation where they have to talk less than men. So, when women show their ability to talk more, it is underestimated by men and shows the persistence of stereotypes between men and women. It also has an impact on how eastern society sees women and men in a conversation. Culturally, eastern society values men as having a strong dominance over women. Han (2014) explains that one of the ways for men to show their dominance is through language. It can be seen how men tend to feel that their words have a higher dominant value than women's words. Itakura and Tsui (2004) in Preece (2011) also stated that women have different speech rights than men, women are interrupted more by men and have to fight harder to defend their turn.

As a result of men's social dominance, they have a stronger conversational dominance than women in mixed-gender conversations, and they violate the right to speak for women. This, which then leads to turn-taking and the blaming of conversational rules, as described by Sacks, Chaloff, and Jefferson (1974) in Preece (2011), states that in the turn-taking rule, at least one speaker does not speak for a long time and makes the other person lose their turn. The speakers have a turn and a right in a conversation.

3. MEHOD

A descriptive-qualitative approach is adopted for this study. According to Royaldi et al. (2019), this approach is useful for researchers to obtain comprehensive data and produce in-depth analysis, and the approach used in this study can describe what strategies and how these strategies describe gender roles in Indonesia. The data collection technique used in this analysis is random sampling, intending to assess how turn-taking occurs in same- and mixed-gender populations. According to Palinkas et al. (2013), it refers to a data collection technique that is not based on rigid selection criteria or characteristics to obtain relevant results. Every video on the *Mata Najwa* YouTube channel has the same opportunity to be used as data in this research, and several videos raise political issues as topics of discussion. Videos with discussion topics tend to use more turns in their conversations. In addition, in the video, the participants were not only of the same gender but also from various gendered environments. With a focus on turn-taking strategies and gender roles in Indonesia, we randomly selected three videos that met the criteria as our data. This is what makes random sampling feasible to use in this analysis because, from the three videos we took, all three were able to represent turn-taking and gender roles in Indonesia. Data were obtained specifically from three videos uploaded on Najwa Shihab's YouTube channel, which were chosen primarily based on the gender composition of an interview or talk show: two videos containing participants of the same sex, each of which was checked for turn-taking that occurred between women and children. between men, and one video with mixed-gender participants. The detailed description of each of the videos is as follows:

Table 1. Videos used in this research

No	Title	Date of Release	Duration	Host	Invited Guests
1.	<i>Kritik Tanpa Intrik: Jadi Revisi UU ITE Perlu atau Tidak?</i> (Part 6)	18 February 2021	12:31	Najwa Shihab	Man <ul style="list-style-type: none"> • Prof. Henri Subiakoto (Ministry of Communication and Informatics Expert Staff) • Muhammad Arsyad (Chairman of the Association for Victims of the ITE Law) • Bang Efendi

					<ul style="list-style-type: none"> • Refly Harun (Constitutional Law expert) • Woman • Asfinawati (Head of YLBHI)
2.	<i>Mata Najwa – Satu atau Dua: Debat Harga Tempe vs Telur</i> (part 6)	11 October 2018	10:02	Najwa Shihab	<ul style="list-style-type: none"> • Man • Muhammad Guntur Romli (Jokowi – Ma'ruf. National Success Team) • Dahnil Anzar Simanjuntak (Coordinator Spokesperson Prabowo and Sandi) • Prof. Budiman • Woman • Irma Suryani (Spokesperson for Jokowi and Ma'ruf Campaign Team) • Rahayu Saraswati (Spokesperson for Prabowo and Sandi)
3.	<i>Ketika Harga Pangan Jadi Jualan Kampanye</i> (Part 2)	8 November 2018	18:13	Najwa Shihab	<ul style="list-style-type: none"> • Woman • Dwi Ria Latifah (Deputy Chairperson of the PDIP DPP) • Ida Fauziah (Director of Women's Voter Raising Jokowi's Campaign Team) • Tina Talisa (Deputy Director)

					<ul style="list-style-type: none"> •Neti Prasetyani (Director of People's Economic Empowerment BPN Prabowo and Sandi) •Edriana (Spokesperson for BPN Prabowo and Sandi) •Firliana Purwanti (Secretary of the Democratic Party of the Republic of Indonesia)
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To find out the turn-taking information on talk shows, the researcher investigated the utterances conveyed by several sources from three different videos. In the video we took, we didn't have a specific theme or time, so what we were looking for in the third video was whether the video could be used as data for turn-taking analysis and could also describe gender patterns in Indonesia. After we chose which video to use, we downloaded the video and transcribed some of the conversations that fall into Have's five turn-taking strategies. The results of the transcript are then analyzed and photos are matched with the turn-taking strategy section in the conversation.

4. FINDINGS AND DISCUSSION

In this section, we will present the key findings and discuss them by referring to a number of relevant theoretical framework under the following order: (a) turn-taking that occurs in same-gender, and (b) turn-taking that occurs in mixed gender conversation. The two findings will then be discussed in the framework of gender construction. This analysis is based on the number of times the men and women took turns in conversation, as well as what strategies they used in taking turns. In addition, from the five strategies revealed by Have (2007), which one is the dominant strategy used in both same-gender and mixed-gender conversations and see how the strategy affects the formation of a gender pattern that exists in Indonesia.

Table 2. Number of turn-taking between Man and Woman

Turn-taking Strategies	Frequency	
	Man	Woman
Speak then ask	5	7
Use of conjunction	6	5
Agreeing and disagreeing	9	7

Asking for / giving opinions	10	8
Fillers for pauses	4	8

Table 2 above informs the overall use of turn-taking strategies used in same and mixed gender conversation in which we found that all the five strategies proposed by Have (2007) were used. Among these strategies, the use of 'asking for / giving opinions' appears to be the most frequent for both parties with men (10 times) using it more frequently than women (8 times). From Table 2, we can also learn that ladies (7 times) used the strategy of 'speak then ask' more than men (5 times), while in the use of conjunction, men (6 times) were seen slightly be higher than woman (5 times). Similarly, men (9 times) were found to use more 'agreeing and disagreeing' phrase than women (7 times). As for the use of fillers for pauses, men (4 times) used the strategy fewer than women (8 times). In the table, it can be seen that men have a higher number of frequencies in the strategies of 'use of conjunction', 'agreeing and disagreeing', and 'asking for/giving opinions'. This can be seen from what was conveyed by Thomas (1996) in Prakasa (2015) that men tend to interrupt more than women. In using the 'asking for/giving opinions' strategy, more men interrupt women by directly expressing their opinions without letting women finish their words. Meanwhile, women only excel in the 'speak then ask' and 'fillers of pauses' strategies, in which women tend to be more careful in speaking.

4.1 Turn-taking Practice in Same- and Mixed-Gender Conversation

In this section, we identify the strategies used in each video based on the strategy presented by Have (2007) and analyze the number of frequencies in each strategy use in the same- and mixed-gender conversations.

4.1.1 Turn-taking in same-gender conversation

Table 3. Turn-taking strategies occurred in same gender conversation

Turn-taking Strategies	Frequency	
	Same Gender	
	Man	Woman
Speak then ask	2	4
Use of conjunction	3	3
Agreeing and disagreeing	3	4
Asking for / giving opinions	5	6
Fillers for pauses	2	4

Table 3 shows the frequency of each strategy in the same-gender conversation. It can be seen that when men talk to fellow men, they tend to interrupt more often when expressing their opinions. As also presented in Table 3, the act of 'asking for / giving

opinions strategy' appears to be the highest strategy used by men when taking the turn. This also happens to women when talking to other women. In specific, from the turn-taking strategy that occurs between women, it can be seen that they are more likely to take their turn by asking / giving opinions. This is in line with Weatherall's (2002) statement that when members of the same sex are talking, then each speaker has the same contribution in every conversation. In this case, when women talk to other women, in that conversation they have the same proportion of speaking so that they tend to be more active when speaking in the same-gender context. This is compared to men, when they talk to men the proportions are the same, but men's activity tends to be shorter in a conversation because they are always to the point when conveying something without further ado, Coates (2013). Excerpt 1 below illustrates the use of asking for / giving opinions strategy.

- Excerpt 1 Ria Latifah Kita ini perempuan **menurut saya, kalau mau bicara tentang masa depan Indonesia, kita harus sepakat dulu, jangan kita ini perempuan justru hanya mau diperalat** seolah-olah perempuan ini dijadikan alat politik untuk mereka para calon-calon ingin maju dan menang itu...
We are women, **in my opinion, if we want to talk about the future of Indonesia, we must agree first, don't let us women just want to be used as if these** women are used as political tools for those candidates who want to come forward and win...
- Najwa Shihab Dalam konteks ini siapa yang memeralat?
In this context, who is using whom?
- Ria Latifah Kalau saya bilang, kita satu kata dulu, **kita sepakat dulu yang perempuan untuk memberi masukan pada calonnya masing-masing untuk perbaikan gizi anak, perbaikan perempuan,** dan juga untuk mereka di fasilitasi ketika mereka berkuasa.
If I say we have one word first, **we first agree that women should give input to their respective candidates for improving child nutrition, improving women,** and also for them to be facilitated when they are in power.

Edriana **Oleh karena itu, masalah stunting ini masalah serius yang kita hadapi sekarang.** Karena sebetulnya, masalah stunting ini memang disamping gizi, juga sanitasi, dan juga hal-hal soal kebersihan lainnya.

Therefore, the problem of stunting is a serious problem that we are facing now. Because in fact, the problem of stunting I in addition to nutrition, sanitation, and other hygiene matters.

‘Speak then ask’ is another strategy used in the same-gender conversation observed with the total number of uses was 6 times. In this strategy, the speaker will start by giving a statement followed by a question to provoke the other person to take a turn in the conversation. See Excerpt 4 below.

Excerpt 4 Guntur Romli ... Kemarin jelas, ketika bilang bahwa chicken rice diIndonesia katanya 50 ribu, di Singapura 35.000. Saya bawa menunya di resto K yang disebut pak Sandi, bahwa ternyata paket ayam yang disebut pak sandi 50.000, ternyata Cuma 27.500. **Itu sudah nasi merah dan ayam kampung. Jadi yang dibilang mahal itu yang mana?**
... Yesterday it was clear, when he said that chicken rice in Indonesia was said to be 50 thousand, in Singapore 35,000. I brought the menu at restaurant K called Mr. Sandi, that it turned out that the chicken package called Mr. Sandi was 50,000, but it turned out to be only 27,500. **It's already brown rice and free-range chicken. So which one is said to be expensive?**

Dahnil Anzar Pertama, itu yang dijelaskan adalah suara public, suara rakyat. Rakyat bilang harga-harga mahal. **Itu suara rakyat, dan mereka bantah. Lalu kemudian rakyat mengatakan pekerjaan susah, mereka bantah. Lalu yang tidak mendengarkan rakyat disini siapa?**

First, what is explained is the public voice, the people's voice. People say the prices are high. **It was the voice of the people, and they denied**

it. Then later the people said it was a difficult job, they denied it. Then who doesn't listen to the people here?

In an example taken from a conversation between men, it can be seen that Guntur gave a statement which was then followed by a question, so Dahnil also gave the same response. It begins with a statement and is followed by a question.

Excerpt 5 below illustrates the use of fillers for pauses which is a strategy that is also rarely used in same-gender conversations:

- Excerpt 5 Firliana Tetap saja itu melanjutkan apa yang sudah ada, jangan mengklaim diri sendiri...
Still, it continues what was already there, don't claim yourself...
- Tina **Mba.. Mba.. Sebentar dulu ya...** KUR itu harus lewat bank kalau UMIK lewat Lembaga keuangan bukan bank, lewat pegadaian dan lewat PNM.
Ma'am.. Ma'am.. Just a moment, will you... KUR must go through a bank, if UMIK goes through a non-bank financial institution, through a pawnshop and through PNM.

The conversation took place between Tina and Firliana, where Firliana delivered her statement, and then Tina gave a rebuttal by using the word 'Just a moment, will you...' at the beginning of the conversation, which is a form of using the fillers for pauses strategy.

Taken together the phrase for asking for/giving opinions strategy was the most frequently used strategy in same-gender conversations I investigated. It implies that although *Mata Najwa* talk show requires the guests and the host to have a question and answers session it appears that the guest stars seemed very active in conveying their opinions or opinions that simply answering the question offered. In the videos observed, the use of 'speak the ask' and 'fillers for pauses' were the least used turn-taking strategy.

In conversations that occur between men and women of the same gender, it shows that when speaking with the same gender, both men and women tend to express more opinions and take more interruptions. This is in line with Turner's (2015) statement that men and women will show their voices when they are in the same scope. In addition, research conducted by Zhao (2011) shows that female speakers are more likely to interrupt same-sex speakers and male speakers are more likely to interrupt speakers of the opposite sex.

4.1.2 Turn-taking in mixed gender conversation

Table 4. Turn-taking strategies occurred in mixed-gender conversation

Turn-taking Strategies	Frequency
	Mixed Gender
Speak then ask	6
Use of conjunction	5
Agreeing and disagreeing	9
Asking for / giving opinions	7
Fillers for pauses	4

Table 9 shows the overall uses of turn-taking strategies in mixed-gender conversation. Here, we focused to observe the turn-taking between Najwa Shihab, the talk show host, and male guests. In the video, the conversation discussed the revision of UU ITE which had caused various debates and statements from Najwa Shihab as the host and also from the guest stars who were strong with their respective arguments. Several resource persons who attended the talk show also had a considerable influence on the revision of the ITE Law. In Table 4, it can be seen that the most turn-taking strategies occurred agreeing and disagreeing statements with total of 9 occurrences in a 12 minutes video. Chart 1 below shows the split between male and female speakers' uses of turn-taking strategies.

Chart 1 Frequency of Male and Female Turn-taking in Mixed Gender

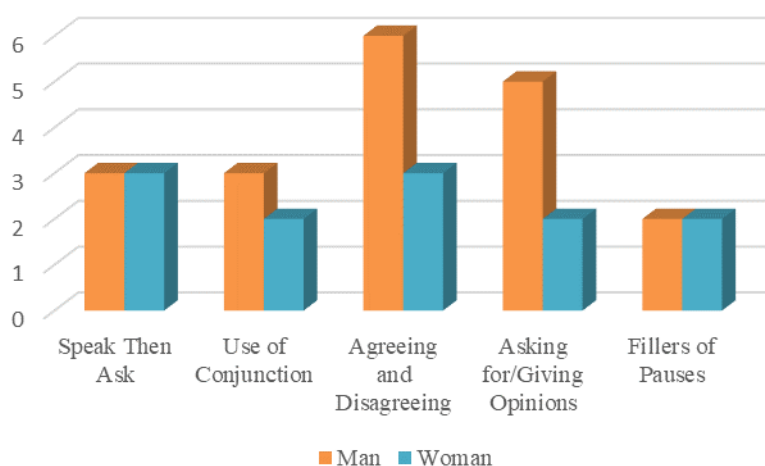


Chart 1 illustrates that 'agreeing and disagreeing' is the most frequently used strategy in mixed gender conversations, with males (6 times) showing more uses than women (3 times). In addition, men (5 times) showed more frequent use of 'asking for/giving opinion' than women (2 times). With respect to the use of conjunction as a strategy, it was higher for men (3 times) than women (2 times). In the use of 'speak then

ask', men and women appear to it equally (3 times) that this also occurs in the use of 'fillers of pauses' strategy (2 times).

The most common strategy used in mixed-gender conversations is the use of agreeing and disagreeing, Excerpt 6 below illustrates the use of this strategy:

- Excerpt 6 Bang Efendi Di rapat kerja kami, saya akan undang mba Najwa untuk RDP di komisi 1 ya, saya akan undang mba Najwa, **karena mba Najwa merasa kita-kita seolah-olah bertahan di undang-undang ini karena kepentingan kita.** Sama sekali tidak.
At our working meeting, I will invite Ms. Najwa to RDP in commission 1. Yes, I will invite Ms. Najwa, **because Ms. Najwa feels as if we are holding on to this law because of our interests.** Absolutely not.
- Najwa Shihab **Saya tidak pernah mengatakan,** Bang Efendi anda menyimpulkan darimana saya mengatakan itu bertahan atas kepentingan tertentu, **tidak.. saya tidak bilang begitu.** Anda jangan menyampaikan informasi yang tidak pernah saya keluarkan.
I never said, Bang Efendi, where do you conclude from? I said it was defending a certain interest, **no... I didn't say that.** You don't pass on information that I never release.

In the above conversation, Najwa denied what Efendi had said by questioning Efendi's statement. She also added the word 'I didn't say that' which meant she showed her disapproval of what was said.

Next is the asking for / giving opinions strategy which appears to be the second most used strategy in mixed-gender conversations. See excerpt 7 below:

- Excerpt 7 Asfinawati **Tapi saya pikir, saya berterima kasih kepada Mata Najwa karena menunjukkan bahwa anggota DPR tidak mau mendengarkan rakyat, tidak mau mendengarkan korban,** bahkan mengatakan masalah dirumahnya sendiri lebih banyak. Bahkan namanya saja tidak mau di pakai.

But I think I am grateful to Mata Najwa for showing that DPR members don't want to listen to the people, don't want to listen to victims, and even say they have more problems at home. Even the name doesn't want to be used.

Bang Efendi Nah gini mbak. **Mba itu kalau menyampaikan sesuatu juga pakai norma juga, kita itu tidak bener kalau begitu.** Saya juga kan punya keluarga, punya anak, punya istri, saya mengatakan kalau kita pilah-pilah satu persatu masalahnya bukan begitu, cara kita menyelesaikan bernegara.

Well, ma'am. **If you convey something, you also use norms, we are not correct then.** I also have a family, have children, have a wife, I said if we sort things out one by one, that's not how we solve the state.

Here we observe that Asfinawati presented her opinion about DPR which then received a rebuttal from Efendi saying 'if you convey something, you also use norms'.

The third order of turn-taking strategy was 'speak then ask' in which the speaker generally states something and is followed by the question (see Excerpt 8).

Excerpt 8 Hendri Nah itu salah pengadilan.
Well that's a misjudgment.

Najwa Pak Hendri, jadi ini salah polisi, salah korban, salah pengadilan, **Tapi bukan salah yang buat undang-undang? Yang buat undang-undang tidak mau disalahkan begitu?**

Mr. Hendri, so it's the police's fault, the victim's fault, the court's fault, **But isn't it the fault of the lawmakers? Those who make laws don't want to be blamed for that?**

Hendri Sebentar.. bukan.. begini.. undang-undang ITE tidak menyebutkan apa itu penghinaan, apa itu pencemaran nama baik, tapi lihatnya di KHUP.

Wait a minute. It is not like that. the ITE law doesn't mention what is insult, what is defamation, but look at the KHUP.

As seen in the example above, after Najwa Shihab gave a statement, she then asked questions related to the statement she conveyed to her interlocutor.

Excerpt 9 below illustrates the use of conjunctions in mixed-gender conversation:

Excerpt 9 Bang Efendi ...Kan kita bisa menjelaskan lebih jelas.. lebih terang.. apa filosofinya, kemudian maknanya dan lebih tenang kita.. ngga ada yang dikejar-kejar, ngga ada yang diburu- buru
...We can explain more clearly, more clearly, what the philosophy is, then its meaning and we are calmer. No one is being chased, no one is rushed
Najwa Shihab Oke sebentar.. sebentar.. Silahkan Arsyad
Okay, just a moment. a moment. Please Arsyad

Arsyad **Jadi mba Nana**, mungkin Pak Efendi perlu memberikan pemahaman kami berada di paguyuban ini bukan untuk saling serang, kita dikubu saling support.
So Ms. Nana, maybe Mr. Efendi needs to give an understanding that we are not here to attack each other, we support each other.

In the conversation above, Arsyad responded to what was conveyed by Bang Efendi with the word 'So' at the beginning of the sentence which is one of the coordinating conjunctions.

The least strategy found in mixed-gender conversation is 'fillers for pauses' with Excerpt 10 below showing. We observe that Refly provided an answer with the words 'Yes, so this is it...' which is a form of fillers of pauses because it is enough to give the speaker a pause to think about the sentences he is going to say.

Excerpt 10 Najwa Shihab Baik.. Baik.. Saya ingin ke Bang Refly Harun.. Okay.. Okay.. I want to go to Bang Refly Harun..

Bang Refly **Ya jadi begini ya..** Kalau kita lihat di pembuat undang- undang itu ada father sindrom. Father syndrome itu adalah pembuat undang-undang merasa apa yang dia lakukan, dia perbuat itu bagus semua...
Yes, so this is how it is.. If we look at the legislators, there is a father syndrome. Father syndrome is a legislator who feels what he does, he does is all good...

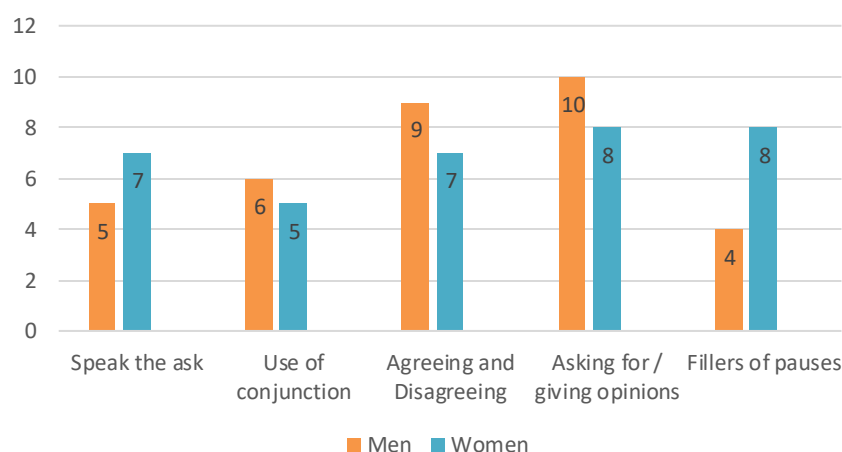
Previous study carried out by Hussein (2020) found that in some TV shows in the West, domination is mostly done by women in a mixed-gender conversation. This is in contrast to what showed in the talk show we are investigating, that shows men have more conversational turn-taking and use of turn-taking strategies than women. This can be seen by Chalak and Karimi (2017) that men tend to take more roles than women. On the other hand, the power possessed by men allows them to easily take turns when they are talking to each other. Stokoe (2001) revealed that by interrupting and talking at length, men were considered to show their strength and dominance in a discussion taking place between two parties. When receiving minimal responses, a man is likely to think that a woman agrees with him, even though it may just indicate that she is listening.

As in the use of agreeing and disagreeing strategy in mixed-gender conversations, it is seen that Mr. Efendi immediately gave a statement even though Najwa did not seem to have responded to what was conveyed by Mr. Efendi.

In this case, when men show their existence women will tend to use the least possible response to hear that they are listening to what the man is saying. When the response given by women is minimal, then men will assume that they agree with what is said and choose to continue to act on the conversation so as to make the man have pride about a superior existence, Stokoe (2001).

4.2 The Reflection of gender construct in turn-taking practices

Chart 2 Frequency of the number of turn-taking between men and women in same- and mixed-gender



The above discussion shows that turn taking differs in the two types of conversation being analyzed. Women only get a few turns and get the number of strategies used less often than men in mixed gender conversation. On the contrary, in same-gender conversation men rarely interrupt each other, it is only when they talk to women that they do so. Such findings are consistent with what has been suggested by Zimmerman and

West (1983) (in Coates, 2013) elaborates, that in conversations between men they tend to use fewer interruptions and follow the flow of the conversation, whereas in talking to women, men will often use interruptions and reduce women's speaking space. In mixed-gender conversations, men tend to violate women's rights to speak, especially women's rights to complete their turn. In contrast, the fact that women do not use overlap in conversations with men (while they do use some overlap in same-sex conversations) suggests that women are worried about not breaking a man's turn but are waiting for him to finish. Zulkarnain (2018) revealed that conversations that occurred between men and women in an institution in Aceh showed that women used sentences less than men. From several theories that have been discussed above, it shows that in the context of speaking men (especially in Indonesia) tend to take turns more often and use turn-taking strategies more often.

In the eastern society, men tend to have a greater dominance of power than women because of the large influence of prevailing social norms. Then how is the pattern formed in Indonesia? From the two discussions regarding turn taking that occurred in the same gender and mixed gender, it can be seen that from the total frequency of men and women, men tend to do more turn-taking strategies than women. This is certainly different from that in western society, where women can easily express themselves more freely (Wardhaugh, 2010) and even the proportion that is obtained when speaking in mixed-gender is almost the same. In Indonesia itself, there is an order that makes men have a stronger domination than women. In line with what was stated by Han (2014) that men's speech is more dominant than women's because men tend to use their power to express their supremacy status. The domination is not only in the social order, but also affects the conversation that occurs between the two which makes women seem to have little space to show their existence through conversation. Therefore, the results of the analysis of the frequency of turn-taking that occurred in the three videos in the *Mata Najwa* talk show reveal how turn-taking describes the gender pattern formed in Indonesia so that men have a stronger domination value than women, because there is a hierarchical order that has been formed a long time ago. The pattern formed from the results of the frequency between men and women shows that in terms of gender, men tend to be superior when in a conversation. This relates to how society sees men and women in a gender.

5. CONCLUSION

From the key findings presented previously, it can be concluded that the five turn-taking strategies were employed or utilized in each of the video which of these strategies can describe how gender patterns appear in Indonesia. In terms of the value of using turn-taking strategies, men seem to use more strategies than women when they talk to other genders. In turn-taking that occurs in the same gender, it can be seen that when a man or woman is talking to the same gender, everyone has the same opportunity to take the same turn in the conversation as the others. On the other hand, the turn-taking strategy used in mixed gender is mostly held by men. As can be seen in the Chart 1, males hold the three turn-taking strategies with a greater number of females taking turns in the conversation.

This is supported by the ability of men who are able to take turn more than women (Chalak & Karimi, 2017), so that when men are in a conversation with women, they feel they have strong power and dominance. The difference in turn-taking that occurs between men and women in Indonesia is also inseparable from a long-established hierarchy, where men in the eastern region tend to feel more superior than women. Sakina (2017) mentions that a very strong patriarchal culture places men at the top of the hierarchy, and women are placed in a subordinate or inferior position.

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CURRICULUM VITAE

Salma Azzahidah, was born in Probolinggo on June 11, 2000 to Badrus Sholeh and Ridha Rahmawati. She is the eldest of 3 children and she comes from the city of Gresik, East Java. Previously she graduated from MA YKUI Maskumambang in 2018. In the same year, she continued her education at the Universitas Negeri Malang and took the English Language and Literature study program.

During her studies, she was active on campus organization such as Unit Kegiatan Mahasiswa Gerakan Mahasiswa Anti Napza in 2019 and also off-campus organizations such as Turun Tangan Malang in 2020. In addition, she also won a gold medal in the IAYSFIRAN competition in 2021.

From the many courses taken during the lecture period, the author feels that she is suitable for linguistics, especially in sociolinguistics. Departing from this interest, the author finally raised the title '*GENDER AND TURN TAKING MATA NAJWA TALK SHOW: A CONVERSATION ANALYSIS*' where in this study the author not only analyze conversations, but also how gender patterns are formed from the results of the analysis.

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