

Balinese Women and Men and Their Language

Ni Wayan Kasni

Master of Linguistics Study Program, Warmadewa University Denpasar

Jalan Terompong No.24 Tanjung Bungkak Denpasar, Bali, Indonesia

Email: wayankasni@gmail.com

I Wayan Budiarta

Master of Linguistics Study Program, Warmadewa University Denpasar

Jalan Terompong No.24 Tanjung Bungkak Denpasar, Bali, Indonesia

Email: budy4rt476@gmail.com

Received: October 6, 2017

Accepted: October 18, 2017

Published: October 31, 2017

doi:10.5296/ijl.v9i5.11961

URL: <https://doi.org/10.5296/ijl.v9i5.11961>

Abstract

The use of language for men and women is tightly related with the culture and norm where the language is used. The language used for men and women termed as gender language in Bali is much influenced by its culture. Therefore this research was done to investigate what linguistics devices are used to show men and women and what are the functions of those devices. There are two kinds of data used in analyzing the problems, namely spoken data taken from the informants and written data taken from the book of *Basita Paribahasa* by W.Simpen (2010) and of *Aneka Rupa Paribasa Bali* written by I Nengah Tinggen (1988). The result of the study revealed that there are six linguistics devices; (1) morphological device, (2) article, (3) nouns, (4) verbs, (5) adjectives, and (6) figurative language. They are as the markers of female and male, describing characters and physical appearance, giving suggestion, and used in daily communication for seducing women.

Keywords: Gender, Linguistics devices, Morphological devices, Markers of female and male, Figurative language

1. Introduction

1.1 Introduce the Problem

Language is an important means of communication. Without language the activities of communication cannot be done. In doing communications, people use various styles of language depending on where the language is used, when it is used, who the user is, and what the topic is about, and who the participants are. In connection with language as a tool of communications, Jakobson (1960) proposed six functions of language, namely (1) referential function, (2) emotive functions, (3) conative function, (4) phatic function, (5) metalingual function, and (6) poetic function. Those six language functions are based on six different factors in communication; (1) context, (2) addresser, (3) addressee, (4) contact, (5) code, (6) message.

Seeing the use of language in communication, it can also be used as an important marker for social identity at various levels. To show that kind of marker, there are many linguistic devices used starting from the smallest linguistics unit to the highest linguistics units, such as words, phrases, sentence. The use of certain sentences as the marker of social identity has been proved by Sakhiyya's study (2017). She found that social identity is very complex, namely as a site of struggle and a subject to change. The negotiating of identity can be done through interrogative constructions, such as polar questions and content questions. She also stated that those forms of linguistics behavior of questioning: the length of interrogative form, repetitive questions as echoic, and the intensity of social control are useful starting points for negotiating the social identity.

Certain linguistics devices for men and woman are capable of figuring how their appearance, attitudes, behavior, and status in various social group and strata. It is in line with Shazu's study (2014) stating that there is close relation between the structures, vocabularies and the ways of using language and the roles of men and woman who speak the language. Women's speech are differentiated from men's speech. Women and men use language differently because of styles, register, the way of using language, interaction, culture, and linguistic attitudes gender, politeness, and stereotypes.

Different culture, different society norm, use different language to show men and women. This phenomenon can be found in Bali which is known as an island which is abundant with its culture. The use of different lexicons, different expressions to show women and men in Bali is strongly influenced by the culture in Bali. Different lexicons, different expressions in Bali are able to reveal the physical appearance, character, habits, behavior, and status of women and men. This research was conducted to answer two questions, namely (1) what linguistic devices are used to figure women and men, (2) What are their functions?

1.2 Relevant Related Literature

In relation with the language of women and men, Mulac et al (2001) note that men prefer to use language reflecting that they are more dominant and certain position, while the language of women is more cautious and concerned not to put the woman an embarrassing situation. Here are the table showing the characteristics of language for men and women.

Table 1. Characteristics of Men's language

Greater usage of	Example
Quantitative references	<i>It is 25 miles away.</i>
Judgmental adjectives	<i>His performance is poor.</i>
Commands	<i>Turn that off now.</i>
Location words	<i>Take it off the table put in in the cupboard.</i>
Brief sentences	<i>Looks great! Now what?</i>
Self-references	<i>I'm in agreement with that.</i>

Table 2. Characteristics of women's language

Greater usage of	Example
Intensive adverbs	<i>It's so terribly interesting, isn't it?</i>
Qualifying clauses	<i>In which something is</i>
Emotional reference	<i>That made her feel rather angry.</i>
Longer sentences	<i>Whilst I think it would be a good idea I feel you might want to</i>
Initial adverbials	<i>Owing to the interest we have now...</i>
Uncertainty	<i>It seems rather vague, I suppose.</i>
Hedging	<i>She's a bit like Jane in that.</i>
Negation	<i>Is it not a Bernini statue?</i>
Simultaneous opposites	<i>He looks a bit angry yet still reasonably calm.</i>
Questioning	<i>Do you think this looks good?</i>

Crawford (1997) noted that the male speech has three aims, namely (1) to convey his position of dominance, (2) to attract and maintain an audience, and (3) to assert himself when another person has the floor, while for female, her speech has three aims, such as (1) to build and maintain closeness and equality of relationships, (2) to criticize others in acceptance (indirect ways), and (3) to interpret accurately and sensitively the speech of other females.

Talking about language and gender, it can be viewed from many aspects in social life. Some of the present studies done concerning on it is described below.

Anshori (2016) found that the lingual and religious discourse containing gender cognition are present in the forms of words, phrases, and sentences. The lingual form in the religious is connected to the technical vocabulary meaning containing appropriate understanding of discourse topic. There are three topics of discourse representing gender cognition, namely women leadership (nation leadership), *waris* (inheritance), and women's testimony. Topics explicitly stated in the Holy Koran are inheritance and women's testimony, while leadership of the nation is more appropriate to refer to men than women.

Another study which also used media of discourse as data source was done by Seyyedrezaie et al (2017). They found that based on the English articles, it was found that male and female writers used the same stance taking form except for epistemic markers. In Parsian articles, both men and female writers used the same stance taking form except deontic one. Female writers of English article written by Persian speakers, female writers followed the same

pattern as their native counterparts, while male writers were mostly influenced by their native language.

Sczesny et al (2016) stated that there are two principle strategies employed in order to make gender-fair and to treat women and men equally: neutralizing and feminizing. Neutralizing is done by replacing male-masculine words, such as *policeman* with gender-unmarked forms *police officer*, while feminizing is done through the use of feminine form to make female referent visible (i.e, the applicant... he or she instead of the applicant...he). They did integrated research on three areas: (1) language structures, (2) language policies, and (3) individual language behavior.

In relation with the language structure as the study done by Sczesny et al, every language has its own language structure as the feature of gender. It is supported by the study done by Esaulova et al (2015). They stated that there is empirical evidence showing that gender information also affects the assignment of thematic roles across languages. Seeing from the grammar, masculine role nouns are processed faster as agents than patients compared to feminine ones. In stereotyping male role nouns (e.g., electrician) has correlation with an agent, the word beautician is integrated with female, while musician is neutral.

The research which was also focused on gender-fair language was a research done by Formanowicz et al (2015). They conducted three studies, they are two studies conducted in Poland and one study conducted in Austria. Study 1 in Poland is about portions for women on election lists and study 2 is emphasized on support for women students or students from countries troubled by war is affected by how female component (lawyers, psychologist, sociologists, and academics) are referred to, with masculine traditional forms or with feminine modern-gender-fair forms, while study 3 in Austria is the replication of study 2. The result of the research shows that in Poland gender-fair language has negative connotations but in Austria there are no negative effects because gender-fair language has been implemented and used for some time.

2. Method

2.1 Data

To analyze the language of featuring women and in Bali, there are two kind of data used: written data and spoken data. The written data were taken from the book of *Aneka Rupa Paribasa Bali* written by In Nengah Tinggen (1988) and *Basita Paribasa Bali* by I Wayan Simpen (2010) to support the analysis on metaphorical expressions featuring men and women. In order to provide the data for other linguistics devices assigning men and women in Bali, the spoken data are also then used. They were gotten from 5 (five) the informants through technique of interview representing the data needed. The selection of informants are based purposive sampling. The criteria of informant as proposed by Bungin, 2003 are they are (1) native speakers of Balinese language and well-spoken of Balinese language ; (2) not much influenced by other languages; (3) sane, capable, smart, and have good language skills; (4) is mature, meaning that older people are considered to be more understanding of the grammar structure of Balinese language, mastering the terms associated with religious, cultural and

Balinese customs, and (4) have sufficient time, (5) have a mental readiness to become informants, and (6) good articulation tools.

2.2 Method of Analyzing

In analyzing the data, the descriptive method was applied. The data that have been classified were descriptively described. It consists of six aspects of linguistic devices used for figuring men and women in Bali, namely (1) morphological aspect, (2) article, (3), nouns, (4) verbs, (5) adjectives, and (6) figurative language.

2.3 Method of presenting the result of analysis

There are two kinds of method applied in presenting the result of the analysis, such as formal and informal method. The informal method was done to elaborate the identity assign to men and women through language, while the formal method was done by presenting tables to show the classification of men and women language.

3. Results and Discussion

Every language has its own way in representing specific concept, for instance concept for differentiating women and men. The language for that kind of concept is also influenced by the culture of where the language used. This can be deeply learned in Bali in which almost all of the people ways of life are strongly influenced by Balinese culture. Its culture also affects the language used to assign the women and men in Bali. After investigating the language used for featuring women and men in Bali, it is found that there are six linguistic devices showing the picture of women and men, namely (1) morphological devices, (2) article, (3) nouns, (4) verbs, (5) adjectives, and (6) figurative language. They will be described below.

3.1 Morphological Devices

Morphology is a part of linguistics focusing the study of words and, i.e internal structure and their meanings, Gawade et al (2013). The internal structure of the words especially the affixes attached to the base carry certain meaning. The meaning conveyed are various. Sato et al (2016) compared French and German. They were as comparative languages on the male gender bias related to their languages and gender biases related to their plural determiner (French: *les* [generic] vs. German: *die* [morphological feminine]). Balinese language used a certain marker on the word to show men and women. It is found in the use of Balinese people's name. It will be presented in the table below based on data given by the informants.

Table 3. Name of Balinese people

Name of Male	Name of Female
<i>Suarta</i>	<i>Suarti</i>
<i>Wartana</i>	<i>Wartini</i>
<i>Kartana</i>	<i>Kartini</i>
<i>Darma</i>	<i>Darmi</i>
<i>Artana</i>	<i>Artini</i>
<i>Susanta</i>	<i>Susanti</i>

<i>Sudarma</i>	<i>Sudarmi</i>
<i>Suyatna</i>	<i>Suyatni</i>
<i>Sujana</i>	<i>Sujani</i>

If we look at the words in the table above, they characterize male and female. Suffix $\{-a\}$ is used for giving identity for male and suffix $\{-i\}$ is used for female's identity. Those names are kinds of Balinese name. Seeing the names used for male and female, not all of the names used for male can be applied in the names of female. The use suffix $\{-a\}$ for male and suffix $\{-i\}$ for female in Balinese people's name is also affected by voice harmonization on them and the meaning expressed in the words or syllable of the words based on Balinese culture. The constructions which are unacceptable are shown in the following table.

Table 4. Accepted and unaccepted name in Bali

Name of Male	Name of Female
<i>Karya</i>	* <i>Karyi</i>
<i>Suarjaya</i>	* <i>Suarjayi</i>
<i>Lasia</i>	* <i>Lasii</i>
<i>Widia</i>	* <i>Widii</i>

In table 4 it is presented the name ended with suffix $\{-i\}$ which is marked with * meaning unaccepted form. The name mentioned above are not applied in identifying female because of their meaningless syllable. The words like *Karya* 'work', *Suarjaya* derived from prefix $\{-su\}$ meaning 'good' and *jaya* meaning 'win', *Lasia* meaning 'sincere' and *Widia* derived from *Vidya* meaning knowledge are all acceptable, while those ending with suffix $\{-i\}$ are meaningless in Balinese culture.

3.2 Article

Article is actually used to show whether the object is specific or not specific or to show definite or indefinite object. Kardana (2013) stated that in Indonesian language there are two kinds of definite marker, namely clitic *nya*, particle *si* and *sang*. Balinese language has articles, namely *ni* and *I* to show men and women. It will be illustrated in the following table.

Table 5. The use of article in people's name

Name of Male	Name of Female
<i>I Wayan Suarta</i>	<i>Ni Wayan Suarti</i>
<i>I Wiartana</i>	<i>Ni Wayan Wiartini</i>
<i>I Wayan Kartana</i>	<i>Ni Wayan Kartini</i>
<i>I Wayan Darma</i>	<i>Ni Wayan Darmi</i>
<i>I Ketut Artana</i>	<i>Ni Ketut Artini</i>

Table 5 figures that there are differentiation in naming men and women. Instead of using suffix $\{-a\}$ and $\{-i\}$ for making them different, Balinese people also put article *I* for male and *Ni* for female before their first name. These markers are only used for the people from *Sudra* (the lowest caste in Bali).

3.3 Nouns

Noun used for assigning men and women in Bali can be termed as local noun because they are nouns referring to local and traditional job done by men or women. Balinese language differentiates nouns referring to traditional job done by men and women. They are exemplified in the following table based on the data given by the informants.

Table 6. Nouns for describing men and women in Bali

Name of Male	Name of Female
<i>Sangging</i> ‘a man doing tooth filing’	<i>Seruti</i> ‘a woman profession in making offering’
<i>Ketengkong</i> ‘puppet performer assistant’	<i>Penyeroan</i> a servant in a higher level of Balinese society’
<i>Pegandan</i> ‘priest assistant’	<i>Pengempu</i> ‘baby sitter’
<i>Undagi</i> ‘traditional profession in building’	

The noun *Sangging* ‘a man doing tooth filing’, *Ketengkong* ‘puppet performer assistant’, *Pegandan* ‘priest assistant’, and *Undagi* ‘traditional profession in building’ in Bali refer to the jobs which are only done by men because they need specific requirements attached in men so that they are only done by men. The same thing also happens in women jobs; *Seruti* ‘a woman profession in making offering’, *Penyeroan* a servant in a higher level of Balinese society’, and *Pengempu* ‘baby sitter’ that need women capability of handling those kinds of job.

3.4 Verbs

Simaki et al (2016) stated that different social categories, such as gender, age, education, profession and social status, are strongly related with the linguistic diversity of people’s everyday spoken and written interaction. This also happens in Bali. Their everyday ways of life and their interaction with society produce different verbs which give the characteristics of men and women (data from informants). They are elaborated as follows.

Table 7. Verbs group showing men and women

	Male		Female
1	<i>Numbeg</i> ‘Hoe ‘	1	<i>Nyakan</i> ‘cook rice’
2	<i>Memongkod</i> ‘climb’	2	<i>Majejahitan</i> ‘make offering
3	<i>Negen</i> ‘Carry on shoulder’	3	<i>Nyampat</i> ‘sweeping’
4	<i>Mebat</i> ‘make traditional Balinese food ‘lawar’	4	<i>Metanding</i> ‘make offering’
5	<i>Nenggala</i> ‘plow’	5	<i>Nyuun</i> ‘carrying on head’
6	<i>Nglampit</i> ‘traditional processing in farming’	6	<i>Nebuk</i> ‘traditional way of grinding rice’
7	<i>Matekap</i> ‘traditional processing in farming’	7	<i>Nyacal</i> ‘making Balinese cake for offering’
8	<i>Nampah</i> ‘slaughter	8	<i>Nyerod</i> ‘downgrading caste special for

			woman'
9	<i>Nyentana</i> 'groom to bride		

The verbs of male number (1-8) on the left of the table show that those kinds of activities are done by men in Bali not by women. Seen from the activities done, they need more power which means that they identify that men are powerful, while the verbs (1-7) on the right of the table refer to women. They need less power than those done by men meaning that women are less powerful than men. The verb of male number (9) shows the status of the male that he has a status like a woman in woman's house, while the number (8) on the right conveys the low status of woman related to her caste in the man's house.

3.5 Adjective

Men and women use different adjectives related to their different characters. Newman et al (2008) state that women use more words related to psychological and social processes (emotions, sensations, friends, family, etc.) whereas men referred to object properties and impersonal topics. In conjunction with this concept, Babanoğlu (2015) revealed that male learners tended to use more feeling and emotion vocabulary than female learners in their written L2 productions. Besides, learners from different L1 backgrounds displayed similar tendency in categorical usage of emotional words. Feeling and emotion vocabulary related to adjectives. The adjectives used to feature the men and women in Bali are presented below (data from informants).

Table 8. Adjective group showing men and women

Male	Female
<i>Siteng</i> 'strong'	<i>Langsing</i> 'slim'
<i>Rengas</i> 'careless'	<i>Lanjar</i> 'thin'
<i>Kenyat</i> 'loud'	<i>Lemuh</i> 'graceful'
<i>Bagus</i> 'handsome'	<i>Jangih</i> 'soft'
<i>Kasar</i> 'rude'	<i>Menyel</i> 'talkative'
	<i>Kenyih</i> 'sensitive'
	<i>Alus</i> 'smooth'
	<i>Jegeg</i> 'beautiful'

From the table above it can be stated that the adjectives in Balinese language are used to convey the physical appearance and the character of men and women. The adjective *siteng* 'strong' and *bagus* 'handsome' are used to express men's physical appearance, while the adjective *Rengas* 'careless', *kenyat* 'loud', and *kasar* 'rude' are used for describing the men's characters. The adjective *langsing* 'slim', *lanjar* 'thin', *lemuh* 'graceful', *alus* 'smooth', *jangih* 'soft', and *jegeg* 'beautiful' are used for describing women's physical appearance, while the adjective *menyel* 'talkative' and *kenyih* 'sensitive' are used for explaining women's characters.

3.6 Figurative Languages

Nordquist (2015) defined that *Figurative language* is language in which **figures of speech**

(such as metaphors and metonyms) freely occur. It is contrast with *literal* speech or language. Patel (2014) mentioned that figurative language is also called metaphor language or simply metaphor because its Greek ancestor “metaphoric” means to carry meaning beyond its literary meaning. Gibbs et (2009) stated that people see figurative language in general as having different degrees of literality depending on their understanding of what constitutes literal meaning. Besides, different kinds of figurative language are seen as being differentially literal depending on people's conception of literal meaning.

The figurative languages which are commonly used to describe men and women in Bali are proverbs, simile, imagery.

3.6.1 Proverbs

Sapir-Whorf (1921) stated that there is a relationship between language, culture and human thinking. It has the meaning that the structure of the languages we speak affects the way we perceive the world about us (Jufriзал et al 2007). It is proved by Hamzah et al ‘s studies (2011) stating that recorded thought and Malay philosophy are expressed in language by nature of flora, natural fauna, nature objects and the universe to convey comparison, teaching, history, values and rules of life and so on and bring a deep enough understanding. Wang et al (2016) mentioned that proverb, as one forms of language, more intuitively presents people’s understanding of practical experience, while Szerszunowicz (2015) in her study on Italian Proverbs on Inhabitants of Place in Italy: Their Culture-Boundness and Cross-Linguistic Equivalence mentioned that the proverbs in question verbalize cultural contents, conveying stereotypes and reflecting legends, tales, and other texts of culture. The language used for describing man and women in Bali is closely related to the culture and the human’s thought in Bali, in this case it shows how the people in Bali view men and women which can be seen from Balinese proverbs taken from the book of *Aneka Rupa Paribasa Bali* by Tinggen (1988) as exemplified below.

Table 9. Balinese proverbs for men and women

	Male		Female
1	<i>Alangkahi karang ulu</i> ‘passing the front part of yard ‘ (a man from the lower caste get married with a woman from a higher caste’)	1	<i>Megantung bok akatih</i> ‘hanging in a single hair (a woman when delivering a baby is like hanging in a single hair)
2	<i>Be di penggoranganne baange ngeleb</i> ‘ let the fish in pan loose’ (loosing a woman going to be married)	2	<i>Be wenang pancingan</i> ‘fish can be caught ‘ (anyone can seduce single woman)

From the proverbs presented in the table above show how Balinese people perceive the word, in this case how they perceive the men and women. The structures of the proverbs consist of vocabularies of their own environment, such as those referring to fauna and human part of body. The word *karang ulu* ‘front part of yard is environment the people pass and see in their everyday life. The concept of animals in Balinese Proverbs (Budiarta and Kasni 2017) in describing is strongly influenced by the people life, for example in the word *be* ‘fish’ which is

usually eaten. The word *bok* ‘hair’ is used in the proverb of women because it is close with their body. If it is viewed from the function, Balinese proverbs for men are used for giving identity (1) and suggestion (2), while Balinese proverbs for women are for describing the woman role as a mother (1) and identity as a single woman (2). In short, Rahman (2016) stated that the proverbs in this case can be stated as verbal literary works that have been applied as a guide in society.

3.6.2 Simile

Another figurative language used for describing men and women is simile. Simile in Balinese language is lexically marked by the words *cara*, *buka*, *sakadi* ‘like’. Rajistha (2016) Balinese proverbs use environment lexicons termed biological dimension, ideological dimension, and sociological dimension, while Wirianta et al (2016) stated that there are certain concepts attached to the lexicons used, such as bad people seen from its ideology while sociological dimension is known from the use of simile to compare the human. From the Balinese simile found in the book of *Basita Paribasa Bali* by Simpen (2010), it can be used for describing men and women like the following.

Table 10. Simile for Men and women

Male	Female
<p><i>Buka ngalih be di tlagane , be bakat tunjung tileh</i> ‘like finding fish in a pound, the fish is caught without damaging the lotus’</p>	<p><i>Betakan batisne meling padi</i> ‘her calf is like a grain of paddy tree’</p> <p><i>Praraine mlan purnama</i> ‘her face is like a full moon’</p> <p><i>Jrijine mulus ngancan</i> ‘her finger is flawless’</p> <p><i>Rambute inggel ngredeped kadi bulun jangkrik</i> ‘her wavy hair like crickets’ fur</p> <p><i>Susu nyangkih kadi nyuh gadinge kembar</i> ‘her breast is like twin ivory coconut’</p>

The simile of men in the table above is built by words referring to environment, i.e. fish, pond, lotus. That simile is used for giving suggestion to the man that when he married a woman he must do it well meaning so that it runs well without making problems with the woman’s family. The simile of women also consists of words representing environment. The simile in this case is conveying the physical appearance of the women.

3.6.3 Peparikan ‘Imagery Expression

Peparikan ‘imagery expression is commonly used by men for expressing their thought to women in the teenagers or young adults speech community when they seduce women. They use some sentences arranged with voice harmonization; some of them are using vocabularies

of environment and then freely translated with the real words. It can be found in the following examples taken from *Basita Paribasa* Bali by Simpen (2010).

1. *Be curik mebase manis* 'curik (bird) meat with sweet spices'
Bungkun pendok sedeng di tujuh 'the ring is in pointed finger'
Bajang cenik kenyungne manis 'adolescent girl with sweet smile'
Selat tembok mekita nyujuh 'next door want to reach'
2. *Balang minyak balang memedi* 'oil grasshopper memedi grasshopper'
Balang kajo mewadah lumur 'kajo grasshopper in the glass'
Lamun nyak jalan melali 'let's go out if you are willing'
Tusing ejoh neked di sanur 'not far only in Sanur'
3. *Nyen ngelah padine gadang* 'who owns the green rice paddy'
Jalan arit tebas tebasin 'let's cut slightly'
Nyen ngelah adine bajang 'who own adolescent girl'
Jalan alih lemes lemesin 'let's find to seduce '
4. *Guling kidang guling clepuk* 'Suckling deer suckling owl'
Nasi anget mabe guling 'warm rice with suckling meat'
Uling pidan tuara tepuk 'long time not seeing'
Bilang inget makita ngeling 'want to cry when remembering'
5. *Kladi nguda tebih tanem* 'plant a slice of young taro'
Jempiringe kembang diwang 'Jempiring flower grows in the front yard'
Adi nguda sedih kangen 'why do you feel sad and miss, girl'
Pakirine kadung juang 'has been taken'

From the imagery expressions above it can be concluded that those expressions are formed by four sentences. The first and the second line are built by sentences in which the words are taken from the environment, while the third and the fourth line are built by sentences consisting of the words as their free translation. They are used by men in seducing women.

4. Conclusion

Language produced by people are able to draw what happens in the place where the language used. It can figure out the culture, the way of people life, their social interaction, and also identifying people specially women and men. Balinese language has certain features in describing men and women. There are six linguistics devices, namely (1) morphological device, (2) article, (3) nouns, (4) verbs, (5) adjectives, and (6) figurative language for figuring

out the men and women in Bali. Those six strategies are used for drawing their physical appearance, characters, position, and the kinds of jobs which are also done. Besides, it is also used for giving suggestion and seducing women.

References

- Anshori, D. S. (2016). Gender Cognition in Religious Discourse: A Study of Framing in Thematic Holy Koran Interpretation. *Indonesian Journal of Applied Linguistics*, 6(1), 88–98.
- Babanoğlu, M. P. (2015). A Corpus-Based Study on the Use of Feelings and Emotions Vocabulary by Male and Female EFL Learners. *International Journal of Language and Linguistics*, 3(4), 203–209.
- Crawford, M. (1997). *Talking difference on gender and language*. Thousand Oaks, CA: Sage Publications Inc.
- Bungin, Burhan. 2008. *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik dan Ilmu Sosial Lainnya*. Jakarta: Kencana.
- Esaulova, Y., & Stockhausen, L. von. (2015a). Cross-linguistic evidence for gender as a prominence feature. *Frontiers in Psychology*.
- Esaulova, Y., & Stockhausen, L. von. (2015b). No Title Cross-linguistic evidence for gender as a prominence feature. *Frontiers in Psychology*, 6.
- Formanowicz, M. M., Cislak, A., Horvath, L. K., & Sczesny, S. (2015). Capturing socially motivated linguistic change: how the use of gender-fair language affects support for social initiatives in Austria and Poland. *Frontiers in Psychology*, 6.
- Gawade, P., Madhavi, D., Gaikwad, J., Jadhav, S., & Ambekar, R. (2013). Morphological Analyzer for Marathi using NLP. *International Journal of Engineering Research and Applications (IJERA)*, 3(2), 322–326.
- Gibbs, Raymond W Jr, Buchalter, Darin L., Moise, Jessica.F., & Farrar, William. T IV. (2009). Literal Meaning and Figurative Language. *Discourse Processes*, 16(4), 387-403.
- Hamzah, Z. A. B. Z., & Hassan, A. F. M. (2011). Bahasa dan Pemikiran dalam Peribahasa Melayu. *Gema Online Journal of Language Studies*, 11(3), 31–51.
- Heine, B., & Kuteva, T. (2003). On Contact-Induced Grammaticalization. *Studies in Language*, 27(3), 529-72. <https://doi.org/10.1075/sl.27.3.04hei>
- Jacobson, Roman. (1960). *Linguistics and Poetics in T. Sebeok, ed., Style in Language*, Cambridge: M.I.T. Press.
- Jufrizal, Zul Amri & Refnaldi. (2007). Hipotesis Sapir-Whorf dan Struktur Informasi Klausa Pentopikalan bahasa Minangkabau. *Jurnal Linguistika*, 14(26), 1-22.
- Kardana, I. N. (2013). Marking System of Information Structure in Indonesian Language. *International Journal of Linguistics*, 5(4), 119–132.

Budiarta, I Wayan, & Kasni, Ni Wayan. (2017). The Concept of Animals in Balinese Proverbs. *International Journal of Linguistics, Language, and Culture*, 3(1), 87-97.

Language and Gender. (n.d.). Retrieved from <http://languagelog.ldc.upenn.edu/myl/ldc/ling001/gender.htm>

Maya, D., Deutsch, A., & Bock, K. (2015). Resolving Conflicts in Natural and Grammatical Gender Agreement: Evidence from Eye Movements. *J Psycholinguist Res*, 44(435). <https://doi.org/10.1007/s10936-014-9291-9>

Mulac, A., Bradac, J. J., & Gibbons, P. (2001). Empirical support for the gender-as-culture hypothesis: An intercultural analysis of male/female language differences. *Human Communication Research*, 27, 121-152.

Newman, M. L., Groom, C. J., Handelman, L. P., & Penebaker, J. W. (2008). Gender Differences in Language Use: an analysis of 14,000 texts sample. *Discourse Processes*, 45, 211-236.

Nordquist, R. (2015). Figurative Language; Glossary of Grammatical and Rhetorical Terms. Retrieved April 1, 2017, from <https://www.thoughtco.com/figurative-language-term-1690856>

Patel, C. M. (2014). Imagery and Figurative Language in Wordsworth's Poem's "The World is too much with us" and "My Heart Leaps up." *International Journal of Research (IJR)*, 1(6), 650-654.

Rahman, S. H. A. (2016). The Study of Proverbs as a Way to Enhance Ethical Values in Artwork. *ReseachGate*.

Rajistha, I. G. N. A. (2016). Beblabadan Bahasa Bali dalam Perspektif Ekolinguistik. *Retorika*, 2(1), 79-94.

Sapir, E. (1921). *Language: An Introduction to the study of speech*. London. Harcourt Brace Jovanovich Publishers.

Sato, S., Gyax, P. M., & Gabriel, U. (2016). Gauging the Impact of Gender Grammaticization in Different Languages: Application of a Linguistic-Visual Paradigm. *Frontiers in Psychology*, 7.

Sakhiyya, Z. (2017). Negotiating Social Identity Through Questions in Casual Conversations: A Critical Discourse Analysis. *Indonesian Journal of Applied Linguistics*, 6(2), 311-318.

Sczesny, S., Formanowicz, M., & Moser, F. (2016). Can Gender-Fair Language Reduce Gender Stereotyping and Discrimination? *Frontiers in Psychology*, 7.

Seyyedrezaie, Z. S., & Vahedi, V. S. (2017). Projecting Gender Identity Through Metadiscourse Marking: Investigating Writers' Stance Taking in Written Discourse. *Indonesian Journal of Applied Linguistics*, 6(2), 301-310.

Shazu, R. I. (2014). Relationship between Gender and Language. *Journal of Education and Practice*, 5(14), 93-100.

Simaki, V., Aravantinou, C., Mporas, I., Kondyli, M., & Megalooikonomou, V. (2017). Sociolinguistic Features for Author Gender Identification: From Qualitative Evidence to Quantitative Analysis. *Journal of Quantitative Linguistics*, 24(1), 65–84. <https://doi.org/10.1080/09296174.2016.1226430>

Simpem, I. W. (2010). *Basita Parihasa*. Denpasar: PT Upada Sastra.

Szerszunowicz, J. (2015). Italian Proverbs on Inhabitants of Place in Italy: Their Culture-Boundness and Cross-Linguistic Equivalence, in: 9th Interdisciplinary Colloquium on Proverbs: Actas ICP2014 Proceedings, eds R.JB Soares, O. Lauhakangas, Tipografia Tavirense, Tavira 2015, 148-159

Tinggen, I. N. (1988). *Aneka Rupa Paribasa Bali*. Singaraja: Rhika Dewata.

Wang, J. J., & Jing, J. (2016). Analysis of Symbolic Meanings between Chinese and English Food Proverbs from the Perspective of Cultural Linguistics. *Journal of Language Teaching and Research*, 7(2), 415-419

Wirianta, P. G., & Umiyati, M. (2016). Matriks Fungsi Morfem Sesenggakan Bahasa Bali: Kajian Ekolinguistik. *Retorika*, 2(2), 409–426.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>)