

How Do the Women Control Their Language Facing Certain Condition? a Perspective of Psychopragmatics

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Abstract

There has been a growing interest in gender and language in recent decades. This study examines how women control their language facing specific, especially when angry. Minangkabau women are a subject in this research. The gap that underlies this study is that a Minangkabau woman, popular with polite language as a medium for language, is required to manage her anger in a speech in everyday life with its politeness. Conversation analysis is emphasized to explore forming a speech act in gender interactions in wedding cooking sessions and grocery shopping. These data are the words of Minangkabau women when interacting in the cooking process for weddings in several places in West Sumatra, Indonesia. A total of 17 Minangkabau women participated in the conversation. The concept of forming a speech act related to how Minangkabau women speak the psychopragmatic approach used in analyzing the data. The results revealed four forms of Minangkabau women's angry language when interacting in the cooking area for marriage and grocery shopping. The implication is related to participants' relationships, closeness, and social status. This suggests that those three values are ingrained in Indonesian culture.

Keywords: Minangkabau; minangkabau women; angry; west sumatra

Introduction

Anger is how a person communicates discomfort to his mind and conscience. A primary human defence mechanism can express anything that causes displeasure and discomfort through anger. Through anger, someone can design and remind bullies to stop their threatening behavior (Hasan 2017). Angry behavior can range from withdrawal as it can injure and even threaten the life of others. Al Baqi (2015) states that various behavior expressions often accompany anger that arises. However, uncontrolled anger harms the quality of personal, social, and environmental life. An angry person shows the ability to control the situation, so anger is also a strategy to influence

the social system, both anger experienced by men and women. Expressing anger between women and men usually occurs by expressing it, not in the frequency it occurs. Sastra et al. (2017) mentioned that when viewed from the gender (gender) of women and men in expressing themselves, differences are found because women and men are not the same. In general, men often express anger at objects or other people physically and verbally. At the same time, women cry more often when angry or say grumpy words to express their anger.

Minangkabau women are lineage intermediaries who have to maintain themselves or be self-managed in their attitudes and language and are subject to the customary rules of *basandi syarak*. Minang women must distinguish between good and bad, halal and haram, language, and other physical needs. As intermediaries of lineage, Minang women have the main task of forming and determining human character in continuing the offspring and determinants in the policies in *rumah gadang* (Ronsi 2011) (Maryelliwati et al., 2018). Reflecting on the personality and honor of Minangkabau women, based on this, Minangkabau women, when angry, should be able to control their choice of language and speech acts. One of the controlled expressions and language is to use kias (*kieh*) or implicature. Kieh or implicature is a wise way of speaking or managing the Minangkabau community (Rinaldi, 2019). In communication, every speech always has a meaning according to what the speaker wants to convey. This form is the intention that usually appears behind the speech spoken by the speaker and is not the vital part of the speech delivered by the speaker (Asher & Lascarides 2001). Kieh is managing to express anger. This figurative language usually comes in comparisons, equations, satires, and analogies. With kieh, the interlocutor does not feel cornered at once. Kieh can be safeguard information to interlocutors if a purpose or message is to be conveyed in public. So, the message to be conveyed can be hidden behind a figure of speech. Differences in speech and the intent or implication of each speech sometimes make it difficult for speech partners to understand what the speakers say (Fauzan et al., 2020). But in general, speakers and listeners have the same understanding and knowledge so that the conversation can run smoothly in the context they both understand.

Psycho-pragmatics is an approach that can see the psychological influence in language, including anger. Bogdan (2009); Hutto (2010); Capano (2013); Mondal (2013) states that speakers have the opportunity to designate something to talk about and talk about their interlocutors according to what they want to convey. When viewed with language as a form, speech is a form of thought or thought packaged into speech. Based on that, a speech that is a form of thought or idea can be seen as semantic, pragmatic, and sociocultural to become a meaningful message of unity. Regarding its function as a means of communication, we must look at language from a linguistic and linguistic aspect. Together with the context, these two aspects finally form a process in communication. This means that the value of meaning includes the lexical meaning and who said, how he said, what influenced him, when, and where he said, which was the mediation of thoughts, feelings, and actions. Understanding Bogdan's opinion and the explanation above, it can be implemented that the psycho-pragmatic approach can be accessed to see how angry a person's language can communicate by his psychology.

From this explanation, the study of Minangkabau women's language inherent in this character can be researched and studied further. This study can reveal the various uniqueness and values of Minangkabau women's language, illustrated by the philosophy contained in her character. Minangkabau woman, popular with polite language as a medium for language, is required to manage her anger in a speech in everyday life with its politeness. This study reflects the reality of the life of Minangkabau women who have a significant and unique role at the Minangkabau level. This study examines the implications of Minangkabau women when they are

angry and how Minangkabau women control their angry language in daily interactions such as wedding cooking sessions and grocery shopping. Cooking sessions for weddings and shopping for groceries are the most effective forms of interaction among women in Minangkabau, Indonesia. According to Revita (2021), the Minangkabau community, identical to the matrilineal system in the cooking process in a wedding atmosphere for their people, is a culinary tradition in West Sumatra, Indonesia. So that in that process, every Minangkabau woman can talk, tell anything to gossip about other people's badness, either directly or indirectly.

Literature review

In his writing, Al Baqi (2015) states that anger does not necessarily have to be aggressive behavior. Anger that can be appropriately managed will lead to behavior well accepted according to the norms. Still, the offence can have dire consequences if rage is not handled correctly on someone's behavior and existing standards. In addition, Rozaimah (2015) also states that feelings and emotions can be expressed implicitly, while emotions that are conveyed directly can be described using various lexical forms, phrases, clauses, and even speech. Sagita & Amalijah (2016) also states that it can arise from multiple reasons: being annoyed, annoyed, hateful, threatened, anxious, love, frustrated, and even because they do not want to say a word or stammer. In addition, Sastra (2017) also states that the emotional function of Minangkabau women in a state of anger can reflect the character and sociocultural background that shapes them.

The literature suggests that studies concerning implicature dealt with the implied meaning in regular conversation. Given that it is not clear whether almost all participants are female in a specific situation, implicature will also be distinctive. As the conversation occurred in the kitchen and shopping centre, it is assumed that the intention in the implicature is directive, where request, command, and suggestion will be used more. Logically, the participants talk much about the cooking process and shopping for goods in cooking and shopping. This paper will discuss how Minangkabau women can consider the language they use when angry in traditional activities (cooking and shopping) in West Sumatra, Indonesia. With *kiah* concepts and psycho-pragmatic approaches as tools to analyze how Minangkabau women's considerations are angry, so this problem becomes interesting to research.

Research method

Data analysis in this research was conducted with a descriptive qualitative approach. Descriptive research consists of analyzing data by elaborating the data that has been collected (Beeching & Woodfield 2015) (Sari et al., 2021). The research method was managed by following some steps. The steps are (1) data collection, which is done by starting to collect the data obtained in the first research area in Payakumbuh, and the second in Padang Panjang; (2) data classification to identify and categorize data based on research questions; (3) data description, (4) presentation of analysis results; and (5) concluding. Research participants in this study, Minangkabau women. The data in this study is taken from primary sources, namely, data obtained directly from the research subjects by using instruments that have been set (Edwards 2004). This research data is 79 speeches spoken by 17 Minangkabau women during traditional activities in 2 districts in West Sumatra in Indonesia.

In this research, instruments and data collection procedure, this research used method it includes observation and listening methods. Ratnam (2019) and Aditiawarman et al., (2022) stated that listening is used to listen to language usage. The technique used in this method is listening freely without any involvement with the informant. The researcher only acts as an observer or

listener for language by the informant, taking notes, and recording. The analysis was carried out using the concept of implicature put forward by Searle (2014), the intention of the speaker by Revita (2013), the theory related to psychopragmatics Bogdan (2009); Hutto (2010); Capano (2013); Mondal (2013). The data was translated since it was pronounced in the Minangkabau language. Research design in these results, research are presented descriptively. The procedure can be seen in the following figure.

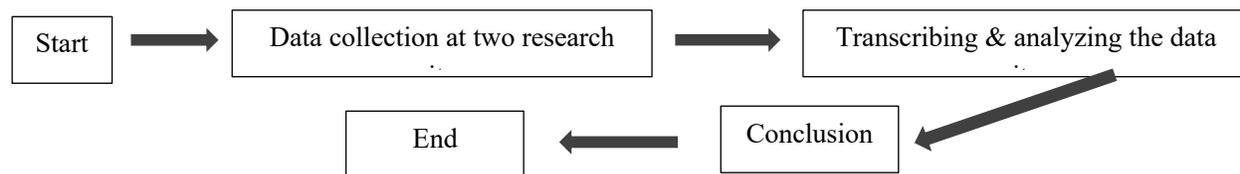


Figure 1. Flowchart for Research Procedure

Results and discussions

Relation of psycho-pragmatic approach and Minangkabau women while being angry

The position of women in Minangkabau (West Sumatra) in the perfect picture is solid and graceful. Minangkabau women are represented by the title *bundo kanduang*. She is a central figure in the family. All family matters were left to her, and she was the vocation in the family. Policies in values make the *Bundo Kanduang* figure essentially the ideal values of the Minangkabau women themselves. Women have a significant and unique position at the Minangkabau adat level. The privilege given to women is a natural thing because in Minangkabau it adheres to a matrilineal system, which is a system that pays attention to lineage or ethnicity according to the maternal line. The existence of tribes and clans depends on women's fact in protecting their people. Adat is a legal institution in Minangkabau culture, fostering women to become ideal figures in carrying out various functions. So unique is the existence of women in Minangkabau, that there are multiple expressions specifically for women. The expression, pictured in of the proverb about Minang women in the Kaba Minangkabau story / classic Minangkabau story (Kaba Sabai Nan Aluih).

samuik tapijak indak mati, alu tataruang patah tigo
 'trampled ants do not die, *alu* stumbles broken three' (Manggis 2020)

The proverb likens a woman to an ant. Ants are one of the types of insects that live on the ground, and sometimes ants also crawl in the path of humans. Most likely, when humans walk and step on the ants, then the ants will die due to footsteps. However, the image of Minangkabau women described in the proverb above is described so gently because Minangkabau women, when stepping on their feet, ants do not die, especially when Minangkabau women speak. *Alu* is a type of wood of choice taken from dense forest, which serves as a traditional paddy fist by the Minangkabau community. *Alu*, made of heavy wood, can break up to three times when tripped over by a walking Minangkabau woman. From this description, we can see two contradicting characters.

On the one hand, Minangkabau women are described as very gentle. On the other hand, Minangkabau women are adamant women. This proverb tells a gentlewoman in personality and language but firm about life principles. This proverb also illustrates that the Minangkabau tribe makes nature a place of learning and inspiration in behavior and language. This is in line with

Duranti (2001) opinion, which states that language categorizes cultural reality, namely a way of looking at ethnic culture from the way it is spoken.

Rahmat (2019) states that Minangkabau women are hereditary intermediaries who must take care of themselves or self-management both in speaking the language and subjecting themselves to the customary rules of *basandi syarak*. Minangkabau women must be distinguished between good and bad, halal and haram, language, and other physical actions. As the mediating line of descent, Minangkabau women have the task of shaping and determining human character in the time of descent. In Minangkabau culture, Minangkabau women morally have a very high honour, so the personality language determines the shame of society and attitude of Minangkabau women in their social life. Looking at the personality and honour of Minangkabau women, of course, Minangkabau women in a state of anger can control, considerations conversation with their interlocutors. Kieh language is one of the ways of speaking or managing the Minangkabau people to considerations conversation their anger. This kieh language usually comes in comparisons, equations, allusions, and analogies. Based on this, it can be seen that to see a form of considering the angry language in Minangkabau is by kieh.

As explained earlier, a person's language reflects and influences what they think and feel. Hudson, through Lasan (2016), mentions that psychopragmatic is a function of the effectiveness of language or the extent to which a person's speech affects the opponent of his speech that is influenced by one's power or speech ability. Capano (2013) also mentions that the psychopragmatic concept is how a person's psychological concept explores the desire to use language and the opportunity to explore the meaning itself. A person's psychological condition much influences the speech acts that are delivered. This condition has something to do with how people interact interpersonal (Schinka & Velicer 2003). So, the psychopragmatic perspective is closely related to speech act analysis due to psychological background (Moorjani 2000; 2005).

Based on the above opinion, language is reflected by the lexical meaning and who says, how he speaks, what influences him, when and where he states, which mediates his thoughts, feelings, and actions. No exception to the speech acts of a person that can be triggered by psychological factors, such as an angry. Therefore, the psychopragmatic approach can be accessed to see how angry his psychology reads a person's language.

Implicature and the intention of the speakers while being angry

In this section, data findings regarding the participant's angry language considerations contain implied meanings. In addition, this section analyzes the factors of implicature use and analyzes psychopragmatics as a psychological medium that influences language. The analysis mentions the research area, the event, and speakers. In general, there are four forms of angry language for Minangkabau women when interacting in the cooking area in preparation for weddings and grocery shopping.

Datum 1. Indirect speech

Location: Payakumbuh

Event 1

Speaker 1: 64 years old woman

Speaker 2: 32 years unmarried woman

Speaker 1: *Lah dulu lo anak ketek manikah dari pado kau*
'You have been preceded by your sister to get married.'

Speaker 2: *Ondeh tek, cuboanlah dek etek iduk di maso kini tek,*

banyak nan ketek ko capek godang, calonnyo olah mode apak-apak

'Sorry ma'am, please try young life today, many young people are like mothers, and her husband is like a father who has children'

Intention: **Not as easy as you think**

What was conveyed by the speaker in data 1 informs that what speaker 1 expressed was not as easy as what speaker 1 thought by indirect speech acts. Deciding to get married at a young age, not having a job and the maturity of life, such as having a prospective husband who is mature and has a decent job, is a challenge that risks continuing when deciding to get married.

However, there are implications for considering the angry language of speaker 2 in the statement, which means, "Sorry ma'am, please try young life today, many young people are like mothers, her husband is like a father who has children". This is supported and marked by language politely with the greeting "Sorry Ma'am" to older people. In addition, the inconvenience of Speaker 2 is also reflected in the speech, "please try young life today, many young people are like mothers, her husband is like a father who has children.

From a psychopragmatic perspective, it is obvious that the knowledge structure of the supporting community and social cognition inherent in Minangkabau religious, social, and cultural knowledge dramatically affects the way speaker 2 manages her anger. Due to speaker 2's discomfort in accepting speech from speaker 1 in speaking in public when cooking in preparation for the wedding ceremony. In the concept of religion, women in Islam have the same degree. They are even more glorified than men, so every activity and behavior is an example for their extended family, starting from education and others. Education is a real sovereignty. It is interpreted as the process of communication and information from educators in this case are women minang to students or their extended family (Yendra et al., 2018), (Yusri et al., 2019). This follows Surah al-Baqarah verse 228 and Surat an-Nahl verse 97, where men and women have the same rights and obligations and receive the same rewards. Based on this, the concept of religion based on religious knowledge must also be realized in language. The social and cultural image shows that Minangkabau women have a significant and particular position at the Minangkabau average level. The privilege given to women is a natural thing because, in Minangkabau, it adheres to a matrilineal system, which is a system that pays attention to lineage or ethnicity according to the maternal line.

Datum 2. Direct speech.

Location: Payakumbuh

Event 2

Speaker: A 45 years old woman

Speaker : ***Poi lah uni lai melah, ndak lomak noghan dek sanak uhang lain doh***
'You'd better go, not suitable to be listened to by others in our society

Referring to datum 1, datum 2 is a form of displeasure from one of the speaker families. Two from the statement of speaker 1, which states that the marriage that is due/ripe for marriage is not married and is preceded by Minangkabau women younger than speaker 2. Speech This displeasure was conveyed directly by the 45-year-old woman with the words "You'd better go, not good to be listened to by others in our society '. From a psychopragmatic perspective, it is obvious that social and cultural cognition is still very much attached to this speaker. Even though the woman expressed her displeasure, she still used a polite greeting following the Minangkabau traditional culture that used the greeting "uni".

Datum 3. Literal speech acts.

Location: Padangpanjang

Event 3

Speaker 1: 46 years old woman

Speaker 2: 41 years old woman

Speaker 1 : *Tadi uni caliak, si Rahmi dikonceng kawannyo ka Sakolah, malu wak, inyo anak gadih rancak*

'Earlier, I saw Rahmi being escorted by her male friend to school, and we should be ashamed, she's a beautiful girl

Speaker 2 : *Ndak ba'a do ni,kan ndak indak anak uni do ma. Awak lai tau sia anaktu, tu awak lai pandai manggadangan anaknyo ni !*

'It's not a problem, she's not your daughter, I know who the boy is, I can raise and look after my daughter!'

Intention : **It's not a problem**

Datum 3 explains the efforts to form direct anger spoken by speaker 2, who is 41 years old at the daily shopping in Padang Panjang. Speaker 2 expressed his discomfort in front of Speaker 1 directly when speaker 1 stated that he saw Rahmi being escorted by her male friend to school, and she thought it was not good, and it would damage Rahmi's image as a beautiful girl. The form of direct anger uttered by speaker 2, who was 41 years old in the daily shopping in Padangpanjang, was conveyed with *Ndak ba'a do ni,kan ndak indak anak uni do ma. Awak lai tau sia anaktu, tu awak lai pandai manggadangan anaknyo ni* (It's not a problem, she's not your daughter, I know who the boy is, I can raise and look after my daughter!), which means *Ndak Baa do* or it's not a problem.

From a psychopragmatic perspective, it is evident that sociocultural cognition is still very inherent to these speakers. Although expressing his displeasure directly, polite greetings are still done following Minangkabau traditional culture that uses the greeting "uni" that emphasizes the form of greetings to older sisters than speakers. From this explanation, the role of cognition influenced by socio-culture can affect how a person speaks because psychology based on understanding the context and logic of clear thinking will affect what language is conveyed, so it will be illustrated how what language will be described as well. This is following the statement of Rahmat et al. (2019) that things that exist outside the language, such as social factors, psychology, ethnicity, art, and so on, are complementary to each other.

Datum 4. Nonliteral speech acts.

Location: Padangpanjang

Event 4

Speaker: 38 years woman

Speaker : *Yo bacirik muncuang paja tu yo... ancak ndak usah nyo mangecek, Indak nyo caliak dimalahnyo mengecek.*

'It's rude that the old lady's language, she shouldn't have to say that, she doesn't pay any attention at all to where she should speak that way.'

Intention : **She should be quiet**

Referring to datum 3, datum 4 is another form of speaker's displeasure when listening to the speaker's statement 1 on datum 3. Which states that if you want to display such a sensitive thing, it should not be in front of the crowd because it will make the speaker inconvenience 2 with others who are shopping too. Datum 3 is delivered by the 38-year-old speaker with the words *Yo bacirik muncuang paja tu yo... ancak ndak usah nyo mangecek* (It's rude that the old lady's language, she shouldn't have to say that), which means she should just shut up. From a psychopragmatic point of view, it appears that a woman who is offended by language will convey her displeasure when she feels uncomfortable. The form of discomfort can also be obtained by literal speech indirectly or directly but with a language different from cynicism or in the form of scepticism that contains gross mockery (Rahmat 2017).

Of the four forms of angry language for Minangkabau women, the intention of speakers when using the implications when cooking and shopping in shopping centres daily for weddings can be seen that the two main places where Minangkabau women usually gather together carry out traditional activities. It can be assumed that participants' intention was initially there to cook and shop, but in the process, all participants can convey or speak anything outside the circle. From a psychopragmatic perspective, these forms of angry language are strongly influenced by the psychology and cognition of the speaker with the interlocutor. Women in speaking must show firmness and gentleness, courtesy, firm stance, discerning and wise, diligent and tenacious and vigilant. The treatment required of Minangkabau women is as respected and appreciated, persons who are guarded and protected and persons who are exemplified. Culturally, women in Minangkabau culture are central figures in race. Women must put themselves, behave, behave and speak in a racial or societal setting. Women are an example to their people, whether it is bad for a people to be seen by their behavior, attitude, and language in the future. In Minangkabau culture, if women are in a state of anger, then one of the angry languages of Minangkabau women is described in direct, indirect, literal, and not literal speech.

Conclusion

This research investigates the implicatures used by Indonesian women (Minangkabau) when angry in communication at a particular event, namely the process of cooking for weddings and shopping in shopping centres every day. This study revealed that Minangkabau women prefer implicatures when angry in communication than asserting others. This is due to three main factors: social distance, loading rate, and speaker character. And this is illustrated from the psychopragmatic approach used. Various speakers' social backgrounds and philosophies encourage Minangkabau people to speak carefully and pay attention to who they are talking to. The study recommended that researchers conduct implicature research in their language and explore local wisdom and aspects that can influence speech in both oral and writing. In addition, looking at the form of implicatures women are angry in text or literature may also be a further upselling and unique research.

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