

Face Threatening Act and Gender Bias in Manggarain Marriage Proposal, Indonesia

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Abstract: This study aimed to describe and analyze the spokesmen's politeness strategies and gender bias in their utterances when making a marriage proposal in Manggarai, Indonesia. This study was under the philosophy of interpretivism with the employment of descriptive qualitative design. Six spokesmen in three different marriage proposals were the main source of data. Since the researchers were participant observers, relevant data notes were taken. To support the observation data, the researchers conducted interviews and documentation studies. Dwelling pragmatic theory, the obtained data were analyzed through some stages: data reduction, data display, and drawing a conclusion. It is discovered that on record without redressive consisting of positive and negative type is predominantly used as a strategy followed by redressive and off the record. In addition, gender bias was found in the use of the figurative language of metaphor, simile, and symbolism in the spokesmen's utterances. In order to have effective and meaningful interpersonal relationships and communication, it is, therefore, crucial that we understand what to say and how to say it.

Keywords: Marriage proposal, gender bias, politeness, spokesman, utterance.

1. Introduction

The existence of the local language is a big concern presently. Its existence is degraded, falls into globalization, and negatively impacts society. The violation of norms, ethics, conduct, manner, and culture threatens the young generation. In addition, this phenomenon is worsening due to the practice of injustice, such as gender bias in society. As such, it might change and or erode local values. Nowadays, life order and the equality of socio-cultural aspects of society are tricky issues (Bissoonauth, 2011) as there have been a significant number of local languages. One local language that still exists now is the Manggarain language in Indonesia. Like other local languages, the Manggarain language has its own rules grammatically, syntactically, and morphologically. It has a unique, distinctive characteristic making it different from others. More importantly, it has unique, pragmatic principles following the socio-cultural norms of its user. In addition, the traditional activities and social rules of Manggarain reflect as well as represent the Manggarain language pragmatically (Darong, 2022; Darong, Jem & Niman, 2021).

However, there should be a cautionary note that the use of the local language in Manggarai is still paradoxical. On the one hand, the indigenous people of Manggarai always use their daily interactions in casual conversation and many traditional rites. In casual conversation, it is mostly used by the villagers and sub-urban society. Meanwhile, the rites related to the circle of human life, such as birth, life processes, and death, are the venue of employing the Manggarain local language. These traditional rites are expressions of their relationships and interpersonal relationships with nature, others, and God (Lon & Widyawati, 2021; Lon, 2016, Lon, 2020). Although eroded by the progress of civilization and the times, as an indigenous people; older people who remain obedient and loyal to customs, the use of the traditional language of the Manggarai community is still carried out and becomes an ancestral heritage that is always preserved as a local and national wealth.

On the other hand, although the indigenous language is often used, it is actually on the verge of extinction (Lon, 2010). The meaning and the use of their language were only the concern of a

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handful of people. Young people and those living in town do not know and interpret the Manggarai traditional language well. Behaviour and social inequality often occur. People have changed a lot and the currents of progress have eroded their lifestyle. Young people commit immoral and unrepentant acts. The worst and most common is the frequent unfair treatment of women. Inequality between men and women has become the main content in the practice of the social and cultural life of the Manggarai community. In other words, the Manggarain local values have decreased as a result of the threat of extinction.

One of the traditional rites that still exist regarding the use of the Manggarai local traditional language is the rite of marriage. In this regard, many studies have been carried out (Lon & Widyawati, 2021; Lon, 2016, Lon, 2020; Narung, Permadi & Sumiyadi, 2019; Sanjaya & Rahardi Kunjana, 2020). These studies explored the marriage rite of the Manggarai indigenous people in the context of cultural studies, religion/belief, customary law, church law, and gender. Furthermore, the studies highlighted that such a rite is a combination of the conception of the contexts in question reflected in real life of the society, perspective and treatment of males and females. However, the Manggarain marriage is not only concerned with the context mentioned above but also deals with language reflecting the practice of social life, particularly on the concept of gender. This is reinforced by the concept that a language is actually an individual act (Carassa & Colombetti, 2015) and the realization of the existence of society (Economidou-kogetsidis, 2015).

Unfortunately, this has not been touched on by previous research studies. Previous studies have not touched on the pragmatic aspects, especially concerning politeness and gender bias in the context of such traditional rites. Pragmatics is the study of the speaker's intention, which is influenced by the context of time, place, events, processes, circumstances, and speech partners. The pragmatic study refers to an understanding that the use of language is not only related to compliance at the level of grammatical and syntactic rules. The use of language must also be related to the social norms of the user covering status, role, age, region, sex, and gender, which are incarnated in pragmatic language activities.

To fill this gap, the researchers explored the Manggarain local language pragmatically, especially the politeness strategy and gender bias found in the traditional ceremony in question focusing on the proposal stage. This study is very important and useful in maintaining the existence of the local Manggarain language and gender equality in social life practice. This implies that by exploring the language used in the marriage proposal, efforts to maintain the survival of local languages and practices of gender equality can be carried out properly, both at the local government level as policymakers and the campus environment as a source and centre for scientific studies. In particular, this research is also expected to be a feedback or source and teaching material in the language learning process for students concerned with language, linguistics, and local cultures.

2. Literature Review

2.1 Language maintenance and gender bias

The continuation of a language is crucial for the preservation of culture and community identity. As a result, this has been highlighted in numerous ways in earlier studies. One method of enhancing the identity and culture of a community that speaks a language is to ensure that the language is preserved (Tong & Cheung, 2011). The measures made to ensure language survival must be carefully considered while paying attention to features of the socio-cultural life of a society, according to a liberal egalitarian perspective (Lewis, 2013). The duration or longevity of the community is what determines whether a language will survive in a certain community (Urzu & Gomez, 2008). A similar conclusion was reached by Bissoonauth (2011), who discovered that the original language of society was only preserved by elderly individuals or groups, which led to the extinction of the language.

As a result, this calls for an effort or commitment to maintain language in the home, in religion, and in formal learning instruction (Bahhari, 2020; Mejía, 2016; Sari, Chasiotis, & Vijver, 2018). This is necessary to protect the community or country's identity and control the norms, behaviours, and actions of a sustainable society, Nguyen (2020); Petti, Trillo and Makore (2020), including the

practice of gender equality or bias in social interactions. At this time, preserving a language is advantageous to preserving a culture that involves all generations. Formal and informal education must play a part in this regard.

Regarding gender, the issues raised are actually not only addressed to women but also to men. However, women experience a marginalized position, making them more prominent in pursuing gender equality with men in social roles, especially in the use of language as the focus of this research. The concept of gender is not the same as sex or gender (male and female) biologically. Although sex and gender are interchangeable, gender does not always lead to a matter of biological classification between men and women. The concept of gender here is a balanced individual gender role in society in a socio-cultural context, not solely on gender segregation (male or female).

However, the facts say that the concept of gender is often refracted. Gender bias occurs when one party is harmed, resulting in injustice. What injustice means is when one gender is in better condition and position. The forms of gender bias are marginalization, subordination, stereotypes, violence, and workload (Setiyaningsih, 2015). Gender bias can occur in both men and women. However, especially in Indonesian culture, which adheres mostly to a patriarchal system, gender bias is felt more by women. Furthermore, gender bias appears not only in the real treatment of certain sex but also in the use of language. As such, Duranti (1997) has confirmed that the study of linguistic gender bias has emerged since the development of the gender equality movement. It is argued that two areas of the linguistic system may be gender-biased, namely grammar and vocabulary (or lexicon). In the case of language use, it often raises problems in the formation of the structure, meaning, and use of language. In the use of vocabulary and associations of meaning, language often has a tendency to use certain gendered forms to refer to a general genus.

Standing on the Sapir-Whorf language relativity theory, which states that language influences culture. Therefore, to see what happens to a culture, it is necessary to see it from the structure of the language (both the structure of form, meaning, and usage) (Yunhadi, 2016). This is the reason to examine gender bias in speech events or language activities in the practice of ceremonies/rites of the Manggarai indigenous people. It is a concrete realization of the existing relationships between their language and culture. In this case, all elements of the Manggarai language used in that rite will be analyzed pragmatically for a clear conclusion about the language maintenance and the gender issue as the focus of this study.

2.2 Speech act, politeness, and manggarain marriage proposal

Language is a practice of speech act. It expresses the intention of the speaker to be understood by the interlocutor or listener in social interaction or a speech event following the speech situation (Green, 1989; Yule, 1996). Simply, the interlocutor does something as a result of the interpretation of the speaker's utterance or what is called performance action (performative speech). This is confirmed in the results of previous research articles that if the speaker has language skills or strategies in certain contexts or situations, communication and situations in speech events will work well (Darong, 2020; Darong, Kadarisman, & Basthomi, 2020; Gasparatou, 2016; Hutajulu & Herman, 2019; Limberg, 2015, 2016; Ningsih, Boeriswati, & Muliastuti, 2020; Sembiring, 2018; Wijayanto, Prasetyarini, & Hikmat, 2017; Zhu, 2012). Thus, a speech act focuses on the meaning or meaning of actions in a particular speech event.

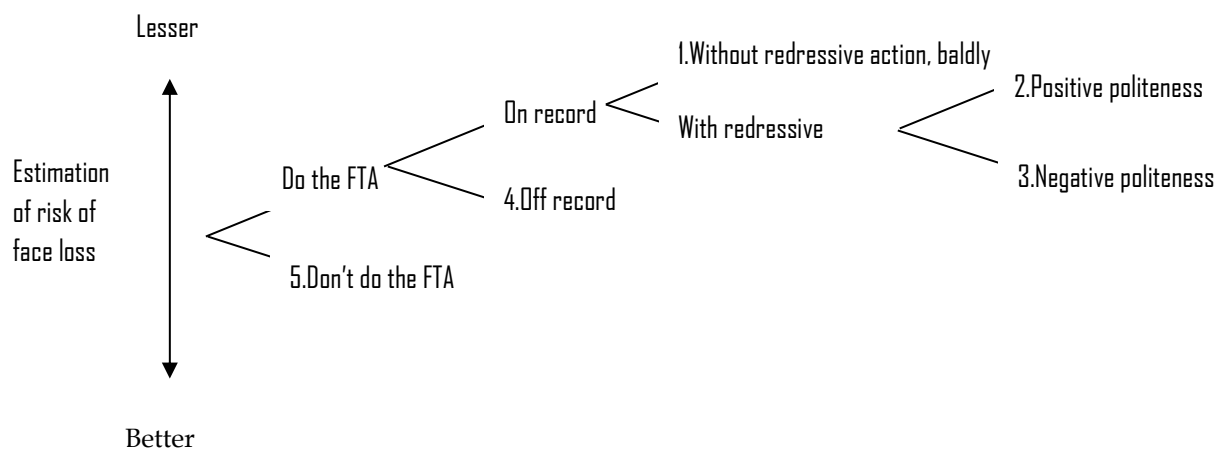
Based on the type, the speech act has three types, namely locution; the act of informing or stating something (the act of saying something). It is the utterance of words or sentences with certain meanings and references, illocutionary; actualization of the meaning of the speaker's utterance and perlocutionary; consequences or effects (perlocutionary force) that arise as a result of an utterance on the interlocutor or speech partner based on the situation of the utterance (Austin, 1962; Brown & Levinson, 1987; Levinson & Stephen, 1983; Yazdanfar & Bonyadi, 2016).

Besides Austin's (1962) theory, Searle 1969 categorized illocutionary acts into five types: assertive, directives, commissives, expressive and declaration, which were later modified into six by adding question one. Clark (1996) then modified these six types into seven: assertive, directive, commissive, expressive, effective, verdictive and quotation. Regardless of the types and the

number proposed by different scholars, something common is that each type has its specific communicative role and collaborates with its own distinctive context. Saying it differently, speech acts deal with dialogue units that employ meaning and reality. Uttering different forms of speech, for instance, stating statements, commands or questioning, one should not only go within the world but also get along with the world around them (Ren & Gao, 2012). To understand the meaning and reality implied in a speech act, there is a need to go beyond linguistic competence. To understand what utterances really mean (illocutionary act) and how the speakers use the syntactic patterns in interaction to express them, one must view the context of the sequence of talk as a whole (Christison, 2018; Nicholas, 2015).

In the context of language usage, speech acts are closely related to politeness; their acceptability depends on the norms and social conditions of the community. Although politeness is generally accepted, a society's pragmatic rules and cultural norms greatly influence society in its meaning (Green, 1989). This is confirmed by Alptekin (1993) language is something socially shared meaning system. The meaning of language is not on the language itself nor on the heads of language user but on its community of users who have experienced and has attached to it. It is socially and culturally acquired and situated.

In this regard, politeness follows the principle of rules, norms, and manners used in a certain society. Such a principle is definitely different and carries particular meaning for the society as the language user. The context of language usage might serve different purposes and employ different politeness strategies in which a speech act is uttered. Politeness is one of the areas pragmatics is concerned with. Brown and Levinson (1987), in their book about politeness, introduce three main approaches to politeness, namely; 'positive politeness' (the expression of solidarity), 'negative politeness' (the expression of restraint), 'off-the-record politeness' (the avoidance of unequivocal impositions).



Concerning the traditional Manggarain marriage, previous studies have found that the marriages of the Manggarai people are sacred and dignified, both from a religious and cultural context. It is said to be sacred, and marriage must be carried out in a religious ceremony with the bride and groom swearing allegiance to God in front of a religious figure. In addition, the sacredness also lies in the traditional rites performed before the ceremony takes place. It is said to be dignified; the marriage of the Manggarai community must be legalized by state law, church law and customary law (Lon & Widyawati, 2021; Lon, 2016, Lon, 2020; Narung, Permadi, & Sumiyadi, 2019; Sanjaya & Rahardi Kunjana, 2020). The legality of the three laws confirms the continuity of the marriage of the Manggarai people.

The results of the research above show that the traditional marriage of the Manggarai community is a social event confirmed in the bonds, state, customs, and church by following several stages that must be passed. Because marriage is a social event, social interaction must also occur, such as at the customary marriage proposal stage. This interaction must use local customary language as a

means of communication. Like other languages, it has certain linguistic features and rules of usage in context. It is a socially shared meaning system, as depicted in the marriage proposal. At this point, the previous researchers have not investigated the linguistic features in question. Therefore, to complement the previous research studies, the researcher wants to examine the linguistic aspects pragmatically, especially related to the politeness strategy of the speech acts employment, as well as the potential for gender bias in it.

3. Method

Since this study belongs to interpretivism philosophy, the researchers used a qualitative design. The main data sources of this research were the spokesmen (tongka) of both sides (females and males side) of the three Manggarain marriage proposals. The data were obtained from observation and interviews. In this observation context, the researchers were participant observers and took notes of the relevant data. Besides, the interactions between the spokesmen were audio-recorded. Concerning the interviews, researchers interviewed the six key informants (spokespersons). In addition to observation and interview, a documentation study was carried out by researchers to find or collect data/information related to the goal of the study. In this regard, documentation (Youtube) was used to complement the data obtained from interviews and observations.

The researchers analyzed all data based on pragmatic theory and Miles and Huberman's (1994) stages. First, data were presented and reduced following the goal of the analysis. Then, the data were analyzed, concluded, and given meaning for the sake of a conclusion. In terms of validity, the data were double-checked to underpin the proposition built on the study.

4. Results and Discussion

The following data highlight the politeness strategy and gender bias in Manggarain marriage proposals.

Table 1: *FTA Types Comparision*

Types	MP 1	MP II	MP III
Off record	22	8	16
On record without redressive positive	33	43	23
On record without redressive negative	49	16	8
On record with redressive positive	4	11	13
On record with redressive negative	8	2	4
Total	116	78	64

MP1: Marriage Proposal I
 MP II: Marriage Proposal II
 MP III: Marriage Proposal III

The data in Table 1 clearly shows that the texts under study bear all five FTA types. Furthermore, it was found that the on record without redressive consisting of positive and negative types was predominantly used. The predominant use of on record without redressive occurs as the interactions use politeness as a redressive action taken to counterbalance the disruptive effect of face-threatening activities. In this regard, acts that impede the addressees' independence of movement and freedom of action threaten their negative face, whereas acts that appear disapproving of their wants threaten their positive face.

It is crucial to remember that both negative and good facial wants can coexist to some extent. The paradoxical result of these two desires is that "in every conversation, both features of the face must be projected simultaneously." Here, the booth side spokesperson chose terms that show varying degrees of negative and positive politeness rather than absolute negative or positive politeness. These were affected by the situational factors present at the time of speaking. Additionally, the decision in question is strengthened by the use of the on record with redressive types as the second bigger fraction. The only thing that divided them was how they chose to show their intent. It was, not as the without one, tends to express the proposition clearly; not vague. The final was then off-

record, which implies that the statements are viewed as belonging to the euphemism mode of discourse. In a manner, the simplicity led the representatives to utilize metaphors and analogies to soften their words.

Although there have been many ways to analyze politeness, the face-saving view, which is frequently linked to Brown and Levinson's (1987) book on politeness, provides the most common paradigm. The framework that would be used to analyze how people create and sustain social ties during contact is arguably the most popular one, and it would be the framework that would be applied to this Manggarain marriage proposal. People opt to participate in FTAs more strategically. When deciding how polite to be, speakers assess the prestige (social distance) of the hearer, if the receiver has influence (power) over them at the moment, and whether what is to be said could potentially harm the other person (relative to ranking) (Brown & Levinson, 1987). One of these payoffs will be more favourable than the others depending on pertinent circumstances, as well as intrinsic payoffs or benefits. Accordingly, in terms of Brown's theory, it can be expected that while humans often make FTAs to attain their goals, people will not do actions that are more courteous than necessary because doing so would cost the interactants too much.

According to the philosophy of politeness, people should endeavour to balance their own positive and negative faces while also caring for the faces of others. People may attempt to save face when they purposefully do something that jeopardizes their reputation by employing several tactics. Meier (1995 p. 387) adds that being polite means "doing what is socially acceptable". Furthermore, in order to be able to qualify politeness as such, we need to know what constitutes the norm and the constitutive process of being social. Then, based on these claims, we may argue that politeness is founded on a social ideology or a set of beliefs about appropriate behaviour that are held by a community and are therefore accepted as such, including in the context of a Manggarian marriage proposal. As a result, it is considered that the community members must abide by the rules in order to remain a part of it, especially during the proposal process. To understand the social norms of the Manggarain community in the context of the marriage proposal, the concept of politeness as face work in the Manggarain marriage proposal seems essential.

Dwelling on the finding above, the politeness strategy used by spokespeople is concerned with how and what they want to say. The how and the what rely on the context or setting where it should be. As the spokespeople used on record without redressive positive, the context or setting leads them to do such strategy in question. If one does not pay attention to this, there might be a misunderstanding in communication. Consequently, there is no agreement in the marriage proposal, as shown in some extract samples below.

Marriage Proposal 1

FS: *Com kawé apad ta kesa e.... com teing ata pas lite. Eme nggo tombo tong, nehod lewen laku rasan. Com teing muing ata pasn lite... Jaga boto salah ite, salah aku...*

(Giving the exact amount of money is better than saying this. It might take a long time. Instead of blaming each other.)

MS: *Io..reweng dite sapo gu likang,, kembung 30. Mai ne mai 30, jadi 25. E..ite neho reweng daku kesam sekang gu uma, landing hos 10 juta kembung ite.*

(Thank you. What you said is quite true. Kembung is thirty million. Then, it becomes twenty-five million. However, I can pay ten million. Here it is.)

Marriage Proposal II

FS: *jadi a ai hitu ngasang cakon e ngasang de ema, te toe cakoy tong, ai bom tombo weru so ta ema, jarangg ca hitu muing. Coy kali ga, ata lerong one cikang baju lite leng pakep agu jarang pe...jadi hitu pikkiran dami mendi anak. ai toe kudut nggo keta tong ga ai jarang dungka ai hiop tae daku ai bom olong aru jarang bo ite ho ai hob de mai bantang dite...jadi hitu reweng dami mendi emad ce mai..neho hitu bo.*

(Well, that is something common to request. It is not something new anymore. The money you have in your pocket is actually what it should be. It is not surely a real horse because you did not bring it with you. Moreover, we are still on the negotiation process. I think it should be what it should be.)

MS: *Io...jadi a..toe manga apad tong...toe bingung,, tabe tung eta ulud taung sangged, eta ulu taung ise amang, eta ulu ise koa gaku hitup ngasang senin lonto leok...senin ngasang gejek. neho reweng hitu bo ta ite ai bom toe kaeng neki ite one tenda, jadi tenggo keta laku caron to one lipa hituu ite, toe, juta laku tong a tabe ngasang apan ngasang wote bisan.*

(Well, It will not be confusing. My honour and respect to you all, I would like to say that it is the beauty of togetherness here, the art of speaking. Regarding what you said, I can't say only the sarong. No, of course not. One million will be the permission to the elder sister.)

Marriage Proposal III

FS: *Io....ngong a..reweng kepok timpal dite hio bo..kali senget kin liset ngara pu'un tombo bo..jadi a..tae dise kali bo ga..toe kali neho reweng pertama de anak situ bo...ngong reweng ditep bao..angka ata pas agu ata toe manga perlu tawar kole lite kut pande polin urus manusia cemongko...150 juta ne mbarun..peang tanan ga 3 kaba 3 jarang.*

(Well, they are still listening to our discourse. They are really concerned with it. It is not what we discussed at first. It must be one hundred and fifty million, three buffaloes and three horses. No discussion anymore. Take it and no bargain.)

MS: *Jadi a...bo bo cica dite hitu ite toe ma salan. Ai hitu muing ngasang cica gu jangka. Ai bom nganceng poli hanang koe lami cua tong tombo ho...Landing a,, neho nuk daku mendi anak dite..one 20 hitu keta kali ya nuk dami anak laing one kembung hitu. Lorong ba weki koeg ta ite...*

(Excuse me, what you have said is quite true. It is a suggestion, isn't it? We both can't find a way out of this problem. However, we can pay only twenty million. It is due to what we have, Sir.)

Regarding the findings above, context played an important role in the interaction. The context was about a refusal from the male's spokesman. The female spokesperson's position controlled the interactions. Therefore, they produced on record without redressive in the form of negative. They did not try to offer a negotiation on the amount of money they asked for. They were free and independent in doing this. However, the male's spokesman, surely used a strategy to manage the distance between them. They had to create a close distance and put the solidarity at the top range. What they said was an agreeable statement. The male spokesman's positive face is the need to be accepted, even liked, by the females, to be treated as a member of the same group, and to know that his wants are shared.

In addition, following the transcript of the male spokesman's, redressive and off records were also used. The meaning of redressive and off-record terms was implied, and even when taken literally, they could be confusing. It can convey various meanings. Vulgar remarks, analogies, understatements, overgeneralizations, and hinting are examples of off-the-record language. These are backed up by Brown and Levinson (1987), who claim that the actor cannot be held to have committed himself to a certain intention because the remarks contain multiple potential intentions. Additionally, Brown and Levinson (1987) found that using off-the-record is a more effective way to satisfy a negative face than employing a negative politeness method. Brown and Levinson do not legally term off-the-record comments a politeness tactic because it is centred on avoiding contact. It depends on the context in which they are currently speaking. Since it implies that it is intended to appease an unfavourable face in this context, practically any language choice can be seen strategically, it is still a politeness tactic. Therefore, there should not be any anticipation that this study will use more off-the-record because everyone involved is a known individual. The male

spokesmen, however, said that they had to say this due to the distance at the time of the speaking event, according to the results of the interview. The spokespeople held positions of authority above others. Additionally, the female serves as both the interaction's host and controller. They are motivated to act secretly as a result.

To date, it is seen that the way of expressing the wants must be in line with the area of context or setting to which they belong to. Context or setting here is not only concerned with a physical setting or the moment of speaking at that very time. Above and beyond, it is all about the psychological setting. This setting is the effect of "the psychological setting" or "cultural definition" of a scene, including characteristics such as range of formality and sense of play or seriousness. It means that what the spokesmen said must psychologically impact the other spokesman as the addressee. To achieve this, the way of choosing the language (words) must be in line with the goals. Thus, the findings of this study mirror the previous studies saying that an understanding of the context and setting, physical and psychological context, is a great demand (Darong, 2020; Darong, Niman, Su, & Fatmawati, 2021; Ren & Gao, 2012; Saleem, Anjum, & Tahir, 2021; Studies, 2014).

Moving to gender bias ahead, the following excerpts highlight the use of politeness strategy along with the gender bias of the spokesman (MS: Male spokesman and FS: female spokesperson).

Excerpt 1

MS: *Nehho ne rweng hitu....mori pisa mpulu taung lami kaeng tana manggarai lami, toe ma tara ite lamin ata gelon wae..kaeng ne baling wae..cumang ata teburn kanang..rei lami iset a lako salang..ole cob tara cai ata teburn kamping ite wae hog ta....nia keta ata ulun ata dian....o..kraeng hitu etayy kali hituy eta ata dian ulu wvae hitu. O mangan de duat hitu ga... itu mangan d konem tadang salang, lewen kebe, watang cala, ronggo doong nganceng taungs lami laged ..ai kut nanang ita keta wvae apa hitu..wvae gelo hitu, kut ita keta nia keta ulu hitu ata kut uwua gula bok lesu...ioooo...neho itet mori weli ga....toe manga cebanan hitu keta lejong...ho reweng (on the record with redressive positive).*

(Related to the purpose, we have lived in this land for many years. We have not seen clean and pure water even though we live around or nearby. We kept questioning to men dropping by. Yet, we always get dirty water. Then, where is actually the good water source? They said that here is the place that it belongs to. Therefore, we have conquered many challenges and passed many barriers to be here in our very long journey to find that water. The water that leads to a good life. Thus, that's our purpose of being here.)

The above excerpt shows that the woman is positioned as the source of water. In this case, metaphorically, the woman's family is compared with the source of water, the so-called spring. The spokesperson utilized the metaphor in question with the water that always gives the man's family a better life. Through on record with redressive positive, the spokesperson raised the woman's family positively to keep their face. Furthermore, concerning the gender bias, the woman is seen as the powerful side and controls the man's family as they have a higher position in this speech event. This is supported by the following excerpt.

FS: *looo..oooo ai hitu muing ngasang rewweng d anak... ai bom laseng wa nggerce neng wae lau mmmai...neho tae dammip kali e...woko nggitu reweng dite..mese-mese pande bendung kali ite laue...ai bom kut wa nggerce koley lau mai cepisa.... (on record with redressive positive)*

(Thanks a lot for telling me the purpose. The water never flows from the north to the south. It should be on the way other around. Consequently, you should make a big reservoir.)

The use of the word reservoir is a request speech act for a man's family. The request is offered by the woman's family in the form of on record with a redressive positive that implies the man's lower position. The reservoir is a symbol of the groom, whose duty is to accept the prosperous life given

by the woman (family). Again, the gender bias in this context is clearly seen in the position of the woman controlling the groom (family).

MS: *Io, ai reis dite ngasang ema, naring one nai laku kesam (on record without redressive positive) Eme toe manga reis lite kesa,, aik toe manga dara gaku lite Io...lontok ne loce de ngasang sapo gu likang, ai poli bantang cama, reje cama, tanggal cama. Landing ne wie ho, lesu remong, rapak reke pas tanggal ata bantang gu aku...io..tesuan kole neho reweng daku ngasang kesam ite....io ata ce kaku ite, musi dapu manukn..ho a wasen. Io..tesuan kole, ho tuak ntieng daku (off the record).*

(Thank you. We are so proud of your question. We are in hot water if there is no such kind of question. Well, we are here tonight for the sake of a deal. Besides, I would like to tell you that I am your man already.

Similarly, the above excerpt places the bride in a higher position than the man. The groom's spokesperson utilized an off-record strategy speech act along with the employment of metaphor (*sapo gu likang*) to place a bride as the source of warmth (fire stove) to cook rice for the man. As such, gender bias is implicitly stated in the meaning of the symbol in question, which is a symbol of prosperity. The bride is regarded as the source of the man's life.

MS: *Io, reweng dite ngasang kesa, sapo gu likang kembang, nehod do goesn, io reweng daku kesa, tegi lembak dite ngasang ema,, cala nganceng kurang, (on record without redressive positive) boto tombo mu kanang, ho reweng koen.. (off record)*

(Thank you, what you asked seems too much. I, therefore, do beg your goodness to make it less. Here it is. Gives some money).

Looking at the above excerpt, the bride's spokesperson utilized off the record without a redressive speech act to bargain. This case occurred as the bride's spokesperson requested some money to give to the bride's family. In this context, the woman (the bride) is positioned as a thing that should be exchanged for some amount of money. The woman's position is very weak and leads to so-called gender bias. In the meantime, the man (the groom) is placed higher than the woman (the bride). This is supported by the following three excerpts.

WS: *Io...tama laing bao gu meden curup dite ho. Asi saka pake sengn ta ite. (on record without redressive positive) Com lewang kat sina ce aku gu ite. Ai curup lebe laing lele. (off record) Nggo koe dakun kesam ite, hitu laku cen mai ngka hitu, reweng hitu. Co koe bayangn lite. Ngasang nggo ga latangt reweng dite, one mai reweng daku kesa ce mai, damang de tei banyang koe lite. Ko con ite? (on record without redressive negative)*

(Thank you. Well, it is just because of culture. Don't use the money. It is between you and me. I am so enthusiastic. What I mean is actually your opinion toward my request. What do you think?)

MS: *Io, neho reweng daku ngasang kesa dite ce mai, lima jutaan ite. (on record without redressive positive)*

(Thank you. We think five million is enough to pay.)

The above excerpt highlights the negotiation between the spokespeople. This negotiation clearly showcases the position of women is quite weak culturally. The Manggarain woman is tightly associated with money. This culture shackle defeats the woman's position. In the meantime, the man's position (the groom) is higher than the woman's (bride) as he has such an amount of money to pay. Saying it differently, the Manggarain women have a very weak position as they are exploited for some amount of money.

The findings above have confirmed that the use of some figurative language: symbols and idioms lead to gender bias. These findings support the studies of Andersen, Emilie and Holsting (2018), Boeynaems, Burgers and Konijn (2021), Lule (2007), Moragas-fernández, Calvo and Capdevila (2018) and Skoufaki (2019) that the way of employing words determines the proposition being

built. In some cases, using those two in question places women higher than men. However, in certain speech events, women are weaker than men. Concerning figurative language, the spokesmen used metaphor, simile, hyperbole, and euphemism. Their usage was very influential in carrying the proposition of the spokesmen's utterances, such as in the welcoming speech, stating the proposals, *mahar* (gift) negotiation, and a closing statement. They should be constructed in such a way that the interaction can run smoothly.

In general, a pragmatic strategy is necessary for effective interaction. When we speak, we continuously have to make decisions of many various kinds, including what to say and how to say it in certain sentence structures, words, and sounds. At least as essential as what we say is how we express it (Wardhaugh, 2006). Interpersonal language is influenced by failures in meaning negotiation and communication. People may communicate with one another, share meanings, and express their opinions because of language's interpersonal function. The interpersonal meaning is concerned more with the interaction among interlocutors and spokespeople. In this context, such meaning deals with how the spokespeople maintain the relationship, influence behaviour, and express viewpoints to each other.

The female spokesperson really maintained the relationship by going on record and doing so without seeking compensation. Here, positive politeness was created to fulfill the male spokesperson's positive faces, concur with his viewpoint, and develop solidarity. In fact, this happens in friendship groups or social situations where people are quite familiar with one another. As a result, it typically makes an effort to reduce its gap by demonstrating warmth and genuine concern for the hearer's demand for respect. The female spokesperson stated this study's case was the optimal one for the sake of interpersonal relations by focusing on the primary motivations of both her and the male spokesperson's faces and the situation, context, or environment being faced. As a result, according to Brown and Levinson, the major goal of politeness techniques is to avoid hurting the faces of those involved in interactions. This can be achieved by attempting to avoid the clearest and most direct expression to prevent the interlocutors from being uncomfortable.

In keeping with this line of thinking, language has developed primarily to allow people to communicate and share meanings. In other words, language users do not converse with one another in order to exchange sounds, let alone words or phrases. In order to interpret the world and one another, people interact. It is created within a certain linguistic environment. According to the findings of the analysis of the texts under consideration, it is advised that readers be able to communicate with one another by using language that is appropriate for the situation in order for it to make sense. Furthermore, there is a lot of pressure on people to understand what is being said and maintain their interpersonal relationships. If so, the exchange would be valuable. However, despite the fruitful politeness strategy used in this study, the findings have shown that the employment of some figurative language along with their constructions tends to have a gender bias. Their usage was constructed in such a way that they built certain propositions following the discourse moves occurring in the interactions between the spokespeople.

5. Conclusion and Recommendation for Further Study

Due to its complexity and true events that differ depending on the society, the theory of politeness and its techniques have generated many interesting discussions. To preserve the hearer's "face," politeness tactics was devised. Face is the regard a person has for themselves and the maintenance of that "self-esteem" in public and private settings. Politeness techniques are related to Face Threatening Acts (FTAs), which violate the hearer's right to respect and self-respect. In addition to helping us prevent misunderstandings, being aware of the subtleties of our communication can disclose details about our societal, intention, and personal values and how we present them to those with whom we interact. The male and female spokespersons in the Manggarayan marriage proposal carry out FTAs using diverse techniques. While many positive politeness tactics are still being used, it appears that the amount of negative politeness between two speakers, particularly in both without and with redressive, is increasing. The politeness strategy, which was supposed to be positive, really had a lot of negative politeness the other way round. Yet, both have a gender bias following the commodity exchanges that occurred in their interactions. Politeness is an

intriguing phenomenon. Integral to culture, it requires a deeper comprehension of the linguistic facets utilized in the society where it belongs. Since this study considers FTA, it might be more insightful to include maxim violation as an analysis topic in future research.

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