

GENDER DIFFERENCES IN INTERRUPTION WITHIN SPOUSES INTERACTIONS A CASE STUDY AT JOROK VILLAGE OF SUMBAWA REGENCY

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Abstract

Interaction of cross gender occurs in daily life activity. Interruption is one of communication strategies which is often found in any kinds of interaction include in the spouses interaction. For some cultures, a wife is considered to be impolite if she interrupt her husband's speech. The phenomena dealing with interruption within spouses interaction was found in RT 01 RW 01 Jorok Village of Sumbawa Regency where this research was conducted. A husband or a wife in the village area often interrupt one another in their daily interaction which might make one of them offence especially a husband.

This research aimed to analyze the difference or similarity on the techniques, the reasons, and the frequency of interruption within the spouses' interaction. Participants of this research were ten couples of spouses. Data for this research was collected from recording of ten spouses' conversations and interview result of five spouses. Result of this research shows that wives and husbands used four similar techniques of interruption such as interruption in the middle of one sentence, interruption after one or more sentences, interruption in the middle of one word, interruption after a word. The spouses had similar reasons of doing interruption such as showing agreement, showing disagreement, asking clarification, and giving suggestion. Moreover, there also found different frequency of interruption in which wives interrupted more than husbands.

Key words: *gender differences, interruption, spouses interaction*

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Abstrak

Interaksi cross gender terjadi dalam aktivitas kehidupan sehari-hari. Menyela merupakan salah satu dari komunikasi strategi yang biasa ditemukan dalam berbagai jenis interaksi termasuk dalam interaksi suami istri. bagi beberapa budaya, seorang istri dianggap kurang sopan apabila dia menyela pembicaraan suaminya. Phenomena yang berkaitan dengan menyela di dalam interaksi suami istri telah ditemukan di RT 0 RW 01 Desa Jorok Kabupaten Sumbawa tempat penelitian ini telah dilaksanakan. Seorang suami atau istri di daerah tersebut sering menyela pembicaraan satu sama lain dalam interaksi mereka sehari-hari dan hal tersebut membuat salah satu dari mereka tersinggung khususnya seorang suami.

Penelitian ini bertujuan untuk menganalisis tehnik, alasan, dan frekuensi menyela dalam percakapan suami istri. Partisipan dari penelitian ini adalah sepuluh pasangan suami istri. data penelitian diambil dari rekaman percakapan sepuluh psangan suami istri dan hasil interview lima pasangan suami istri. Hasil penelitian menunjukkan bahwa suami atau istri menggunakan empat tehnik yang sama dalam menyela yaitu menyela di tengah-tengah satu kalimat, menyela setelah satu atau beberapa kalimat, menyela ditengah-tengah satu kata, dan menyela setelah satu kata. Pasangan suami istri itu juga ditemukan mempunyai alasan yang sama ketika menyela misalnya menunjukkan persetujuan, menunjukkan tidak setuju, meminta kejelasan, dan memberikan saran. Selain itu, ditemukan juga adanya perbedaan frekuensi menyela dimana istri lebih sering menyela dibandingkan suami.

Kata Kunci: perbedaan gender, menyela, interaksi suami istri

INTRODUCTION

Interaction among people from different or same gender is a necessity of daily life activities. The interaction of cross gender can be seen in the domain of family such as communication among spouses. The interaction needs to be done in good ways to build good relationship, meet their needs, and avoid offences. One of the good ways to interact was introduced by Stenstrom (1994) in Xu (2009: 8) through the concept of turn taking. Stenstrom states that a smooth and ideal speaker shift identically occurs in the way other speakers begin to speak when the current speakers stop talking. Unsmooth speakers shift is characterized by the ways other speakers take over before waiting for the other to stop talking.

Tannen (1993: 15) explains that people of different gender have different ways or strategies in their communication. Jennifer Coates (1993: 16) in Sunderland (2006: 3-14) asserts that women are nine times more talkative than men. In addition, Wood in Aries (1996: 1-2) asserts that men's talk is more dominant, directive, abstract and assertive. Women in using language are more supportive, responsive, and cooperative.

Interruption is one of communication strategies which often occur in any kinds of interactions. Coates (1986: 99) in Broadbridge (2003: 8) defines interruption as violations of the turn-talking rules of Conversation in which the next speaker begins to speak while current speaker is still speaking, at a point in current speaker's turn which could not be defined as the last word." Lafrance (1992: 497) in his writing states that to create Fairness within conversations of same or cross gender, it is important to unwritten rules such as avoiding interruption. The next speaker is expected not to talk while the current speaker is already speaking interruptions apparently constitute violations of both the letter and the spirit of the conversational contract. Doing more

interruption may break social rule. It can also affect our assessment of the individuals involved and confirms or contravenes established social statuses.

The other related empirical phenomena was found spouses interaction in RT 01 RW 01 Jorok Village of Sumbawa Regency that many wives in RT 01 RW 01 are talkative and dominate the talk when they complain about certain things to their husband. To express their disagreement and eager, they also often interrupt their husband while he is still speaking. It is considered impolite by most husbands in the village area because their culture expect the wives to listen and pay attention to what their husband says by avoiding interruption. Men in the village area do not like to be interrupted by their wives and considers normal if they interrupt their wife's words. The men often show their power and authority by dominating the talk, giving direct command, and doing more interruption when they interact to their wives.

Accessibility of data was the main consideration to conduct this research in this place. Further interest of raising this research topic deals with the fact that a number of studies have been continuously conducted to analyze the gender differences in language use in the context of social interaction. However, studies on how men and women talk to each other in family interaction particularly in Sumbawa Regency received very little attention. The issue refers to Tannen's claim in Holmes and Meyerhoff (2003:179) which states that few scholars writing in the area of language and gender have focused their analyses on family interaction, and few researchers concerned with family discourse have focused their analysis on gender and language.

Identification of Research Problems

Phenomena related to the issue of gender differences in the ways men and women talk to each other in family interaction was identified in RT 01 RW 01 Jorok Village of Sumbawa Regency where

this present research was conducted. There found phenomena in the ways a wife and a husband interact to one another. A husband or a wife often interrupt one another when they communicate in their daily interaction. The interruption often caused miscommunication among them.

Research Goals

The objectives of this research are presented as follows:

1. To identify the techniques of interruption which is done by spouses in RT 01 RW 01 Jorok Village of Sumbawa Regency when they communicate to one another in their daily interaction?
2. To identify the reasons spouses in RT 01 RW 01 Jorok Village of Sumbawa Regency interrupt one another when they communicate in their daily interaction?
3. To identify who does more interruption when spouses in RT 01 RW 01 Jorok Village of Sumbawa Regency communicate to one another in their daily interaction?

METHOD

Research Approach

This research is categorised as a case study and applies qualitative approach

Population and Sample

The number of population in the village area of research was 27 spouses. Subjects or sample for this research was 10 couples of the spouses. The total number of the research participants was 20 people which consisted of 10 wives and 10 husbands.

Source data

Primary data for this study was taken from the result of spouses' audio communication recording. Secondary data was collected from interview 5 spouses.

Data Collection Procedure

To answer the formulated question in the previous chapter, data was collected through recording ten couples of spouses conversation and interviewing five

Data Analysis Procedure

To analyze the data of this research, the researcher applies various activities under qualitative analysis which are proposed by Hiea and Lewis (2003: 219-221). The steps of the qualitative analysis are presented as follow: Filtering the data, Sorting the data, Interpreting the data, and Summarizing synthesizing the data

Research schedule and Place

This research was conducted in Sumbawa Regency particularly in RT 01 RW 01 Jorok Village Utan District from March 2015 – June 2016.

FINDING AND DISCUSSION

Techniques of interruption

Interruption in the middle of one sentence

The first way of interruption which was used by the spouses was interruption in the middle of one sentence. The following dialog fregments shows the way a wife or a hsband did the interruption in the middle of one sentence.

G-H

W : ndi tu eneng loto ko bangkong
(interruption by husband) to ndi eee
(we will ask the rice to Bangkok
(interruption by husband) later)

H : arrooo... me waya kam beleng?
(When did you say?)

Ex E-F

H : iii... no tu kena pecat (interruption by
wife) ke ndi kau
(I can be fired(interruption by wife) later

W : ba beang (interruption by husband) mo
(it is (interruption by husband) ok.

The underlined sentence in each of the dialog fragment shows that a husband or a wife did interruption in the middle of the sentence or after some words or before the last words of the sentence was uttered by the previous speaker. As example, it can be described in the dialog which was practiced by G-H in which the husband H was saying something before the wife G finished her sentence. Her husband interrupted her words while she was saying 'ndi tu eneng loto ko bangkong (interruption by husband) kita minta beras ke bangkong, after being

interrupted by her husband, then the wife continued her sentence by saying the last words 'to ndi eee (*nanti*)' to complete her sentence becomes '*ndi tu eneng loto ko bangkong to ndi ee (kita minta beras ke bangkong nanti)*'. The underlined words marked the place where the husband interrupted his wife's sentence. Another example can be seen from dialog of E-F. The wife E spoke before the husband F finished his sentence, when the husband said 'iii... *no tu kena pecat (saya kan bisa dipecat)*', the wife suddenly interrupted his words by saying '*ke ndi kau (tidak masalah)*'. Then, the husband finished his sentence by saying '*nanti*'. Before finishing the sentence 'iii... *no tu kena pecat (ndi tu eneng loto ko bangkong (interruption by husband) to eee (interruption by wife) ke ndi kau (saya kan bisa kena pecat nanti)*', his wife interrupted him before he uttered the last word of the sentence. Interruption in the middle of one sentence shows that the current speaker intended to respond some point from the previous speaker's words even though it was not complete.

Interruption after one or more complete sentences

The second way that the spouses used in doing interruption to one another when they communicate was interruption after one or more complete sentences through which a wife or a husband in all of the dialogs were found speaking after his or her couple uttered one or more sentences. The following dialog fragments show how the spouses interrupted in this way.

Ex M-N

W : *No..soka ada sekitar dua telu rates si (interruption by husband) lamen tu alo tagi, maaf nopoda ta kau adi leng na (no it is only about two or three hundreds. (interruption by husband) if we go for the bill, they always say sorry)*

H : *ba ikhlaskan mo gina kau (ya..it should to be sincere)*

Ex A-B

H : *tu ngeneng ya apus dosa tu leng Diriana,tu serango serea pebau Alatala (interruption by wife),tu serango perenta Diri ana*

(we pray that Allah forgive our sin. (interruption by wife). We believe in the greatness of Allah. We keep the command of Allah

W : *(oooo...)*
(yes)

The underlined sentences in the dialog fragments above show that there some sentences in which a wife or a husband in each of the dialogs interrupted after her or his couple finished saying one, two or more complete sentences. As examples, in the dialog of M-N, the husband N spoke in the middle of two complete sentences which were uttered by his wife. The wife firstly said '*No..soka ada sekitar dua telu rates si (tidak, jumlahnya hanya sekitar dua sampai tiga ratus saja)*' before she continued saying another sentence, her husband interrupted her first statement by saying '*ba ikhlaskan mo gina kau (kamu sebaiknya mengikhaskan saja)*' after the husband said the sentences, the wife continued to say her next statement by saying '*lamen tu alo tagi, maaf nopoda ta kau adi leng na (jika kita pergi menaggih, mereka pasti mengatakan maaf dik belum ada)*'. The complete sentences that the wife uttered was '*No..soka ada sekitar dua telu rates si (interruption by husband) lamen tu alo tagi, maaf nopoda ta kau adi leng na ((tidak, jumlahnya hanya sekitar dua sampai tiga ratus saja (husband's interruption) jika kita pergi menaggih, mereka pasti mengatakan maaf dik belum ada)*'.

Another interruption which was found after or among sentences can be found in the dialog which was done by A and B in which the wife A interrupted her husband after the husband said two sentences. the first sentence said '*tu ngeneng ya apus dosa tu leng Diriana (kita meinta agar osa kita dihapus leh Allah) and the second sentence said 'tu serango serea pebau Ala tala kita harus yakin akan kebesarannya.* After the second sentence, the wife began to interrupt to show her support to what her husband said. In other words, before the husband continued to his next sentences, the wife interrupted him by

saying 'aooo (ya). After the wife's interruption, the husband continued his sentence by saying 'tu serango perenta diri ana' This technique of interruption show that the current speaker respect the previous speaker by making him or her finish sentence before being interrupted. By doing interruption through this technique also shows that the current speaker paid attention to what the previous speaker talk about.

The third way of interruption which was used by the spouses in RT 01 RW 01 Jorok village of Sumbawa regency when they communicate to their married couple in their daily interaction was interruption in the middle of one word. The interruption way was found in the following dialog fragments which were done by the spouses namely A-B, E-F, M-N, Q-R, G-H.

Ex E-F

W : *kareng,?Tu biarkan mo? No si tu e... (interruption by husband) te?*

(then? Will we not ta...(interruption by husband) ke it?)

H : *ada koa no tu ete ba tu sakap si ndi kau*
(we will take it)

Ex Q-R

H : *tua leng tau lima ju... (interruption by wife)..ta*

(ya..people will give maximum price about five milli.. (interruption by wife)..on)

W : *brangkali masi ada tode lape nan tedu pang ana*

(there may be still someone who stays in the house) This technique of interruption shows that the current speaker respects the previous speaker by making him or her finish sentence before being interrupted. By doing interruption through this technique also shows that the current speaker paid attention to what the previous speaker talk about.

Interruption in the middle of one word

The third way of interruption which was used by the spouses in RT 01 RW 01 Jorok village of Sumbawa regency when they communicate to their married couple in their daily interaction was interruption in the middle of one word. As examples the interruption was found in the dialog of A-B

in which the husband talked to his wife by saying' *tu telas ta nda tau nda dosa na, bedosa serea na tau pang dunia ta, lamen tau peno dosa na ba berat beban na pang akhirat gina kau, lamen tau sedi dosa na ri.. (interruption by wife)..nganmo beban na (tidak ada orang yang tidak punya dosa dalam hidup ini, kalau orang yang banyak dosanya maka bebannya akan berat di akhirat, kalau orang yang sedikit dosanya maka akan ri. (interruption by wife)..ngan bebannya.* In the middle of the last word of the husband's utterances, the wife suddenly interrupted her husband by following or completing the husband's last word by saying' *ba ringan mo..'*. The underlined word in the husband's utterance shows the place where the wife did the interruption. In other words, the wife interrupted in the middle of her husband's last word or before her husband finished saying' ringan'. This technique of interruption shows that the current speaker responded the word in which he or he interrupted or repond the point of the whole sentences of the previous speaker. This technique of interruption shows that the current speaker responded the word in which he or he interrupted or repond the point of the whole sentences of the previous speaker.

interruption after a word.

The forth way of interruption which was found in the dialog fragments was interruption after a word. The interruption can be seen in the dialog which was done by E and F. after the husband F said' *Bulan (Bulan)*, the wife began to interrupt by saying *Bulan 6 (Bulan 6)*. It can be clearly seen in the following dialog fragment H: *bulan. (interruption by wife) bulan...W: bulan 6.*The underlined words show that the husband mentioned two words. In the middle of the two words, the wife interrupted by saying *bulan 6*. Another example was found in the following dialog fragment of Q-R. W: *asia, inam, sabila, sabit, (interruption by husband) aini, puasa serea.* H: *hmmm.* In this fragment of Q- R dialog, the husband interrupted his wife by saying' *hmmm*' after the wife said a word'

Sabit. The wife continued to say 'Aini, puasaserea na (Aini, semuanya beppuasa) after the interruption occurred. This technique interruption was done to show attention or give respond to every words which was mentioned by the previous speaker. This technique interruption was done to show attention or give respond to every words which was mentioned by the previous speaker.

From the four techniques which were found in this research, it can be decribed that some techniques of interruption which were used by the spouses cover the way of interruption which is presented by Zimmerman and West in Fei (2010: 12) who state that interruption is done by the next speaker to take turn to speak while the current speaker is still talking. The interruption is done in the way that the next speaker begins to speak at least two syllables after the beginning or before the end of the current speaker unit. From the four techniques which were found in this research, it shows that the next speaker in the spouses interaction interrupted at least one or more syllables after the beginning or before the last utterances of the current speaker.

Reasons interruption

Similar reasons of different interruption from a wife or a husband in one dialog

the following dialog of S-T, the wife expressed different sentences of doing interruption to show that she did not agree to what her husband said in example;

H : *wee.. beleng kau ke nye man nom kasa beang ko do lalo (interruption by wife) masi sma leng ate ku ya tama kuliya*
(you should tell Man not to let him to study far away (interruption by wife) it still in senior high school gade not university level)

W : *ba yong ya tedu mesa na apa. Ba ada si jol nan bua ya suru koana nan*
(he will not live alone. He is sent to study there because Jol live there too)

H : *sai to roa tama isla.. (interruption by wife) ..m gara gara ka main ke tau islam peno nan*

(who knowsthat he wants to be moslem (interruption by wife) because he play with many moslem people there)

W : *aroo me po apa ya anggap biasa mo artis de ngka islam main dadi tau islam yang cara tode anak mirdat nan ka rajin main dadi tau islam padahal nya turret ina na Kristen*

(no.it often occurs in the many non mosl world of entertainment in which non moslem entertainers play roles as moslem as example Mirdad's kid often play as moslem eventhough she is not moslem)

In the following dialog fragments of Q-R, the wife Q did several times of interruption by using different sentences to show that she intended to give information to her husband as example;

H : *tua leng tau lima ju...(interruption by wife)..ta*

(ya..people will give maximum price about five milli.. (interruption by wife)..on)

W : *brangkali masi ada tode lape nan tedu pang ana*

(there may be the woman from Lape stay in her house)

H : *Sena to tu sempet mo ajan saya na, tapi ka si beang loto (interruption by wife) muntu ano nan?*

(Sena should send them. Did she send rice (interruption by wife) last time?)

W : *ka si sempet loto*

(she has sent rice)

From the two dialog fragments above, the underlined utterance shows the same or similar intention of doing the interruption occurred in some sentences. In examples the wife in S-T dialog interrupted her husband two times with different sentences or phrases to show that she disagree to his husband's statement. The wife in Q-R dialog interrupted her husband's speech to give information about something they talk about.

Similar reasons of different interruption from both wife and husband in one dialog

The underlined utterances in the following dialog fragments shows that the wife's or husband's utterances in one dialog have similar reasons of doing the interruption. In

example the underlined utterance in the dialog fragment of M-N below shows that both wife and husband did the interruption to give suggestion

W : *ba nda tuju ya sengada tes lmen tau no lulus nan bau si ya terima kebal lamen repina semester dua ko smp nan kebal* (the test is meaningless if the students who did not pass the test can be accepted again when they move to the school in the second semester)

H : *ba nan mo* (interruption by wife) *lok na gina kau* (yaaa..the way (interruption by wife) is like that)

W : *ba dikin daftar langsung ko smp 2 beleng sia ne mang sama- sama negeri si* (it is better to directly enroll to SMP 2. Both are government schools)

W : *No..soka ada sekitar dua telu rates si* (interruption by husband) *lamen tu alo tagi, maaf nopoda ta kau adi leng na* (no it is only about two or three hundreds. (interruption by husband) if we go for the bill, they always say sorry)

H : *ba ikhlaskan mo gina kau* (ya..it should to be sincerer)

In the dialog of C-D below, both husband and wife in one dialog did interruption to show that they did not agree to what their couple said the bolt type sentences in the following dialog fragments show the husband's and wife's disagreement

H : *melok mo lamen roa nomo semanta* (interruption by wife) *nya tau ode* (if he does not want, do not force (interruption by wife) he is only a small kid)

W : *ii...ba no si tu senturet nya, lamn tu setama pondok peno ilmu agama na, nan bua tu tanam kaleng to nan, roa....si lamen belo umer nanta na.* (do not too obay all of his willingness. If we send him to boarding school, he will get much religious knowledge. We give the religious knowledge earlier. Hopefully he lives long)

H : *kuda bua mu beang alo lumayan rea ai berang ana to leng ujan teres teres* (why do you let go, the water now because of continuous rain)

W : *eee ba nangis buya nuret* (interruption by husband) *no ku tua menong* (he was crying. He wanted to go (interruption by husband), I cannot stand his crying)

H : *ii ba beang mo nangis daripada bahaya. Me mo le ka lalo tujuan* showing disagreement to what his wife said (let him cry rather than become dangerous. How long has he gone?)

Similar reasons of different interruption from husbands and wives in different dialogs

Each of the following dialog fragment shows that a wife or a husband from different dialog did the interruption to give support or agree to what her or his couple's argument.

K-L

H : *ba beang mo mana leng dua kodeng maong tu de sedi sama sedi* (interruption by wife) *tu gina kau nan lok tu bertetangga* (you should give eventhough he result was only two, We should share)

W : *ya si k eee tu rebagi rizki* (ya..we should share)

M-N

M-N

H : *ba kuda po kau coba bae tes mang* (interruption by wife) *ka tau len lulus si* (it is ok. Just try to do the test. Other people (interruption by wife) can pass the test)

W : *yamo coba bae sai to peno si nilai tes na* (Oh well try it first)

A-B

H : *tu ngeneng ya apus dosa tu leng Diriana, tu serango serea pebau Alatala* (interruption by wife) *tu serango perenta Diri ana* (we pray that Allah forgive our sin. (interruption by wife). We believe in the greatness of Allah. We keep the command of Allah)

W : aooo...
(Yes...)

From the above dialog fragments, the underlined utterances or sentences in each dialog shows that husband or wife interrupted his or her married couple when they talk to show that they support or agree to what her husband or her wife said in the previous statement. For example, the husband in the first dialog (dialog by K-L) conveyed some statement to his wife about something, in the middle of his talks, his wife interrupted him to show that she supported or agree to what her husband told about. In addition, both wives in the dialogs of M-N and A-B also did interruption to show support or agreement to their husband's statement.

In each of the following dialog, both husband's and wife's interruption shows their disagreement to some or the whole of their couple's argument.

E-F

W : ae.. sia mo alo
(you should go)

H : aid.... (interruption by wife) a.. no kaleng
singen ke mole aku..
(Ah..(interruption by wife)..hh. there will be only my name left)

G-H

W : pina mo jangka sepuu..(interruption by
husband) lu ribu-ribu
(we will make around te.. (interruption by husband)..n thousand

H : (weee...kau) apa tegas nan nasa tu pina
(why do you say only ten thousand, it is too little)

O-P

H : Beli kaleng sopo bu jadi dua kode Selalo
deta endi (interruption by wife),, sate selalo
endi

(buy one more to come two. Remove this later (interruption by wife) I want to remove it later)

W : kuda slalo beang mo enan apa adanya ka,
apa slalo2 pa

(why is it removed? Let it as it is. Do not remove it)

All of the reasons of interruption which were found in each dialog of this research support the expert's statement which states that people have some reasons or purpose of doing interruption as People

tend to have different intention in doing the interruption. Tannen (1990) and Coates (1989) point that doing interruption in certain contexts is considered as the way to show involvement and closeness in conversation. Tannen moreover points that doing interruption can be one way to show support or agreement.. From this research finding it can be concluded that people from different gender have various similar reasons of doing interruption in their daily interaction.

Frequency of interruption

Wives and husbands in ten dialogs of spouses as the participants of this research show different frequency of doing the interruption. Each of the spouses' conversation spent the time maximum ten or fifteen minutes. The data shows that there was different frequency of doing the interruption among wives and husbands. From all of the dialogs, it describes that wives did more interruption to their husbands compared to the interruption which was done by husbands to their wives.

The result of this research did not support the theory which was underlined in the previous chapter presented by Coultas (2003: 61-62) who points that men interrupt women more than women interrupt men in mix gender talk. In the opposite, this research found that in mix gender talk in particular the talk among husbands and wives in spouses' interaction women or wives interrupted their husbands more than their husbands did.

For detail explanation about the finding, it can be described from each of the following dialog. The dialog which was practiced by A-B shows that wife did twelve times of interruption while her husband is talking and the husband interrupted her only twice. They spent twelve minutes of talk. The dialog of C-D occurred for ten minutes, the wife in the dialog did seven times of interruption and her husband interrupted her three times. For dialog E-F, wife did one interruption compared to what her husband did. E as the wife interrupted her husband ten times and her husband did it nine times

during the nine minutes of their talk. G-H was the only one of spouses who did the dialog which showed that husband did more interruption than his wife during twelve minutes of the talk. It shows that the husband did nine times of interruption and his wife six times of interruption.

Furthermore, more interruption which was done by a wife was found in the dialog which was practiced by I-J in which I as the wife did eight times of interruption and J the husband interrupted his wife's speech three times during ten minutes of their talk. Intend minutes of K-L talk, the wife interrupted seven times while her husband was talking and her husband interrupted her five times. Six times of wife's interruption and four times of interruption were found in the dialog which was done by M-N. Moreover, in another dialog, O as the wife interrupted her husband eight times and her husband P did the interruption to her wife five times during thirteen minutes of talk. In the dialog of Q-R, the wife Q interrupted her husband's speech eight times and the husband R did the interruption to hr wife's speech4 times during nine minutes of their talk. In the dialog of S-T which was done for ten minutes, S the wife did the interruption six times and the husband T interrupted his wife three times.

As example, the following dialog fragments which was practiced by O-P shows the frequency of a wife or a husband do interruption in which the wife interrupted her husband eight times and the husband interrupted five times.

Wife's interruption;

H : Beli kaleng sopo bu jadi dua kode Selalo deta endi (interruption by wife),, sate selalo endi

(buy one *more* to ecome two. Remove this later (interruption by wife) I want to remove it later)

W : kuda slalo beang mo enan apa adanya ka, apa slalo2 pa s

(why is it removed? Let it as it is. Do not remove it)

H : ya ku beli lamung sopo (interruption by wife) endi

(I will buy one T-shirt (interruption by wife) later)

W : sia bae-bae, aku engka ku beli lamung-lamung

(you often buy. I rarerly buy dress)

H : aku lamung kaos (interruption by wife) nan bae si

(for me T-shirt (interruption by wife) not other things)

W : ya si tapi aku no ku tangan beli apa-apa pa ta ya tu bangun (interruption by husband) bale

(yes..i am afraid to spend money for something because we are in house constructing now)

H : sate dunung ba (interruption by wife) tau ana kam lunas weee..

(she wants to be the first (interruption by wife) but the man has come earlier).

W : beling eeee. ba me DP ba kenang besi ling sia na

(you *need* to say. Ask the payment. You should say that you need to by iron)

H : ao (interruption by wife) ba nan si
(ya.. (interruption by wife) yes it is)

W : wajar si dean
(it is ok)

H : gili keramat cocok tau selingkuh (interruption by wife) po

(Gili Keramat is a suitable place for people dating(interruption by wife) there)

W : ka kuda bua menan?
(why?)

H : ba tu kakan ka, tubau siso, bau kayu narmaga (interruption by wife) ne kan kona lako na

(we eat, we catch siso/kerang. We take woods narmaga (interruption by wife) to the place)

W : meluk kayu-kayu apa denan
(what kinds of the woods)

H :kalo kona mincing, alo rekreasi menan telu kali, masi taruna ne masi sepi-sepi (interruption by wife) nopoka buka taman...

(I went for fishing, for picnic about three times, when I was young, it was so

quiet there (interruption by wife) the park was not opened yet)

W : *nopoka buka taman nan ke?*
(does the garden open?)

Husband's interruption;

W : *nya bua nan no bau alo, kan nya jangi alo ko gili bedil tapi beling ode ai (interruption by husband) kan gili bedil peno karang-karang ne* (ya..she cannot go there. She planed to go to Gili Bedil but the water there was not rush (interruption by husband) Gili Bedil is the place where we can find many rocks)

H: *no bau harus rea ai kona, harus ode ai lamin ko gili keramat. To ele- ele aku rajin si alo ko gili keramat* (it cannot. We cannot go there if water stream raced along and the water stream must not raced along if we want to go to Gili Keramat

W: *bau sia kerja sebelum lebaran (interruption by husband) ke?* (can you work after Idul Fitriy (interruption by husband) later?)

H: *winah..paling telu ngano si bale diri nan* (ah..it takes only three days to finish the house)

W: *em em sai kbali ale, (interruption by husband) lima si sai kbali ale* (who then, (interruption by husband) there only five. Who then?)

H: *tode roa manang nan* (the person who likes to stand in the coroner)

W: *lemari yang si dafa lemari plastic ne ke lemari pang olo rak deta sarea, dua lemari tu beli, lemari pakaian ke lemari piring,* (interruption by husband) *bau nyaman tu rapina era* (the self which is like Dafa's self and the self to put these all, I want to buy two, a cupboard and a plate self (interruption by husband) for moving later)

H: *me pang ya olo rak, bawa to?* (where will you put the rack?)

W: *ya si tapi aku no ku tangan beli apa-apa ta ya tu bangun (interruption by husband) bale* (I am afraid to buy more

things because we are in constructing (interruption by husband) house)

H: *ah kuda po beli mpo ba no si bau tu kenang bangun bale ke uang pk H. Nen nan* (buy it. We cannot use the money from Mr. Han to build our house)

From the explanation above, it can be explained that the wives in almost all of the dialogs did more interruption to her husband than the husband's interruption to her wife during ten or twelve minutes of talk. This result is in the opposite Coultas' theory (2003: 61-62) which states that men do more interruption than women in mix gender talk. In this research women or as wives were found interrupted men more than men as husbands interrupted women in spouses interaction.

Data from the result of interview is also presented in this research to support the research finding from dialogs recording of ten spouses in RT 01 RW 01 Jorok village of Sumbawa regency. Five couples of the ten spouses were interviewed for five days to collect more information to answer the research questions in the previous chapter. They were informally asked some questions related to the research questions. The spouses who were interviewed were A-B, O-P, C-D, Q-R, and E-F. Each of the spouses was interviewed together with his or her own couple in the same time for about ten minutes.

A and B were the first couple who were interviewed. Both of them informed that they often spend some minutes to talk in the afternoon. Mrs. A and Mr. B conveyed that interruption often occur in their communication. They said that they use the same ways when they interrupted their couple. Mr. B stated that he and his wife sometimes suddenly talk while his or her couple says a word or a sentence. They also sometimes begin to speak in the middle of a word which is uttered by their couple. interruption is no longer show negative value to him and his wife because they sometimes speaks while their couple is still speaking to show that they agree, support or pay attention to what their couple talks

about. Mrs. A gave the same opinion about it. She said that she often do more interruptions compared to his husband to show that she challenges or supports her husband's statements. Mrs. A views that there various reasons why she often interrupted her husband's speech, she sometimes directly speaks while her husband is still speaking because she does not agree or intend to give some information. The husband also informed that he interrupted his wife to show his attention to what his wife tells about. The husband and wife told that in their daily communication, the wife interrupted her husband more than the husband did the interruption to his wife.

Mr. P and Mrs. O state that interruption often occurs in their daily interaction. Both of them said that in daily communication, Mrs. O often did more interruption while her husband is still speaking than her husband's interruption to her. Mrs. O confirmed that doing interruption is not always bad. She often do it for some good reasons such as showing support or agreement to her husband's argument, giving information about the important thing that the husband needs to know. In the other sides Mr. P said that his wife and he sometime do the interruption because they do not agree to one another's argument. They moreover informed that they like to speak after one of them says some sentences or before their couple continued to speak one or two last sentence.

Mrs. C and Mr. D was the couple who actively talk for afternoon tea almost every-day. Both of them agreed that there must be interruption during the talk of spouses. They often interrupted one another when they intend to convey something. Both of them also said that in their daily interaction, the wife or Mrs. C interrupts her husband more than her husband interrupts while she is speaking. They often do the interruption in some similar ways. The wife said that her husband often begins to speak in the middle of some sentences and she also often does the same way. Mr. D

informed that his wife often begins to speak at the beginning of his speech. It means that she likes to speak when her husband mentions one or more words. The wife honestly confirmed that she likes to make some new argument in the middle of the first words or sentences which were mentioned by her husband to clarify her previous statements. The way she interrupts makes her not give much attention to the husband's sentences. Both of them moreover said that they had some reasons for doing the interruption such as showing agreement or disagreement, asking clarification, giving opinion and giving information.

Q-R and E-F were the two last couples who agree that interruption often occurs in the spouses interaction in which one of them does more interruption to one another. as Mrs. Q honestly said that she more often interrupted her husband's speech compared to her husband's interrupted to her. The wife in the couple of E-F also stated that she often does more interruption than her husband in their daily communication. Mrs. E moreover said that the interruption sometimes need to be done to show the positive reasons such as making clarification, giving information and giving support during the talk in other their communication can be continuously alive. Mr. Rand F showed their agreement to their wife's opinion that in some condition they need to interrupt her wife for some reasons. Mr. F said that he sometimes interrupted his wife to clarify his argument and show his attention to his wife's argument. Mr. R informed that besides showing disagreement, giving support or agreement often became the reason why he interrupted his wife's statements.

Both couples of the spouses agreed that husbands and wives often use the same ways of interruption. As Mrs. Q and Mr. R informed that they often do the interruption after a word, in the middle of one word or one sentence which is mentioned by one of them. Mrs. Q informed the same way by giving example' she said' *ao'* (*ya*) to

interrupt her husband in the middle of the word' *keba* (*wife's interruption*) *li*' (*lagi*) which was uttered by the husband in sentence 'beli mo keballi (beli da lagi). Before the husband finished uttered the word 'keballi', the wife suddenly said' *ao*' (*ya*) to show respond to the words' *beli mo* (*beli da*)' which was considered as the point of information from her husband's words that she intended to get. In addition, Mrs. E informed that her husband and she often similarly interrupted one another in the middle of one sentence or after complete sentences. Mr. F said that her wife and he sometimes speak before one of them completes saying one sentence.

Based on the result of interview, the informant gave similar information about the technique of interruption, the reasons of doing the interruption, and the frequency of interruption. based on the information from five couples of the spouses, it can be conclude that men and women or husbands and wives in spouses' interruption often do several times of interruption and the women or wives were found interrupted their husband more than their husbands' interruption to them. In addition, husbands and wives used the same ways and reasons of doing the interruption

CONCLUSION

There were three main findings in this research. The first finding describes about four similar techniques of interruption which are used by husbands and wives in ten dialogs. Those techniques are interruption in the middle of one sentence, interruption after two or more words, interruption in the middle of one word, and interruption after a word. The second finding was about some similar reasons of interruption which was done by husbands and wives from the same or different dialogs. Those reasons are showing disagreement, showing agreement, showing attention, giving suggestion, making and clarification, asking clarification, and giving opinion. The third

finding deals with different frequency of interruption which was done by wives and husbands in the ten couples of spouses. Each of the dialog shows that women or wives did more interruption compared to men or husbands.

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