

## An Analysis of Gender-Based Politeness Strategies in Gorontalo Oral Communication

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Article Info	Abstract (10pt, Bold)
<b>Article History</b> Received: May 22, 2025 Revised: June 9, 2025 Published: June 25, 2025	<i>The purpose of this study is to examine differences in male and female courtesy strategies in oral communication within the Gorontalo language community. This study uses qualitative approaches through extensive literature research and analyzes a variety of recent academic sources from sociolinguistics, practical application and linguistic anthropology. The analysis shows that women tend to use more indirect, more expressive and respectful language forms when communicating in general. In contrast, men with high probability are direct and assertive strategies in their speech. These differences are not only language decisions, but also reflect the underlying social structure and gender roles that exist in Gorontalo culture. Therefore, course strategies play an important role in maintaining social harmony and expressions of cultural identity related to all genders. By highlighting these distinctions, this study provides valuable insight into the functioning of language as a medium to reinforce social norms and gender expectations in a particular cultural context. Furthermore, research on the broader domain of gender-specific language studies is contributed by focusing on local Indonesian languages, which were often underrepresented in such discussions. Ultimately, this study enriches our understanding of how culturally embedded linguistic practices shape communication patterns and social relationships in Gorontalo society.</i>
<b>Keywords</b> Gender; Politeness Strategies; Gorontalo Language; Pragmatics	

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### INTRODUCTION

Language is the primary medium that is constructed, expressed and maintained in society. Through language, people not only convey literal messages, but also social identity, power relations, cultural values, and social roles related to individuals (Hanifah, 2020; Zahara & Basri, 2022). An important aspect of language use, often closely related to cultural values, is polite strategy. In oral communication, courtesy strategies should aim not only to avoid conflict, but also to avoid harmonious social relationships between the speaker and the interlocutor (Fitriani & Setiawan, 2022; Damayanti & Rahmat, 2021). In many cultures, including the Gorontalo culture, politeness strategies serve as important indicators when assessing the level of respect, courtesy and social adaptation of the person during interaction.

The strategy of politeness has become a broad topic in the field of linguistics, particularly sociolinguistics and pragmatics. A prominent focus of the past decades has been the various ways men and women use courtesy strategies (Nurlela, 2021; Pratiwi & Gunawan, 2020). Language and gender studies show a common tendency among different cultures to use a higher level of politeness, more indirect forms, and more expressive language compared to men. However, such generalizations should be considered in specific local cultural contexts as

social values, norms, and expectations related to gender roles among linguistic communities (Astuti & Haryanto, 2023).

Gorontalo is one of the regions of East Indonesia with a rich cultural and linguistic structure. Gorontalo's language is not only used for daily communication, but also serves as a symbol of ethnic identity and as a representation of highly regarded social norms (Rahman, 2020; Yusuf, 2023). One of the most important features of the Gorontalo language is its complex, polite system. This takes into consideration not only age and social status, but gender. In Gorontalo society, women are culturally positioned as guardians of moral values and family harmony, while men are generally associated with leadership roles and social authority. These social roles directly affect their communication behavior.

Thus, admissions studies on differences in courtship strategies between men and women remain limited in Gorontalo's language. Early studies focused more on the grammatical structure of Gorontalo or general sociolinguistic studies without paying particular attention to gender-specific aspects of language use (Syahrani, 2022). However, understanding these differences is important to demonstrate how local social and cultural systems are articulated by everyday linguistic practices. Examining how men and women differ within local cultural frameworks provides greater insight into how language contributes to maintaining gender-specific social inequality (Putri & Wahyuni, 2023).

The purpose of this study is to bridge this gap by analyzing differences in polite strategies between men and women in oral communication in Gorontalo's language using a qualitative approach based on literature research. The central focus of this study lies in how these differences lie not only in statements and linguistic files, but also in both verbal and nonverbal expressions that reflect the values of communication style, lexical decisions, and the manners of Gorontalo culture. The main research question leading this study was "How do courteous strategies between men and women differ in oral communication in Gorontalo's language?"

## **RESEARCH METHOD**

This study employs a qualitative research approach, utilizing library research methods as the primary means of data collection and analysis. The qualitative approach is chosen because it allows for a comprehensive and in-depth exploration of the complex sociolinguistic phenomena related to gendered politeness strategies within the Gorontalo community. Rather than focusing on quantifiable measures, this approach emphasizes understanding the meanings, cultural contexts, and social dynamics that shape language use.

Data for this study were gathered from a broad range of academic sources, including scientific journals, scholarly books, theses, and peer-reviewed articles that discuss sociolinguistics, gender studies, and the cultural practices of the Gorontalo people. These sources provide a rich foundation of theoretical insights and empirical findings relevant to the topic. To ensure that the study reflects the most recent developments and contemporary perspectives in the field, the main references were selected from publications produced within the last five years (Fitriani & Setiawan, 2022; Yusuf, 2023; Rahman, 2020; Nurlela, 2021). This temporal focus helps maintain the study's relevance by incorporating up-to-date theoretical debates and current sociocultural realities.

The process of data collection involved systematic searching and reviewing of literature databases, libraries, and digital archives to identify texts that specifically address gendered language use, politeness strategies, and local cultural norms in Gorontalo society. Emphasis was placed on works that explore the intersection of language, gender, and power structures within a sociocultural context, as these themes are central to the research questions posed by this study.

For data analysis, the study applied thematic analysis techniques to identify key themes and patterns related to politeness strategies differentiated by gender. This involved careful reading and coding of relevant texts to extract important concepts, such as forms of indirectness, lexical choices, speech act types, and interaction styles attributed to male and female speakers. Theoretical frameworks that guided the interpretation of findings include modern adaptations of politeness theory, such as Brown and Levinson's (1987) concepts of positive and negative politeness, as well as contemporary gender-specific linguistic theories that consider social constructionism and cultural contextualization of language behavior.

Although the study did not involve primary fieldwork or the collection of direct observational data from Gorontalo speakers, the extensive use of secondary data allowed for a comprehensive synthesis and critical analysis. This approach enabled the researcher to triangulate information from various sources, thereby strengthening the validity and reliability of the conclusions. The secondary data were analyzed through a process of cross-referencing and contextualization, ensuring that the interpretations were grounded in existing scholarly discourse and supported by empirical evidence.

## **FINDINGS AND DISCUSSION**

### **Research Findings**

Based on the literature analysis conducted, several important patterns show significant differences in courtesy strategies between male and female speakers in Gorontalo. These differences are not only related to the linguistic form used, but also reflect social, cultural and value-recharged aspects related to the role of gender within Gorontalo society. The results have been developed in four major dimensions:

#### **1. Use of softer, more indirect languages by women**

One of the best-known results of this study is the tendency to soft, polite, and indirect language in daily communication. In various formal and informal situations, female speakers show that they prefer a linguistic style that emphasizes courtesy by choosing a gentle dictionary, indirect set structure, and soft intonation. For example, you can find phrases like "If possible, help" more frequently in a woman's speech, compared to men who tend to use more direct expressions such as "Help Now."

Passive voice use is also a typical feature of female statements. This reflects efforts to avoid direct conflict and provide space for interlocutors in order to respond more comfortably. According to Yusuf (2023), such language forms demonstrate a practical perception of courtesy standards and general social hierarchies in the Gorontalo Society. Language not only serves as an instrument for communication, but also serves as a mirror of cultural values that women expect to be kind and respectful of oral interactions.

This trend is consistent with what Brown and Levinson proposed in their theory of courtesy - that strategies of indirectness and negative politeness are used more frequently by social groups that are structurally located or under pressure to maintain social harmony. In the Gorontalo cultural context, women are traditionally considered as guardians of moral values and family harmony.

#### **2. Expressiveness in Women's Speech and Commission Domination**

The following findings show the difference in the types of speech acts used primarily by male and female speakers. Based on the literature analyzed, women tend to be more expressive and use committees. Phenotypic behaviors include statements such as compliments, apologies, gratitude, and sensitive comments that reinforce the emotional aspects of communication. The laws of the committee include promises, offers or obligations to do something in the interest of

the listener. Fitriani and Setiawan (2022) explains that female speakers demonstrate courtesy through language in a way that reflects concerns about interlocutors' emotions and needs. For example, they would rather say, "Sorry in advance, I didn't want to disturb you..." This style not only demonstrates language courtesy, but also improves interpersonal relationships in the community.

In contrast, men tend to use more guidelines and assertion language files. This indicates gender-specific preferences for communication styles. This is greatly influenced by the cultural constructs of social expectations and masculinity. In Gorontalo's culture, men in various fields of life are expected to have strength, leadership and authority, including language use. This difference indicates that linguistic actions are not only a reflection of individual linguistic decisions, but also of power structures, cultural values, and social roles associated with all genders.

### **3.The difference between interaction styles and gym**

also found differences in interaction styles between men and women, particularly with regard to the implementation of turns and management of discussion. The speakers exhibit a more collaborative, supportive and integrated style of interaction. They tend to wait for it to be their turn to speak and to use verbal and non-verbal information to support others and to try to maintain a harmonious atmosphere of discussion.

Nurlela (2021) explains that women in group discussions rarely disrupt others and tend to apply strategies to maintain the flow of communication. For example, use phrases such as "Please continue..." or "Agree and I want to add...". In contrast, men in the Gorontalo culture often exhibit more competitive interaction styles. It is more likely that you will be interrupted in group discussions, take over the floor, or use dominant tones. This style is often associated with the desire to say authority and power in conversation.

This difference is consistent with the broader knowledge of the sociolinguistic literature showing that women's communication styles concentrate on solidarity and that male styles emphasize status and domination (Fir, 1990). In Gorontalo's local context, cultural norms further enhance this distinction by using women in social roles that require language prudent and humility.

### **4. The role of local social and cultural norms in the design of politeness strategies**

This language cannot be separated from the cultural context in which it is used. In Gorontalo society, language use is strongly influenced by normal values, social norms, and gender roles. Rahman (2020) points out that in Gorontalo's cultural tradition, women are often positioned as embodied etiquettes of moral values, family honor and social harmony. Therefore, it is expected to speak politely, avoid offensive language, and move away from expressions that can cause conflict. Conversely, men are considered community managers, and cultural expectations encourage direct, solid and efficient language use.

The impact of this social structure shows how polite strategies are used differently by gender. In many interactions, women avoid statements that may be perceived as aggressive or dominant because such behavior is inconsistent with anticipated norms. In the meantime, men enjoy the freedom to express themselves directly in direct expression in order to accommodate their socially dominant role in patriarchal structures.

Furthermore, the value system of Gorontalo culture also plays a role in designing language preferences. For example, the use of honor, relationships, and statements adapted to social status and age is used more frequently by women and can be shown to courtesy. This indicates that women are better aware of the social nuances of language use, but men are more focused on the content of the messages provided.

## Discussion

The discoveries gotten from the examination of different writing sources show that the contrasts in courteousness methodologies between male and female Gorontalo dialect speakers cannot basically be clarified through natural contrasts based on sex. On the opposite, these methodologies more precisely reflect the social and social developments that methodically shape how people utilize dialect inside society. Dialect, in this setting, serves as a medium that speaks to social values, sexual orientation standards, and the winning social control structures inside the Gorontalo community.

The neighborliness procedures utilized by Gorontalo ladies more as often as possible receive shapes of negative courteousness, as conceptualized by Brown and Levinson (1987). This methodology emphasizes maintaining a strategic distance from encounter, regarding the individual space of the questioner, and utilizing dialect that unequivocally maintains a strategic distance from coordinate commands, cruel feedback, or expressions that seem disturb social concordance. Phonetic shapes such as the utilize of detached sentence structures, articulations containing words like "it would be ideal if you", as well as the utilize of delicate pitch and carefully considered lingual authority, are solid pointers of this negative respectfulness procedure.

In any case, it is vital to get it that the appropriation of negative respectfulness methodologies by ladies isn't only a person choice or the result of personal linguistic inclinations. Within the Gorontalo social setting, ladies are raised with values that require them to be the ethical gatekeepers of the family, social stabilizers, and encapsulations of community honor. The solid social standards in Gorontalo society request that ladies talk respectfully, unassumingly, and in a non-conspicuous way, indeed from an early age. As a result, the utilize of neighborliness techniques by ladies cannot be isolated from the social weights and profoundly established social desires.

On the other hand, the courteousness procedures transcendently utilized by men tend to speak to positive courteousness. This technique points to reinforce solidarity, emphasize nature, and make social closeness with the questioner. Be that as it may, in none, this methodology is frequently showed through more frank, coordinate, and no-nonsense discourse. For illustration, Gorontalo men are more likely to utilize coordinate commands, open feedback, or indeed a talking fashion that shows up ruling in bunch dialogs. This fashion reflects the social desire that men must be emphatic, gutsy in communicating suppositions, and illustrate authority capacities.

These discoveries appear that neighborliness hypothesis within the Gorontalo setting experiences what can be named social contextualization. The courteousness hypothesis at first defined in Western social settings by Brown and Levinson cannot be completely connected generally without considering the neighborhood social foundation. In Gorontalo, standard values, patriarchal social structures, and devout standards all build up their possess parameters for what is considered "respectful" or "rude." Subsequently, the concept of respectfulness must be reinterpreted inside the system of neighborhood values to adjust with the sociocultural substances on the ground.

In Gorontalo culture, neighborliness isn't as it were caught on as a etymological none that reflects regard, but too as a pointer of social personality. A lady who talks in a way considered as well limit or damages neighborhood courteousness standards may be considered corrupt or not adjusted with the perfect picture of ladies concurring to neighborhood culture. Alternately, men who talk as well delicately, cautiously, or maintain a strategic distance from encounter may be seen as missing manliness or falling flat to meet administration benchmarks anticipated of a man.

This fortifies the see that phonetic respectfulness may be a social develop that intensely depends on social setting and gender structure. In other words, neighborliness isn't all inclusive

but is built and controlled by the social arrangement in which the dialect is utilized. In a culture that still unequivocally follows patriarchal values like Gorontalo, the utilization of courteousness methodologies too reflects the flow of control between men and ladies. Ladies, in their position as those more habitually burdened with moral requests, tend to utilize dialect as a means to preserve a self-image that adjusts to societal standards.

Besides, these contrasts in neighborliness techniques moreover have suggestions for broader social connections. For occurrence, in instructive or working environment settings, women's excessively roundabout talking fashion may be confused as missing emphaticness or competence, though men's coordinate fashion tends to be related with authority and certainty. In reality, these discourse styles are simply reflections of distinctive social standards, not objective markers of capacity or individual quality.

From a sociolinguistic viewpoint, this wonder reminds us of the significance of recognizing that dialect is an ideological field, where social values, control, and sex characters meet and shape one another. Dialect isn't an unbiased substance, but an implication of representation that carries different shapes of social dominance and resistance. When ladies select to talk in a certain way, that choice is never completely free from the impact of official social standards.

Hence, it is vital for dialect analysts and instruction specialists to get it this energetic in defining reasonable and impartial communication procedures. Dialect instructing, for case, ought to not center exclusively on auxiliary or linguistic perspectives but must moreover address the down to earth and sociocultural measurements that go with dialect utilization. Hence, understanding gender-based courteousness techniques not as it were gives understanding into communication contrasts but too makes a difference make more comprehensive and socially delicate discourse spaces.

In today's time of globalization, where intercultural intelligent are progressively seriously, understanding nearby shapes of respectfulness such as those found in Gorontalo culture gets to be indeed more basic. This not as it were enhances scholarly information but moreover builds mindfulness that social differing qualities in dialect utilization is a resource, not a obstacle. Recognizing that Gorontalo women's respectfulness begins from social requests and not just person choice makes a difference avoid one-sided judgments almost their way of talking. Hence, elucidations of neighborliness must continuously take under consideration the sociocultural foundation as the most setting of etymological behavior.

This subsection represents the article's core, addressing the questions in the introduction. To substantiate the answers, the authors should demonstrate the relevance of the findings discussed earlier in this section. Emphasize the most significant results without reiterating the content from the Results section. Additionally, the findings should be linked to the literature review or theories utilized in the research.

## CONCLUSION

This ponder concludes that there are critical contrasts in respectfulness methodologies between men and ladies in Gorontalo verbal communication. These contrasts envelop discourse shapes, sorts of discourse acts, interaction styles, and lexical choices, all of which are profoundly impacted by social standards and social parts inside the Gorontalo community. Ladies tend to utilize more circuitous and aware neighborliness procedures, emphasizing evasion of showdown and keeping up social agreement, which adjusts with their part as ethical gatekeepers and social stabilizers within the community. To differentiate, men by and large utilize more expressive and overwhelming discourse styles, characterized by unequivocal quality, self-assuredness, and leadership-oriented communication, reflecting the patriarchal social desires set upon them.

Understanding this wonder is pivotal inside the areas of pragmatics, social phonetics, and gender studies in dialect, because it uncovers how dialect utilize isn't simply an unbiased device but a socially built hone inserted within power relations and personality exhibitions. The discoveries highlight that neighborliness isn't widespread but socially contextualized and gendered, formed by the crossing point of societal desires, neighborhood values, and control flow. Recognizing these contrasts makes a difference dodge one-sided translations of communication behaviors and advances a more nuanced see of phonetic neighborliness as an energetic social hone.

## RECOMMENDATION

Assist inquire about ought to receive experimental approaches such as in-depth interviews and coordinate perception of both male and female speakers in Gorontalo to pick up wealthier and more nuanced information on how courteousness methodologies show in regular intelligence. Growing the investigation scope to incorporate advanced communication stages and social media settings would too be important to investigate how conventional courteousness methodologies are adjusted, arranged, or changed in online situations, where social standards and secrecy may change interaction designs.

In addition, it is vital to explore the suggestions of these respectfulness technique contrasts on dialect learning and educating, particularly inside multicultural and multilingual instructive settings. Understanding how gendered respectfulness standards influence learners' communication competence can offer assistance teachers create more socially responsive academic approaches that regard neighborhood values whereas advancing viable and evenhanded communication abilities.

At long last, intrigue collaboration between phonetics, human studies, sex thinks about, and instruction is prescribed to construct a comprehensive understanding of the complex relationship between dialect, culture, and social personality in Gorontalo society. This all-encompassing viewpoint will contribute to cultivating comprehensive communication approaches and hones that recognize and esteem social differing qualities and sexual orientation affectability in both neighborhood and worldwide settings.

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