

CHAPTER 4

FINDING AND ANALYSIS

This chapter shows the analysis of turn-taking that occurs in Radio Talk Show at Hard Rock Fm Surabaya in the topic “Gender Equality & Women’s Empowerment with Myra Brown”. There are three speakers C, D, and M. C and D are as the host and M is as the guest. There are some kinds of turn-taking that were done by the speakers and will be explained in detail. Beside that each utterance is given reason why the speakers took the turn. Moreover in finding the analysis the researcher finds some types of turn-taking, the ways that the speakers do in taking the turn, and some reasons why the speakers take the turn.

The turn-taking that is established in radio talk show will be revealed in this finding and analysis. For the first the researcher classifies some utterances in each dialogue as the sign that the speakers start to give or take the turn. Second the researcher observes some utterances that were spoken by the speaker as the strategies that were taken by the speakers in giving and taking the turn. Third there some reasons about the speakers who were taken the turn and the effect that appears between one speaker to another speaker. Furthermore the researcher also reveals the fact about the talk show and the topic in this talk show in Indonesia.

4.1 Finding and Analysis

The following on the finding of the analysis of the data, it is found three types in turn-taking that are chosen by the speakers. They are speaker's selection, speaker's self choice, and speaker's domination.

4.1.1 Speaker's Selection

This is the first type of turn-taking during the talk show. Here the first speaker selects the other speaker to take the turn by calling the name, referring to other speaker by explaining the topic. The speakers were talking about gender issues in 2014, especially the equality of gender for women. Women should have similar place and job as well as men without any exception. The data of this type are found in some utterances discussed below.

Dialogue 1 (Part I)

1. C: The gender had already equal in 2014, if it had already
2. why? If it had not, why? That's it, so the question would
3. be uhh to be get those kinds of equality the gender equality
4. from women nowadays, yes or not? We're still working on
5. it, not yet.
6. D: -----or not
7. -----Yes. Now in our studio uhm we have
8. special guest from the US Embassy, we have Mrs. Myra
9. Michele Brown. (clap) Good morning Myra.
10. M: -----Good morning. How are
11. you? Thanks for have invited me and I am here with
12. Christian.
13. C: -----Ok-----So.
14. D: Ok. We have My-Myra and also Christian from US
15. Embassy. So Myra uhm before we continue our
16. conversation, we would like to introduce you to our
17. audience, to our listeners, about uhm where you

18. M: -----Ok.
 19. D: come from actual[ly?
 20. M:-----I was born in Washington DC, the
 21. capital of united state that's my home. That is where I
 22. come from.

In the first dialogue, the speakers' talk as the beginning of the talk show can be described when C as the host started opening the talk show by asking about gender issues lately in 2014. In the first turn in 1.1 C initiated the topic of Gender Equality by asking the equality of gender in 2014 as the background of the main topic Gender Equality and Women's Empowerment. D as the host also started to greet the guest. In 1.8 D introduced M by calling the name "*Mrs. Myra Michele Brown*" and greets M "*Good morning*" in 1.9. Here, D mentioned the name of M to give the next turn to M. To show the appreciation, in 1.9 D clapped his hands in mentioning the name of M. M is the guest who takes the turn applies the rule of adjacency pair by her greeting that said "*Good morning, how are you?*". Furthermore in the D's turn in 1.8 he initiated to greet M by greeting and called the name of M. In 1.10 M's turn indicated response after D initiated M as the guest. In 1.14 D took the turn after M finished her turn, and referring question about M's origin to give the turn to M. Therefore in 1.18 M took the turn after D gave her question. In M's turn again she applied adjacency pairs by telling about her origin. It means that in the last exchange D initiates his question to M, then M responses D by telling her origin.

In 1.7 D's turn, he overlapped C. He entered his turn by saying "yes" before C finishing her utterances. In 1.10 M took the turn by overlapping D, before D finishing his turn, M entered her turn by answering the greeting from D. Even though M has the right to speak, in M's turn C interrupts M by giving understanding about M's utterances such as saying "ok". The other interruption in M's turn that is done by C, she said "so" such C wants to say something but C stops because D enters his turn and ignoring C. In 1.18 M interrupted D by saying "ok" that means M knew and approved she should takes the turn by telling the listeners her origin. In taking her turn M overlapped D before finished his turn, M has already answered by telling her origin.

The topic in that dialogue starts from C's statements at the first that she tells about the gender issues has already equal or not in Indonesia. When D takes the turn after overlapped C, he changes the topic of the equality of gender becomes introducing M as the guest without referring the topic in his turn. In 1.17 D developed the first his exchange to make M told to the listener about M's origin. Therefore M as the guest makes the topic goes straight by following D's turn in each her turn. In D's turn when he change the topic after C explains about the equality of gender, it means that in that dialogue tells in that talk show brings main topic about gender equality and M as the guest gives any information about the main topic. Therefore D changes the topic to introduce the guest first.

Here, the type of turn-taking as speaker's selection occurs twice in 1.7 and 1.14. Firstly in 1.7 D chose M to take the turn by overlapping C because D wanted the listener to hear the guest's voice. Secondly in 1.14 D selected M as the next turn because D wanted M to tell the listener by explaining about M's origin. From this situation, it looks that D has more power because D always offers M to speak next and answers the question that is still instead of the boundary of the question, no more addition to make the answer develops. That power makes the hosts C and D dominates in this dialogue, which D gives M the right to take the turn and C begins to open the talk show while she also interrupts in M's turn. Afterwards the relation among the speakers is not equal turn because the hosts are seen more dominating in this dialogue.

Dialogue 2 (Part I)

1. D: Ok, and what do you think about uh your uh assessment
2. here in Indonesia for three years what do you think about
3. our country?
4. M: -----Three years.
5. C: -----Just three years.
6. M: Ah it is a big country I've traveled (chuckle).
7. D: -----in Papua New
8. Guinea. Actually it's very far.
9. C: -----((laughing))
10. M: Yeah Papua was challenging because you don't have
11. many flights, like that.
12. D: -----Yeah
13. M: So uhm Indonesia is uhm I-I do a lot of work with
14. university students and we talk about a lot of these issues.
15. I thought a class in Jakarta, teen talk, there were three of
16. us, in uh discuss about tolerance, about gender issues,
17. C: -----hmm
18. M: racial issues, uhm sensitivity. So I work with these issues
19. C: -----hmm

20. M: all the time and I also work with students on writing. We
 21. are also work with students on writing. We are going to
 22. do writing seminar as a consulate today and so in another
 23. C: -----Ok.
 24. M: way that we explore with this issues. But uhm I talk to a
 25. lot uhm of young women in Indonesia who they are
 26. looking out at the rest of the world and they
 27. often want to compare to see how they compare in term
 28. C: -----uhm
 29. M: of Indonesian women versus Australian women, US
 30. C: -----uhm
 31. M: women and they view us as some the young women if
 32. you know it uhm it's view us having a little more freedom
 33. than they do, and that's their perspective, not mine.

In the second dialogue, the host D gives the opportunity for M to take the turn by referring question about her valuation during she comes to Indonesia over the years. M interrupted D in 1.4 by saying “*three years*”, means that M makes convincing about her visiting around three years. Although D gave the turn to M, in 1.7 he also overlapped in M’s turn by mentioning the name of the farthest island of Papua, which is unrelated with M’s statements when she took the turn by describing about how big Indonesia is. Therefore M obeyed the rule of adjacency pairs as seen in 1.10 she also told little about Papua after D suddenly interrupted her mentioning Papua New Guinea. While M told about Papua to make the agreement about her statement, D entered by saying “*yeah*”, one kinds of back-channel as his interruption provided in 1.12. Besides that, C gave emphasis for M by repeating her words such as “*Just three years*” in 1.3 by interrupting M. C also counterbalances M in her response such as in 1.9 C laughed in her interruption when M gave chuckle in D’s overlap.

To continue M's turn, she emphasizes her utterances about Indonesia begins with "*so uhm Indonesia*" then M at least changes the topic that is given by D at the first turn. It changes from M's turn when she tells about how big Indonesia is then telling about Papua, after that she gives some information about her activities in Indonesia to discuss gender issues which are happened. Such as in 1.15 that M taught in a class that discussed some issues then she developed her activities from the discussion to the writing seminar about those issues. Furthermore M with her students compare about woman's activities from another country such as Indonesia versus Australia, United States and the other big countries. As the result of the discussion M and her students found that Australian women and US women have more freedom than Indonesian women. It was seen in 1.33 that Indonesian women felt that they were still not equal in gender roles and it was emphasized by M's saying "*that's their perspectives not mine*" so that statement came from Indonesian woman. In the whole of M's explanation C produced back-channel signal that often gave interruption by saying "*hmm, uhm, and ok*" which are shown in 1.17, 23, 28, and 30. Here the back-channels that were produced by C are defined that she gave an approval about any information that was delivered by M.

Moreover when D provided M to take the turn, it means that he has power in this dialogue because D as the host and also the speaker who has the right to determine the other speaker who takes the turn after his turn. Beside that D also gave the topic in this exchange about Indonesia's view

from M's perspective. Those can be revealed that D wants to know how far M understands about Indonesia over the years and what she was done through gender equality and women's empowerment at least three years M's visiting in Indonesia. Afterwards M in giving any information about Indonesia and also some activities that was related with gender issues makes M dominates the situation because almost of her explanation C gives the agreement to make M explains more about things that she were done through gender issues. The turn in this situation causes the relation between D and C as the host with M as the guest is equal chance because D as the speaker who has the right to give the turn to M. He also provided M to deliver any information to bring and develop the topic in this dialogue. Then C gives interruption as the agreement of M's information to make M more enjoy in her speaking and does not change to the unrelated topic. Therefore those results that make all of the speakers are equal chance in this dialogue through showing their power and domination.

Afterwards at the end of that dialogue shows that Indonesian women still not confident yet and feel that gender in Indonesia is not equal yet. It provided in 1.31-32 as M's information, she said that "*they view us as some the young women if you know it uhm it's view us having a little more freedom than they do.*" When M discusses it with Indonesian woman by comparing them with women from the other countries, can be defined that M also tries to encourage them become more equal than they feeling at that time and for the future the gender in Indonesia definitely equal.

Dialogue 3 (Part II)

1. C: While talking it's about driving a truck. We got one of the
2. text from our listeners uhh his name is Budianto. He says
3. M: -----Ok.
4. C: like, uh well actually nowadays It's not equal yet, because
5. there are some jobs that only be able to do by man, for
6. example (-) truck driver.
7. M: ---Such as
8. D: -----Such as
9. M: That is ridiculous we have plenty female trucks drivers in
10. a USA, for US driver, and I drove-I drove uh four
11. D: -----I see in TV.
12. M: flickered trucks through five states ↑Budi.
13. C: =(laughing) that's something
14. D: =(laughing) Ohh it is burn, Budi.
15. M: And I did that in 1994, that's twenty years ago.

In that dialogue, C as the host provided M to give response the statement from the listener who said about the job that only to do by man and made woman could not take that job. It means that C referring the question from the listener to give the turn on M. When C was speaking, in her turn in 1.3 M interrupted C by saying “Ok”. M’s interruption shows that she understands the statement which is given by the listener. To ensure C in 1.7 M interrupted C by saying “*suggest*” and D also emphasized C by repeating M’s word “*suggest*” before M finished her interruption. The overlap from M made C stopped in her turn by giving pause around 1 second then C finished her turn by saying “*truck driver*” which was showed in 1.6.

Besides that in M’s turn, she applies adjacency pairs in her response from the listener’s statement, in C’s turn she asked about truck driver that is done by female and in M’s turn she answered about female truck driver but

M did not accept listener's statement because at the outside of Indonesia there were female truck driver as female's job. Therefore in 1.9 M took the turn said "*that is ridiculous*" that established implied message which was actually she wanted to show her empathy to that statement because at the previous exchange M told that she drove the flickered truck around five days in 1994. When she moved to another country with her husband, M drove that truck without driving license and her husband let her to drive more than him. To emphasize M's response that M did not agree with the listener, in 1.11 D interrupted M by giving direct message that he said "*I see in TV*". It means that D has ever seen there was female pilot in TV especially in United States. Therefore in 1.10 M emphasized that she is a woman and driving truck by repeating "*I drove*" twice and mentioning the name of that listener in a high intonation in 1.12. C and D entered with laughing and said some implied words to the listener's statement as seen in 1.13 and 14. Those mean that Budi has the problem with his statements about female's truck driver. Afterward in 1.15 C continued her turn by telling that M said the year when she did it as her statement that M sincerely did it twenty years ago.

Moreover in that dialogue the power is showed by C when she provides M to take the next turn and gives M occasion to deliver her response from the listener. The interruptions and overlaps that are uttered by C and D also defined as the power. However M also determined to dominate when she explained about her disagree and there was no rejection

from the other speaker. As the addition that M dominated when she spoke, it was proved by the interruption that was done by D that he knew there was female driver in the United States. In M's exchange, she always becomes consistent about the topic as her response about female truck driver even though C and D interrupt M by laughing and give a command for the listener. Afterward the effect of power and the domination in this dialogue to the relation among the speakers is seen such equal because there is no gap among them and there is no rejection from the hosts in M's statements but actually the powerful speaker in this dialogue is seen by the hosts, for the first host offers the turn to M, the second almost of all interruption and overlap are done by the host. So it can be concluded that the relation is equal change the hosts have powerful than the guest based on those reasons.

According to the statement from the listener, the equality of gender in Indonesia was not equal yet because from the statement of the listener that there were some jobs were worked by men. After that in M's response seemed like she surprised about the listener's statement by saying "*that is ridiculous*" in 1.9 because before C took the turn at the previous M told that she had ever driven flickered truck around five days without driving license and M tried to make sure that listener by mentioning the year that she did it.

Dialogue 4 (Part II)

1. C: And now, he is now trying to explain the other thing and
2. M: -----Uh uh

3. C: giving some example as well. Besides, ok truck driver you
 4. M: -----uhm
 5. C: might say true yes, but how about the mass transportation
 6. driver?
 7. M: (.)We have plenty of mass. Budi sweetie you've got to
 8. C: ((laughing))
 9. M: watch some news, in the United States in our overall
 10. public transportation. There are many women who drive
 11. those material trains and material buses in all of our major
 12. cities. So you know in at the embassy Jakarta we have
 13. female drivers, and with in order to drive for the Embassy
 14. you have to be able to drive everything. We have sedan,
 15. D: -----((laughing))
 16. M: we have big van, we have buses, and they drive all of
 17. D: -----Budi!
 18. M: them. They are tiny indonesian women, so sweetie I'm-
 19. I'm serious give me your email offline we will talk.

The host, C again delivered the question that was send by the previous listener who felt that Indonesia was still not equal yet. It means that C gives M the right to speak next by referring a question to M. While C read the question, M interrupted C by producing back-channel such as “*uh-uh*” and “*uhm*” they were in 1.2 and 1.4 that made M understood there were more questions from that listener who wanted to get the best answer from her. M in 1.7 used her turn by giving pause before she spoke. She also applied adjacency pair to provide her response from the listener's question by saying “*we have plenty of mass*” and the question was about mass transportation driver for female. In M's turn she said “*Budi sweetie*”, M applied the transactional talk by using ”*sweetie*” to show her solidarity to the listener. Although C gave M to take the turn, C also interrupted in M's turn. It was seen in 1.8 that C laughing when M told that she did not accept the listener's question. The second interruption was also applied by D in

1.10 that D laughed and said the name of that listener. The laughs that were given by C and D had the implied meaning that she indicated “*Budi you got problem again with your question*”. Afterwards in the last of M’s turn, she said direct message to the listener that she want to talk with him offline by saying “*give me your email, offline we will talk*”.

Moreover in M’s turn to give response from the listener’s question she did not change the topic about female’s mass transportation driver. M only developed that topic with telling the listener that in major cities there were so many female’s mass transportation driver. M also gave example in Indonesia that in the US Embassy Jakarta there were female drivers who drove many kinds of vehicle and she described those drivers by saying in 1.18 “*They are tiny Indonesian women*”. Therefore in that dialogue M was straight with her argument in the gender equality that female also had a place to work as the mass transportation driver. M also proved it by mentioning the name of countries such as in the United States and US Embassy Jakarta have female’s driver.

The dialogue above as the host C uses her power by giving the turn to M through reading about the listener’s question. C also interrupts M even C has already given the turn to M. Furthermore M also has a power to dominate in the dialogue because M conveys her explanation about female’s mass transportation driver even though the hosts C and D interrupts M, but those interruptions mean that C and D agree with M.

Those can be revealed that after the speakers give and take the turn, the relation among them are equal chance because they have each power in their turn.

The equality of gender in this dialogue especially from the listener's perspective, it shows that Indonesia still not equal yet in gender because the listener gives his valuation about the place that he knows and he does not find other places which have female driver. It also can be defined that the listener not quite enough knowing about specifically news which tells about the development of gender issues in Indonesia.

Dialogue 5 (Part III)

1. D: ↑I have a question, I have a question. How about this, this
2. uhh there's a saying that behind a great man, there's a
3. great woman but ...
4. C: -----((laughing))
5. M: -----((laughing))
6. D: Apparently you don't agree with it.
7. M: I-I-I'm so. I'm so tired of us being behind. There's also a
8. C: -----((laughing))
9. D: -----No!
10. M: saying "the man is the head, but the woman is the neck."
11. I'm gonna be the head. The head gets a fight. I'm not
12. have that neck full because my neck--my neck is for my
13. necklaces. How about for that?
14. C: ((laughing)) I don't want to stand behind.

D said in a high intonation and restated "*I have a question*" twice in 1.1. It shows that the repeated statement implies that D emphasized his wish to ask questions related to woman's role toward great men in the world. In D's turn he did direct message through his sentence "*I have a question*" that made the other speakers should heard him. He wanted to deliver the view

thinking about woman. Therefore in D's turn in 1.2 he said "*behind a great man, there is a great woman*". D indicates that he initiates the topic about the position of the woman. D took his turn, while in 1.4-5 C and M overlapped D by laughing and made D stop his turn and silence came in D's turn. The laughing from C and M made him think that both of those women did not agree with him because in 1.6 D said "*apparently*" to emphasize that he had a wrong statement after C and M laughed. D's opinion about woman was simultaneously responded by M and C with laughter. The spontaneous of M and C raises some possibilities, because their laughs may mean whether women support successful men or women are always behind the men. Both C and M might have different opinions because they have different cultural backgrounds, M is American and C is Indonesian woman. In 1.7 in M's response "*I'm so tired of us being behind*" it is clear that she thinks D's statement is about woman being at the back of man.

Therefore in 1.7 M took the turn by giving an implied message such as "*I'm so tired of us being behind*". It seems that she does not agree with D's statement but she is using a positive sentence, it is looked that she did not want to make D feel upset with her disagreement. After that C entered to interrupt M with laughing when M told about her implied message. It means that C understands that M truly does not agree when women are in the back. Moreover when D let M to take the turn he also interrupted M by saying "*No*" in 1.9 simultaneously with C's laughing. It is heard like D

regretted about his statement that made D was ended by C with her laugh. In 1.12 M said that *“my neck is for my necklaces”*. It means that M gives implied message about her view as the woman who does gender roles to make the woman has the same place with man in the future. That M does not want to have different position with man in any condition and situation. Therefore in M’s turn defines that she gives response from D’s statement which initiates in this sub topic and M gives rejection of D’s statement. It was provided in 1.10 M said that *“There is also saying the man is the head but woman is the neck. I’m gonna the head. The head gets a fight”*. In the last line C came with laughing and gave feedback that she also as the woman did not being in the back of man.

Furthermore in that dialogue the power provided by all the speakers. For the first is D selects M as the next speaker. Second is M who gives rejection in D’s statement. M also gives more information about when woman is in the back. Through M’s information, she dominates the dialogue because D as the current speaker becomes powerless when M interrupts in 1.3 is showed that D gives pause. Then D in 1.5 shows that he lost his confident after C and M interrupts him. Afterward C also defines that she has a power in that dialogue because she is able to stop in D’s turn that make D gives silence. Therefore the relations among the speakers are equal change because M seems like powerful in that dialogue through her rejection, interruption and domination.

4.1.2 Speaker's Self Choice

For this type, Speaker's self choice means that the participant chooses the next turn by his own willingness to continue the conversation. The data will be shown below:

Dialogue 1 (Part I)

1. M: I was born in Washington DC, the capital of united state
2. that's my home. That is where I come from.
3. C: ---mhm
4. D: -----↑DC (sing)
5. C: So, give, maybe you can mention to explain details about,
6. about your activities nowadays and about what are you
7. M: -----Sure.
8. C: doing in specially related to woman?

The dialogue above at the first turn M told about her origin, while C interrupted M using back-channel signal by producing voice “*mhm*” as providing in 1.3 which means C knows that M from United States. Then in 1.4 D also interrupted in M's turn by singing “*DC*” in high intonation. Afterwards C in 1.5 came to take the turn after M finished her turn. Therefore in 1.5 C took the turn by selecting herself because when M wanted to end her turn, D gave short interruption and there were no other signals from D and M to speak next that make C took the turn. C's turn in 1.5 in fact break the rule in adjacency pair where C or M should respond D's singing as a form of respond/turn. This may indicate that both M and C plan to change topic.

Beside that in C's turn she indicated that she changed the topic before. It was about M's origin then C said with the word “*So*” in the first

her turn. It means that C initiates the main topic about gender equality and women's empowerment by asking M about M's activities related to woman because at the first talk show C said about that topic and D took the turn after C to change the topic by asking M to introduce herself and telling about her origin. Moreover when C was in her turn, M interrupted C by saying "sure" in l.7. It means that M ensured that she knew what would say in her turn.

C's turn-taking indicates that she has power to the dialogue because she dominates in the situation by changing the topic. Then M also accepts C's request to explain about her activities which means C let M to develop the topic after C's turn. Those make the relation between M and C does not equal turn because C more powerful than M.

Dialogue 2 (Part I)

1. M: Uhm so we do talk about those things.
2. D: =Ok
3. C: =So, well, we all talking about a kind of freedom that we
4. call for Indonesian women but for three years it's been
5. three years that you uhm well amazingly you know better
6. D: -----Yes!
7. C: you know better about Indonesian women in their daily
8. activities.
9. D: -----hmm. Yeah
10. maybe they better than any Indonesian man.
11. C: ((laughing)) Oh My God!
12. M: ((laughing)) Oh My God, it will safe.
13. D: ((laughing))
14. C: Okay, that's a little bit judgment about Indonesia woman
15. M: -----Ok.-----Ok.
16. C: nowadays for three years that you have been here.
17. M: -----Ok.

In the second dialogue at the previous her sentence, she told about kinds of freedom that women have from different countries. Therefore in 1.2 D simultaneously with C that D said “*Ok*”. It means D accepts M’s turn and understands in M’s turn. Afterward C in 1.3 selected herself to take the turn by saying “*So, well*” to start her turn. In C’s turn she also determined her emphasis to M by repeating the phrase “*for three years it’s been three years*” to make M answered about Indonesian women just for three years later. It also can be defined that C entered direct message that she wants to know about women’s view from M perspective over three years. Moreover In 1.6 D interrupted C’s turn by saying “*Yes*” means that D also give emphasis for M that she should tell about Indonesian women over three years. In 1.9 before C finished her turn D overlapped C. D started his turn by giving back-channel “*hmm*” then he said that probably Indonesian women were better than the men. In D’s turn he broke the rule of adjacency pair because in C’s turn tells about Indonesian women with their activities and D overlapped with his argue that women would be better than men.

Furthermore in 1.11-13 all the speakers laughed simultaneously after D overlapped M. C in her laughing she also said “*Oh my God!*”. It looks that C gives implied message in her utterance that means D admits that woman is better man. Then in M’s laughing she also inserted implied message that she said “*Oh My God it will safe*”. Which means M wants to say that if in the talk show there is a man who admits that woman is better

than man, it will make D as the man who supports about gender issue that woman should has the same place as man. Therefore M does not wipe D out in that talk show because of D's confession.

Moreover in 1.14 C selected herself to continue her turn to give M the time to tell the listener about her assessment about Indonesian women. M also interrupted in the last M's turn by saying "Ok" three times. M's interruptions mean that she understands about what C wanted for M's response in the next turn. Therefore the topic in this dialogue maintains that all the speakers tell about one topic women's activities in Indonesia.

When C takes the turn, she wants to know about Indonesia women's view from M's perspective because at the previous dialogue M said that Indonesian women view that the US and Australian women had more freedom than Indonesian women. This dialogue shows that C has more power than the other speakers because every interruption is neglected and the overlap from D that breaks the rule of adjacency pairs cannot change the topic she maintains in this dialogue. Moreover the relationship of power in this dialogue seems to refer to C who has power over others because of her domination of the talk show until the end of the dialogue, and she retains the conversation topic of her choosing instead of other speakers' interruption.

Dialogue 3 (Part II)

1. M: I think that, again it's human right issue. That people
2. should be allowed to develop to their best ability not be
3. constrained by some old the views of what girl should

4. do.
 5. D: [It is a mindset thing.
 6. M: =It is.
 7. C: =Yeah it's, it is about the mindset.
 8. M: It is, and it's taught. I mean you know when I'm looked
 9. back at my childhood. My mother had definitely my
 10. mother had two sons and three daughters and she had
 11. developed definitives ideas of what kinds of work my
 12. brothers did in house what kinds of work my sisters did
 13. there was different set of rules for my brothers therefore
 14. my sisters and so I think this place is out of realm in the
 15. world. And so this is how, this is taught, and this is
 16. reinforced until I think we have to, as people in our
 17. different societies in our families, in our communities, in
 18. our schools, started examining this, and do they really
 19. have value in making sense in twenty first century.

Here, M was the guest who had opportunity to bring any information about gender roles as the problem issue. In 1.1 M said that what people did with gender was the human right issue because they gave the view about what girl should do to make girls different from boys. In M's turn in her saying "*it's human right issue*" M initiated her argument about gender issue. Afterward in M's saying about human right issue, it seems that M said direct message that the gender role was actually the human right issue. Although M was provided to take the turn, in 1.5 suddenly D entered taking M's turn without any signals and he took that turn according to his willingness. Therefore in 1.5 D took his turn before M finished her turn. It means that D exerts an overlap in his turn by saying "*It is a mindset thing*" and without pause M took the turn again after D's turn finish. In D's turn means that D gives response from M's initiation in 1.1. Furthermore M took the turn again in 1.6 that she gave acceptance from D's statement. The

next turn in 1.7 C entered to select her own self in taking the turn by repeating D's sentence and added back-channel as her acceptance such as "Yeah" simultaneously with M. In C's turn it is defined that C ensures M that the human right issue about gender roles by repeating D's statement. After while in 1.8 in M's turn she gave feedback from the response of D and M by saying "*it is, and it is taught*" she also told about her past when her mother gave different jobs for her brothers and sisters.

The turn-taking that are done above can be defined that they make the clarification as gist and upshot. M delivered all her statements at the first then D came to give result that all of the M's statements were about someone's mindset. After that M took the turn again to approve in D's turn. Then simultaneously C came to take the turn and gave the same response as in D's turn. That means C also agrees with D.

Beside that the explanation from M can dominates in this dialogue because in M's explanation precisely make the other speakers convey about her statement. Although D interrupted M, his interruption made the topic becomes straight and C also said the same sentence as D. Therefore M seems has more power than the other speakers. The relation among the speakers become equal chance eventhough M dominates here, but M tries to avoid the domination. M neutralized her turn in 1.6 by saying "*it is*". Moreover the topic in this dialogue is developed by M and there is no changing in one exchange because all of the speakers keep explaining in this topic. M as the guest truly provides herself to explain about this topic

by revealing that actually gender roles problem is about human right issue. M also brought true story about gender role in her family when she was child.

Moreover in M's turn in 1.8-19, it seems that M started to show her facts that gender roles were the human right issues. It related with the main topic about gender equality and women's empowerment that M wanted to invite all people should not do about the role of girl and boy as the children in any place. Therefore it becomes one of the way to make gender is equal in each country.

Dialogue 4 (Part II)

1. M: Indonesia but certainly in United states, and other
2. country, yeah, there is a female pilot. Therefore female
3. pilots, yeah.
4. C: So, ok. Let's talk about what women can do nowadays,
5. D: -----(chuckle) it's
6. about girl. (chuckle)
7. M: ---(chuckle)
8. C: because like uhm you know truck driver, mass
9. transportation, even the pilot. I'm gonna talking between
10. M: -----Exactly
11. C: woman and woman. You and me. So how about-ok-no
12. M: -----Ok.-----Ok.
13. D: -----Ok. I would shut up
14. C: come on, it's-it's-it is so really-really common things.
15. How about that we call that we got a period you know,
16. because some women, they-they were born with period
17. things. Every month you know like sometimes you have
18. like(-) you get so emotionally attach when you just li-ke,
19. M: -----Ok
20. C: have to work.
21. M: Ok. I'm have to disagree with you, sweetie!

C in 1.4 took the turn by selecting herself after M finishing M's turn.

When C took the turn, she started her turn by saying "So, ok." means that C

tries to end the topic of M's turn which told about female pilot. While C took the turn, D also interrupted C by giving chuckle then he said "*it is about the girl*" after that he give chuckle again. Both D and M laughed at D's idea about the chosen topic: girl. In C's turn M looks that she interrupted C in several time, such as in 1.10 and 1.12 by saying "*exactly*" and "*ok*". In 1.12 M's interruption means that M made emphasis that she assured that there was no gender difference in a job and she understood about the next topic that C's saying just about women, they were C and M. When C continued to start her statement purposed to M in her turn, D interrupted by saying "*ok*" to let C continued. The short pause also existed in C's turn even though the other speakers did not interrupt her. It is showed in 1.18 that C tried to describe the things about the period when woman attached it.

Beside that C took the turn to change the topic about female pilots to the women's problem when they had their period. This problem that made some women could not be accepted in few job positions, especially in Indonesia. Therefore when C changed the topic, the other speakers interrupted in 1.5 and 1.7. Those interruptions made C lost her words it showed that in 1.8 she produced "*uhm*" after that she did not say directly what kinds of job that C was referred by saying "*you know*" first in 1.8. In 1.13 when D interrupted C, she did not give pause but she emphasized D by giving rejection such as in 1.11 she said "*ok, no, come on*" to refuse

intervention from D that made C maintained the topic until she finished her turn.

The other speakers who interrupt have a power because sometimes the interruption can be defined that they want to grab the turn. After that when interruptions cannot make C feels annoyed and her turn becomes smoothen, it means that C has more power because she still makes her turn straight in the topic. Moreover the relation between the speakers after there is speaker's self choice and some interruptions is not equal talk because C as the speaker who selects herself to take the turn has a power, while she speaks the other speakers interrupt C that make her annoyed means that the others speakers also have power to grab the turn.

The dialogue above is seen that Indonesia has not treated women equally because as seen in C's turn when she gives a question about woman's period, it looks that the view of some people in Indonesia still applies the traditional principle about woman. However in M's response as an American modern woman, she rejected this principle by overlapping C, and M emphasized by saying "*ok ok I'm have to disagree*"

4.1.3 Speaker's Determination

This type is the speaker's own determination as the next speaker to continue the conversation. It happens because the current speaker sets his/her utterances to make the other speakers gives simple response, such as giving an agreement or acceptance, simple sentence, saying concise words,

giving silence, and laughing. Therefore the current speaker takes his/her turn again in the dialogue.

Dialogue 1 (Part I)

1. D: Maybe like Citra, she's also an independent woman.
2. M: -----It's (-) it's (--) it's (2.0).-----Yes,
3. it's true, it's true true doubled job.
4. D: Raising child on her own.
5. C: I'm one of a kind, independent single mom ((laughing))
6. M: And oh, I have 2 older sisters and both of my sisters is
7. single uhm mothers and there is no harder job and I have
8. no more admiration than for woman that did that is hard,
9. it's hard raising a child with two people but one person oh
10. my goodness, I can't imagine.

In 1.2 M suddenly interrupted in D's turn by saying "it's" three times, in M's interruption there were some pauses after the word that she said. The first she gave short pause, the second she gave longer than the first, and the third she gave pause around two second. The pauses which came in M's turn indicated that M tried to take her turn which took some times showing her process of linking back to her own experience concerning her own sisters having similar situation as C while M also gave agreement and she wanted to say something about single mother. In 1.6 C took the turn after M to give a simple response turn that she made a clarification C was a single mother. Therefore in M's turn and C's turn they applied the rule of adjacency pair by telling single mother. In 1.6 M took over the turn continue her turn again to illustrate how was hard being single mother by saying directly "*it's hard raising a child with two people but one person oh my goodness, I can't imagine*".

In this dialogue all the speakers keep the topic maintained because starting from the first turn until the end all of the speakers said about single mother and they knew the background of single mother. Such D in his direct sentence said “*raising child in her own*” also indicated that he knew C was single mother who really knew how hard was. Then M also had the background of single mother because she knew when her sisters did it at home. Afterward M was the speaker who developed the topic by giving other examples as her sisters did as single mother. M also emphasized to other speakers that raising children was hard even there was partner such as husband who helped the woman and it would be harder when it was done by one person.

The dialogue above shows that M wants to take over the situation as seen in 1.2 M interrupted and overlapped D that means M tries to take the turn. Afterward M gave the agreement about D’s example and also made C to agree by giving the clarification of the situation. It means that M gives the other speaker to respond in a limited answer and makes M to take the turn again to talk more about example of respecting matters. Those things, interruption and talking more about single mother are the power relation in this dialogue. M has power in this dialogue because she grabs the turn twice. After the turn occurs and it was taken by M in 1.2 and 1.6 that made M seemed eager to take the turn in her utterances, it was looked that M was confident because her family also had similar experience. In this dialogue M held the power as she took her turn without pause, interruption and

overlap that make relations among the speakers are not equal chance because M has more time to develop the topic. This is very logic because M is the invited guest.

Dialogue 2 (Part II)

1. C: He says I think Indonesia, security and safety for
2. Indonesian woman is the biggest problem nowadays. So
3. what do you think Myra can be done to overcome this
4. problem? To allowed women to take rules which
5. otherwise would be seen unfit for them, such as laborious
6. jobs.
7. M: Hmm uhm that I'm gonna state that I, you know, uhm
8. thank you for your question. It is very good question, and
9. I much thread very carefully because I do come from
10. different culture and I'm not Indonesian but I think that if
11. there more people that think life ended if there are people
12. looking at back and try to find how ways that women
13. can be more fully intergrated and do different. I think,
14. that is how it all started, by having a conversation, be
15. aware, that women may not be fully intergrated and how
16. can we intergrate them. I think that is a great way to start
17. and I love your awareness thank you for that.
18. C: -----↑Yeah he says
19. right. We certainly cannot expect every uh single woman
20. to get in to the army.
21. M: ↑No, no you can't, but I like for them if they want to, to
22. have that option, if they are willing to make that sacrifice
23. for the country because in the US army. We have plenty
24. of women, we have hard working women. If they want to
25. make the choice, I'd like to see them allowed to do that.

Here M was given a chance to answer the question from the listener.

M took the turn in l.7 in the first of her turn she entered back-channel such "*Hmm, uhm*". In the first sentence in M's turn she did not finish her utterance and she continued with another utterance such "*I'm gonna state that, you know, uhm thank you for your question*" that startled M because the question was about the security and safety of woman in taking place of

the hard job and especially she was not Indonesian so she did not know how Indonesian was. M also gave back-channel in the middle of her sentence and moved to thank to the listener's question. Then in explaining about the listener's question M did not give the significant explanation such "*if there more people that think life ended if there are people looked at back and try to find how be more fully integrated and do different*". It means she sets her utterances to makes the other speakers cannot give more responses because M did not give clear explanation with her sentences and the other speakers do not give her any rejection.

Furthermore before M finished her turn in 1.18 C overlapped M by giving back-channel "*Yeah*" at the first sentence in high intonation to agree with the previous statement. Then she gave the simple argument that woman cannot expect to work in the army. The listener took the example job as an army because in Indonesia the amounts of women who worked in the army did not seem as many as men. Therefore some of women who were in the army worked at the office. They did not have the same position as men in their job. Afterward in C's turn it looks that the topic was changed by C in the statement of "*We certainly cannot expect every uh single women to get in to the army*". At the first the topic told about to overcome the safety and security of Indonesian women and they could work as men in any job then in C's turn changed to the expectation of women to work in the Army. In 1.21 M took the turn again in high

intonation that C rejected “*No, no you can't*”. Therefore M got her right to take the turn again after C delivered the response from the listener.

The power in this dialogue appears from M that she wants to take over the dialogue by her turn that she talks more than the other speakers and sets her sentences to get limitation response that makes M take the turn again. The relation between the speakers is not equal chance because C overlaps once and delivers a response from the listener while M takes her time again to express her opinion and C does not interrupt M in any situation to make M stops in her turn.

The question from the listener that was read by C in 1.4-6 in sentence “*To allow women to take ruled which otherwise would be seen unfit for them, such laborious job*” seems that in Indonesia there were some jobs that should be done by men only. It means that women in Indonesia are not equal as men in a job position. Therefore M hoped people changed their mindset about gender roles by her sentence “*women be not fully integrated and how can we integrated them*” especially in the working.

Dialogue 3 (Part II)

1. C: ↑Yeah he says right. We certainly cannot expect every uh
2. single woman to get in to the army.
3. M: ↑No, no you can't, but I like for them if they want to, to
4. have that option, if they are willing to make that sacrifice
5. for the country because in- in the US army. We have
6. plenty of women, we have hard working women. So, if
7. they want to make the choice, I'd like to see them
8. allowed to do that.
9. D: Yeah I know but it's uh harder to do to try, hard to try like
10. M: -----Yeah.
11. D: you have been dream[ing you have the passion just do it.

12. M: -----Yeah.-----Yeah. I mean, I never want to join
 13. the army,I mean I wasn't, not because I'm scaredy cat.
 14. C: -----((laughing))
 15. M: But my younger brother did, my younger brother serve
 16. the country in the Joe. He was a paratrooper and you
 17. know I have my cousin so plenty of people in my family
 18. were in the military.

M rejected C's statement in her first turn. She also assumed to initiate about the women who work in the army by her saying in 1.3 "*I like them if they want to-to have that option*". Therefore M confirmed the women who worked in the Army by saying "*we have plenty of women*" means that in the United States the most women have the same position in the army. In M's turn she made the other speakers did not have rejection or more arguments because M told enough that in the United States there were more women who did hard job.

Moreover in 1.9 D took the turn to ensure that he got about M's explanation he had a statement to give response by saying "*it's uh harder to do to try, hard to try*". Then in 1.12 M took the turn again by overlapping D before he finished his turn to give feedback that M did not want to join in the Army. That statement seemed M changes the topic become the men who works in the army that proved in 1.16 M said her brother was a paratrooper. In 1.17 breaks the rule of the main topic because she told the men who work in the army. M become aware by saying "*I have my cousin so plenty of my family were in the military*" to make her statement looks that M still maintains with women empowerment by the word "*plenty*" that means men and women.

From the M's turn it looks that M is powerful because she gives the rejection and explains about the reason women can join in the army if they choose it. Then M also has more time to speak in that dialogue. She also is not interrupted by the other speakers which mean the other speakers let M to explain a lot. Therefore the relations among the speakers are not equal chance because M looks more dominant than the other speakers in that dialogue. It is seen when M wants to take the turn she overlaps D before D finishes his turn. M does it because she is invited to solve the problem about gender and women. Therefore she needs to the other know that M has to give some examples and explanations.

Dialogue 4 (Part III)

1. M: So, it starts with grabbing your phones, it starts with he
2. doesn't want you to hang out with your girlfriends and he
3. isolates you. And then it's control, it's isolation and then
4. you're completely vulnerable to him and this is global.
5. D: -----Ok
6. M: This is not--this is--this is global. They pretty--they pretty
7. much have the same little playbook all of them, all of the
8. world, every women need to recognize them.
9. C: -----So you might
10. call them as a violence as well?
11. D: -----Privacy
12. M: Well it ↑could, it could, it could, it could, it could escalate
13. because (-) even if he's not hitting you, if he wants to
14. control you, he's seen what you do where you go, that's
15. psychological and emotional abuse. Because why should
16. he-- he's not your father. He's--he's, you know, and
17. you're supposed to be, you're in a relationship, you're
18. supposed to be equal, you're supposed to be partners.

M explained that some of men abused his partner such as in M's explanation in the first turn. In M's turn which told about women abuse, M initiated this topic in her saying "*it's control, it's isolation*" and she

described it in detail that was seen in 1.1-2. After that D in 1.5 interrupted M by saying “*ok*” means that D gave confirmation he just knew that some of men did with their partner controlled their partner. It made M called as women abuse in the previous turn before this dialogue. M in 1.8 said “*all of the world, every women need to recognize them*” it such M emphasizes that actually it almost happen to all the women in the world and most of women do not know that it is about women abuse. This is also defined that in M’s turn she gives the explanation that makes the other speakers do not need to give any rejection and they would not have more argument for M’s explanation.

Moreover in 1.9 C overlapped M at the end of M’s turn she gave an opinion that the women abuse seemed as the violence and C emphasized it in her saying “*so, you might call them*”. After that in 1.11 D interrupted M by saying “*privacy*” but M ignored D because in 1.12 M spoke in high intonation that emphasized to give M a feedback about violence. In M’s turn in 1.12 it indicates that M wanted to take the turn again because she still told about the woman’s abuse. Here M repeated the words “*it could*” several times because she emphasizes about C’s turn then it made M gave pause when she wanted to explain about the reason.

Therefore from the turn that is done by M shows that M has power in this dialogue. M explains a loud of woman abuse and she gives the example. D interrupts M as the understanding. Then C only gives an opinion. Afterward M also ignored D when D gave opinion. At the last of

M's turn there was no interruption and overlap from the other speakers that means D and C let M to talk a lot about this topic. Therefore the relation among the speakers becomes not equal chance because M is the speaker who looks to dominate from her explanation and it possible that M gives more explanation because she is the guest who invited to talk about the main topic. Furthermore in the last sentence of M, she reminded all the women that women and men as a partner should be equal. That defines M also connected it to the main topic gender equality by emphasizing in her speaking in 1.18 "*you're in relationship; you're supposed to be equal*".

To show the result of the types and the strategies of turn-taking in this research, the researcher collects them in the table. The first type is Speaker's Self Choice, it is the most type that is used by the speakers especially the hosts. Then the second type is Speaker's Selection which is used five times and it is done only by the hosts. The last type is Speaker's Determination that is used four times and it is done only by the guest. All of the turns happen fifteen times. The data are showed below.

| No | Types of Turn-Taking | Frequency |
|----|-------------------------|-----------|
| 1 | Speaker's Selection | 6 |
| 2 | Speaker's Self Choice | 5 |
| 3 | Speaker's Determination | 4 |

In the turn, sometimes the speakers put overlap, interruption, and back channel in the dialogue. The amount of interruption seems that it is almost used by the speakers in each dialogue. It makes interruption has the most quantity to use. It is about 43 times are used in the data. The back-channel has a little different with interruption because it also almost occurs in each dialogue in the analysis. The overlap is used a few in the dialogue because the amount is only 11s times. Silence here only occurs once in the whole of the data that are analyzed. The result is showed in the table below.

| No | The Strategies of Turn-Taking | Frequency |
|----|-------------------------------|-----------|
| 1 | Overlap | 11 |
| 2 | Interruption | 43 |
| 3 | Back-Channel | 39 |
| 4 | Silence | 1 |

4.2 Discussion

4.2.1 The Speakers' Reason

To answer the last question of this research, it finds some reasons that the speakers take the turn. In the first type of turn taking there are five reasons. First in dialogue 1 clarification demand as the reason D selects M to take the turn because D wants to the listeners know who the guest is and indirectly M introduces herself. Second in the dialogue 2 D selects M to take the turn because he wants to know how far M understands about Indonesia over three years related with gender equality. Third, in the

dialogue 3 C selects M to take the turn because C wants M to answer the question from the listener about female truck driver. Forth in dialogue 4 C selects M to speak in the next turn because C wants M to response the additional argument from the listener about female mass transportation driver. Fifth in dialogue D gives the turn to M because he also wants M to response about the traditional statement about women. Therefore in this type the most reasons of the host give the turn to the guest are to response any request from the listener and the host.

The reason of the speakers take the turn in the second type of turn-taking has four reasons. In dialogue 1 clarification demand as the reason C chooses herself to take the turn she plans to change the topic. In dialogue 2 C selects herself to take the turn because C wants to ask M about M's assessment for Indonesian women. In dialogue 3 the hosts select their selves because both D and C wants to give an opinion to ensure M. In the dialogue 4 C takes the turn because she wants to change the topic and response from M about women in period. Furthermore in the speaker's self choice can be concluded that there are three reasons that the speakers take the turn. They want to change the topic, the hosts want to deliver their opinions and they want to know the guest's view about Indonesian women.

Afterward in the third type has different reasons at least there are four reasons in this type. First in dialogue 1 clarification demand as the reason M takes the turn because she wants to show her statements about single mother. Second in dialogue 2 M takes the turn to provide her

explanation about laborious jobs for Indonesian women. Third in dialogue 3 M takes the turn to explain about women in the army. Fourth in dialogue 4 M take the turn to give a loud explanation about women abuse. Therefore it is concluded that the reason that M takes the turn is to show up all about women empowerment in every M's explanation because M is the guest and she has the right in taking the turn to give all information about women empowerment.

The relationship among the speakers in this talk show according to the finding and analysis, from thirteen dialogues there are four dialogues are equal change, four dialogues are not equal chance, three dialogues do not equal talk, and two dialogues are not equal turn. According to the whole of dialogues that are analyzed the result of the relationship among the speakers in each dialogue is different. Actually the most powerful in the talk show is the host. It proved in dialogue 1 and 3 in Speaker's Selection that the hosts offer the turn to the guest. After that in Dialogue 1 and 2 in speaker's self choice, the hosts take over in the dialogue and change the topic. Although in dialogue 1 until 4 in speaker's determination that M as the guest seems to dominate in those dialogues, actually all of them happen because the hosts intentionally let the guest to provide any information to develop the topic in the whole the talk show. To conclude about the relationship of the speakers in this talk show the fact the hosts have the power therefore among the hosts and the guest is not equal relation.

4.2.2 The Facts about Turn-Taking under the Topic Gender Equality and Women's Empowerment.

After the researcher analyzed the turn taking to identify the types and some strategies that are done by the speakers, she found some facts in this talk show. They are the talk show and the topic. The talk show here is different with the other talk shows. It is because in this talk show the hosts always offer the turn to the guest such as in the analysis 4.1.1 that the hosts choose the guest to explain about the topic and gives response the questions that occur in the talk show. The hosts let the guest to develop the topic. It is proved in the analysis 4.1.3 that the most dominant in the talk show to give a loud explanation is the guest. The guest also delivers any information that is related with the topic such as the facts about women's empowerment in other countries. Then the guest looks to the facts in Indonesian woman, and she also gives some examples about gender roles, gender equality and women abuse. These facts are supported by the talk show program entitled "Mata Najwa" that in the talk show the host often interrupts and overlaps the other speakers also grab the turn in the middle of the other speakers' turn.

The second fact is about the topic Gender Equality and Women Empowerment especially in Indonesia. From the data analysis in 4.1.1 dialogue 3 and 4 that the listener said that in Indonesia the gender is not equal yet. He chooses the example of truck driver and mass transportation

driver as the jobs that are only done by men. It means that in Indonesia most of the truck and mass transportation drivers are men. Therefore in 4.1.2 dialogue 4 the host said that there is no female pilot because in Indonesia there is no woman who works as the pilot. Those facts show that in Indonesia the gender is not equal in 2014 because in the some jobs women cannot take over to get the same position. These facts are also reinforced by Candraningrum (2014:4) who states that women who are chosen in the member of legislative only 17 percent from the total amount of all members. The other facts that also say that gender is not equal is from Women Research Institute (2015) that tells in 2014 after some forests fire in Kalimantan, WRI did research and found that there are no women in the department of forestry. It shows that the empowerment of women is not applied.

Moreover there some activities and news about women to get their right become equal in gender. In Detik News (2014) tells that women still become discrimination in gender because Megawati Institute launches some books for women that in those books deliver messages for women. They should get their right to create the gender equality in democracy. Then in PATTIRO (2014) shows that women in the village still have a problem with gender equality in the health. The gender equality needs to be attention in the low of the village. Most of women die because of they do not have specific handling when they have problem in bearing child.

Therefore the government creates a law about prosperous of women and gives fund to increase public service as their right. The last in Jurnal Perempuan (2014) says that women try to get their right as same as men because in the data of survey tells that the amount of women and men who have diploma are very different. Those facts indicate that in 2014 Indonesia is not equal in gender because there are some jobs that do not empower women to get the position as men and there are some activities that have purpose to women get their right as same as men.

Furthermore in 4.1.3 in dialogue 1 that tells about single mother related with the topic about women's empowerment in Indonesia and it is proved by the news in the one of online news from Nurdea in Jadiberita.com (2014) shares about the single mother that should pay all of her baby requirements and how to solve economic problem when woman lives alone with her child after she divorces and then she gets success. Therefore to empower women Loreal as one of the makes up brands in Indonesia makes a program for single mother with the theme "Beauty for A Better Life" (perempuan.com, 2015). Those look in Indonesia there some women who become single mother as the realization of women's empowerment.

In analysis 4.3.1 in the dialogue 4 tells about women abuse in relationship. Then to support about women abuse in relationship Rivan (2014) tells that woman in abuse of man as the effect from man who gets disease. From his research he explains the injustice when woman is

contaminated by her husband after the husband gets HIV because of his attitude that always gets sex with another woman. Then the husband died and the woman becomes single mother with HIV and she covers her disease to get a job for her children. The other facts about women abuse from Januwati (in Femina, 2014) who disagrees with the new principle from vice of president Indonesia because he will decrease the work time around two hours for women that have children. It because he hopes that women have more time at home to take cares and educate of their children. This news make some organizations of women in Indonesia become apprehensive because the some activities that women do to get the equality in gender will waste.

To conclude the topic in this research about gender equality and women's empowerment according to the talk show and some facts from the news, journal, and article in Indonesia there some women who become single mother and it can be called as the women's empowerment because they can handle their family without a husband. Then about gender equality in Indonesia actually it is still not equal because there some jobs that only to do by men and women abuse happen in the some married couples.