

Wardhaugh (2010:1) said that language is what members of particular society speak in anywhere places. Language and society are unit could not be separated. But, Wardhaugh continued that the researcher also should note that all of researcher's definitions about language and society are not independent: the definition of language includes in it a reference to society life.

Edward Sapir (in John, 2009:53) said once stated that language is a purely human and non-instinctive method of communicating ideas, and desires by means of a system of voluntary produced symbols.

According to Robert (1987:1) said that language is the most pervasive feature of our everyday experience. Almost all our activities are full of talking and listening to talk, reading, and writing. The activities are part of language, especially talking. Of course, talking needs language as tool to make a conversation. This activity automatically uses language. Without language a conversation is impossible.

Language is a unique human inheritance that plays the very important role in human's life, such as in thinking, communicating ideas, and negotiating with the others. It constitutes a set of principle into which its usage. Its native speakers are subject. The languages show the similarities in their principles. The similarities refer to the set of the rules that every language possesses, while the

people can be called by human or society. But, the people could not yet be called society if they do not live in community and human too. Human and people are two words which have general meaning. They are different with the society which has specific meaning. So, we must know firstly about the society meaning before explain about the relation of society and language.

Comte (in Abdulsyani, 2004:31) said that society is groups of creature by developing new realities according to their own laws selves and develop according to their own development selves. The society can form the special personality for human, till without the group, human will not able to do more in their life.

Emile Durkheim (in Berry, 1995:5) said that society is the real objective independently. It is not individual that is its member.

According to James (2005:148) said that groups are essence of life in society. We become who we are because our membership in human groups. Even our minds are a product of society, or more specifically phrased of the groups to which we belong.

If the researcher looks at the society definition of the sociology specialist, the researcher finds out the meaning of society. Society is group of human from individual as its members that forms a certain sign as its identity or its character. And, of course, if society forms the group, they will need a special

language, till language becomes life requirement to interact in the group. So, language and society are two words which could not be separated each other. If language is separated form society life, the society will end and no interaction again.

So, for this reason, the researcher can find out the meaning of sociolinguistics and its relation with the theory which will be used here. According to Sumarsono (2013:1) said that sociolinguistics is a study of language relates to the society (it is studied by social sciences, especially sociology). Sociolinguistics is science between science discipline of sociology and linguistics, the both empirical science which have strong relation (Chaer and Agustina, 2010:2).

The two descriptions of Sumarsono and Chaer-Agustina can be summarized that sociolinguistics is empiric branch science which studies about language relates to society. In the scope of sociolinguistics, language and society become a unit could not be separated each other. Language becomes human/ society requirement. When the society interacts with others, of course language becomes a part of their interaction. It happens as long as human life in this world.

And it is strength by Hudson (2001:1), he defined sociolinguistics as the study of language in relation to society.

From these definitions above, sociolinguistics can be known as a scientific language which study about relationship between language and society with the structures, characters, and influences in the group of human life. This theory studies about the relation or correlation between society and language as social phenomenon.

2. Bilingualism

Bilingualism is ability to use two languages or more. However, defining bilingualism is problematic since individuals with varying bilingual characteristics may be classified as bilingual. Definitions of bilingualism range from a minimal proficiency in two languages, to an advanced level of proficiency which allows the speaker to function and appear as a native-like speaker of two languages.

Delia (2009:3) said that the term “bilingualism” refers to the state of a linguistic community in which two languages are in contact and used interchangeably within the community. This term, however, includes also the concept of “bilinguality” or “individual bilingualism” that is the psychological state of an individual who has access to more than one linguistic code as a means of social communication.

Bilingualism is a language phenomenon, because people believe that each language is distinctive and unique communication system. So, by knowing the bilingual, everybody will be easy to adapt in the environment. It also happens in Sumenep, people of Sumenep have special and different language that they use in their daily life. They have first language that they

used in their daily conversation. But, they have to know the other language as their daily language. These people are what we call by bilingualism with their regional language as the first language and the other language as the second language in their lives.

3. Diglossia

Ferguson (in Hudson, 2001:49) said that diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and used for most written and formal spoken but it is not used by any sector of the community for ordinary conversation.

It is still on Hudson, said that diglossia is a term used in sociolinguistics refer to a situation where two very different varieties of a language co-occur throughout a speech community, each with a distinct range of social function. Both varieties are standardized to some degrees, are felt to be alternatives by native-speakers and usually have special name. Sociolinguists usually talk about the terms of a high (H) variety and a low (L) variety, corresponding broadly to a difference in formality: the high variety is learnt in school and tends to be used in church, on radio programs, in serious literature, etc., and as a consequence has greater

social prestige; the low variety tends to be used in family conversations, and other relatively informal settings.

Diglossic situations may be found, for example, in Greek (High: Katharevousa; Low: Dhimotiki), Arabic (High: Classical; Low: Colloquial), and some varieties of German (H: Hochdeutsch; L: Schweizerdeutsch, in Switzerland). A situation where three varieties or languages are used with distinct functions within a community is called triglossia. An example of a triglossic situation is the use of French, Classical Arabic and Colloquial Tunisian Arabic in Tunisia, the first two being rated H and the last L (David, 200:145).

According to the David's explanation, then, diglossia is divided into two models, namely: high variety (H) and low variety. The high variety of diglossia usually is used in formal situation, and the low variety of diglossia usually used in informal (non-formal) situation. But, in this research, the models of diglossia there are three models, besides the two of high variety and low variety. There is middle variety (semi-formal) language which used by Madurese people in the Sumenep. This is as the first hypothesis of this research.

The other important different between the H and L variety is that all children learn the L variety. Wardhaugh (2010:86) said that some children may concurrently learn H variety, but many do not learn it at all; e.g., most Haitians have no knowledge at all of standard French but all can speak some variety of Haitian Creole, although some, as he has said, may

way, of course, this is not really much of restriction. Since language itself is such a broad topic. As Joseph (2004:13) has pointed out, language and identity are ‘ultimately inseparable’. Indeed, since the language is as a central to the human condition, and since many researchers argue that it is the most salient distinguishing of characteristic of our species. It seems likely that any studies of identity must surely include some considerations.

This is not quite the same thing as using language as our pivotal point of perspective. Of course, Edwards (2009:20) said that the researcher adds here, that intelligent investigation from this perspective can inform and give feed back into all other disciplinary or topical approaches. So, the language which people use forms an important part of our sense of who we are – of our identity.

There are four theories use in this research about diglossia used by Madurese people in Sumenep. The four theories are sociolinguistics theory, bilingualism theory, diglossia theory, and social identity theory. These three theories determine the process of analyzing the data in this research. Those are the theories uses in this research. The researcher hopes that the theories are useful and becomes an appropriate tool to analyze the data.