A STUDY OF DIGLOSSIA USED BY MADURESE PEOPLE IN SUMENEP

A THESIS

Submitted as Partial Fulfillment of the Requirements for the Academician Degree of English Department Faculty of Humanities State Islamic University of Sunan Ampel Surabaya

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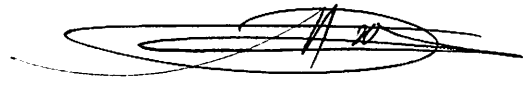

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ABSTRACT

Junaidi. 2015. *A Study of Diglossia Used by Madurese People in Sumenep.* English Department, Faculty of Letters and Humanities. The State Islamic University of Sunan Ampel Surabaya.

The Advisor : Dr. Mohammad Kurjum, M.Ag.

Keywords : Madurese people, Language, Diglossia.

Madurese people in Sumenep is society of the regencies which has more over-plus than the other regencies as society of Pamekasan, Sampang, and Bangkalan regency. The language purity of Sumenep people is still kept till today. Moreover, the language there besides undergoes a degradation, it also undergoes the developments like rising the using the subtle language to the other people. So, there the phenomena of language appear some types of language influence the Sumenep people.

Madurese people in Sumenep can be categorized by the existence of the language is used by the people. People who have high level in general use coarse language or just use semi-formal language. Or, people who have young age than the other people usually use formal language and the old or adult people uses semi-formal language. But, also there is someone who has old age uses coarse language to the young people.

The use of language in the environment of Madurese people in Sumenep is not like which we imagining. Inside it, there are difficulty and unique aspect in using that can we find. But, the language has depth meaning about the existence of social status which develops. The usage of subtle language (formal) is used by the people who have the lower social status to people who have higher social status. Otherwise, the usage of coarse language (informal) is used by the people who have higher social status to people who have lower social status. To differ between the common people and the respected people in environment of Madurese people in Sumenep, we can see the two sides of language that used there, formal or informal language. Generally, the kind of language usage of Madurese people in Sumenep is divided into three kinds, they are; formal language, semi-formal language, and informal language. While, the contexts of their usage is divide into five parts, they are; children speak to their parents, students speak to theirs teachers, young people speak to adult/ old people, people speak to princes, people speak with a contemporary status, someone speaks in the public area, and people speak to unknown people.

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INTISARI

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Dosen Pembimbing : Dr. Mohammad Kurjum, M.Ag.

Kata Kunci : Orang Madura, Bahasa, Diglosia.

Orang Madura di Sumenep adalah masyarakat dari beberapa kabupaten yang memiliki banyak kelebihan dibanding kabupaten-kabupaten yang lain, seperti halnya masyarakat kabupaten Pamekasan, Sampang, dan Bangkalan. Kemurnian bahasa masyarakat Sumenep masih tetap terjaga hingga saat ini. Selain itu, keberadaan bahasa di sana, memang mengalami sebuah kemerosotan, tapi juga mengalami kemajuan seperti peningkatan penggunaan bahasa yang halus kepada orang lain. Jadi, di sana, beberapa fenomena bahasa memunculkan beberapa tipe bahasa yang memengaruhi masyarakat Sumenep.

Masyarakat Madura di Sumenep bisa dikelompokkan oleh keberadaan bahasa yang digunakan oleh masyarakatnya. Masyarakat yang memiliki level lebih tinggi biasanya menggunakan bahasa kasar kepada orang lain, atau hanya bahasa semi-formal – setengah halus. Atau, masyarakat yang masih berusia lebih muda dari orang lain biasanya menggunakan bahasa formal, bahasa halus dan orang tua atau orang dewasa menggunakan bahasa semi-formal. Tetapi, masih ada juga seseorang yang berusia tua menggunakan bahasa kasar pada orang yang berusia lebih muda.

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Penggunaan bahasa di lingkungan masyarakat Madura di Sumenep tidak seperti yang kita bayangkan. Di dalamnya, ada kerumitan dan keunikan dalam penggunaan bahasa yang bisa kita temukan selain memang memiliki makna yang cukup mendalam tentang hakikat status sosial yang berkembang. Penggunaan bahasa yang halus (formal) digunakan oleh orang yang berstatus sosial rendah kepada orang-orang yang memiliki status sosial lebih tinggi. Sementara, penggunaan bahasa kasar (informal) digunakan oleh orang-orang yang memiliki status sosial lebih tinggi kepada masyarakat yang memiliki status sosial lebih rendah. Untuk membedakan antara masyarakat biasa dan terhormat di lingkungan masyarakat Madura di Sumenep, kita bisa melihat dari dua sisi bahasa yang digunakan, formal atau informal meskipun di sisi yang lain masih ada bahasa semi-formal yang digunakan oleh masyarakat Madura di Sumenep. Secara umum, macam-macam penggunaan bahasa masyarakat Madura di Sumenep dibagi menjadi tiga macam, yaitu; bahasa formal, bahasa semi-formal, dan bahasa informal. Sementara, konteks penggunaannya dibagi menjadi lima bagian, yaitu; anak-anak kepada kedua orang tuanya, para murid kepada para guru, anak muda kepada orang dewasa, masyarakat kepada kiai, status yang sama, berbicara kepada publik, dan masyarakat kepada orang yang tidak dikenal.

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CHAPTER I

INTRODUCTION

A. Background of The Study

In this world, language is a necessary of human life. Furthermore, language becomes a key to continue this rotation of the wheel of life. But, besides language as a key, it is called as tool of communication which used by people in their life to make many interactions. By the language, people can make a relationship with others. So, the existence of language is needed by people to connect their necessary. In this case, language has the urgent function for human life in this world. It is language of speech, writing, or language of signs to express their interest.

Ronald Wardhaugh (2006:1) said that language is what the member of a particular society speaks. But, according to Kridalaksana (in Chaer, 2007:32) said that language is a system of arbitrary phonetics used by the members of social group to corporate and communicate, and to identify their selves. Moreover, Chaer summarize about the existence of language, he said that the tool of communication or language is humanity, it means just belongs to human and just can be used by human. The communication tools of animal are very limited, it means just used for necessary of life its "bestial". If there is an animal understands and do what human orders using human language, it is not its intelligence, but because of the examination that given by human.

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The explanation of Chaer is not too long in different by Charles F. Meyer's opinion. Charles said that language is as one of many different systems

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of communication, a system that is unique to human beings and different form, for instance, the system of communication that animals employ. Language exists in three modes: speech, writing, and signs (which are used by people who are deaf). Although all languages (with the exception of sign languages) exist in spoken form, only some have written forms (Chaer, 2007:1).

As a system of communication, language is always used by people in any activities and interactions. From this phenomenon, language appears many complexity problems up in the environment of people. For example is level class as an impact of the development of the language. The low class must talk using subtle language (as formal language) to the high class. But, the high class must not speak in subtle language (as non-formal language). High class has authority to speak any languages. They are the formal or non-formal languages. Language appears as distinguishing between one human to other human, ethnic, nation, or race in the human life.

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The phenomenon of language as a distinguishing social status in the human life could not be avoided. Children are taught by their parents about talk formal language. This method, in order that the children when talk by someone in order to use the formal language as a good character that have. It happens in the life of children of the world if they get the affection from their parents.

It does not just happen to children, but adult too. The adult people who do not have good social level, it means they just have low level in social environment. They must use formal language to the high level. For instance,

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people must use formal language to the head of regency (king), or a slave must use formal language to his/her master.

The phenomena of language as a distinguishing social status in social environment also appear in Sumenep regency. There, children are taught about the formal language. Generally, children are educated by their parents to use the formal language in order to be used when they make a conversation with other people. This education is valued very good in the environment of Sumenep people. So, the existence of language influences social status as a requirement of human life. Here, these phenomena need knife to skinned in order to be found the meaning and the function of the language which used by Madurese people in Sumenep.

This study analyzes the construction of language used by Madurese people in Sumenep and phenomena relate of the language varieties. In Sumenep society environment, people sometimes use language to show their status or identity. Wardhaugh (2006:vii) said that however, any deeper examination shows that sociolinguistics is still clearly unified through its concern with how people use language to create and express identities, relate to one another in groups, and seek to resist, protect, or increase various kinds of power. People sometimes use informal language to show their superiority or to show their social status.

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Diglossia formation of Madurese people in Sumenep becomes interesting phenomena in this study. There are some language varieties as sign of the formation of diglossia. Actually, the phenomena of diglossia or language varieties appear since some years ago, in fact their appearance happened before Christian

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year and continuing till now. By language varieties of the diglossia system, the existence of human level could be known by the other people.

In this case, Jandraka Gvozdanovic (2013:3) defined that diglossia is a functionally differentiated coexistence of formal and informal language varieties, such that a codified superposed variety is acquired by formal education and used for written literature and formal spoken purposes where it has the status of a high variety (i.e., H), in contradistinction to a low variety (or low varieties, i.e. L) used for ordinary conversation.

It is not stranger that language can influence the social level. As in general rule that, if people meet with new person we must make a greeting by using subtle language as formal language. Or the people must greet the old people by using the formal language, or someone who has high level in social environment. This situation is force someone to have ability to know more about the other languages. They are formal, informal, or semi-formal language. Bilingualism is needed by human to do assimilation with human who has high level or to face new person, and it also happens to Madurese people in Sumenep.

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Sumenep is as regency that has most islands than other regency like Pamekasan, Sampang, and Bangakalan. So, there appear many kinds of art, culture and tradition. Automatically, language appears in the multiculturalism situation in regency of Sumenep.

Therefore, Sumenep is a regency who the people have language varieties, they are formal, semi-formal, and non-formal (semi-formal) language. Although the other regency also has too the good language, but the purification of Madurese

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language is just in Sumenep regency. Because there, the founding fathers of Sumenep people is kingdom system. In another word, Sumenep people in majority are very kind and smart in using the language that used in kingdom from their founding fathers.

Rifai (2007:55) said that for the people out of Madura, the prononciation of dialect Sumenep people is reputed the most melodious, softest, and clearest, because every a part of word said fully and explicitly. This reason makes the research very interesting to be done, beside very many of books research of Madurese people that written by the other researchers, but the researcher rarely find a research about language used by Madurese people in Sumenep regency.

To keep the focusing to diglossia study, the researcher will conduct with some other works about diglossia as the previous study. The researcher conducts to Joni Eko Purnomo's research. Joni Eko Purnomo examined in his thesis entitled "*Pola Diglossia pada Masyarakat Madura di Desa Kedungdowo Kecamatan Arjasa Kabupaten Situbondo*". This thesis analyzes about the using of Madurese language to out of the village and to inner people there, while the researcher in this research studies more than the Purnomo's thesis. It is about the kinds and contexts of diglossia used by Maudurese people in Sumenep. It includes how to speak to other people out of regency (new unknown people).

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The other work, the researcher conducts by Ester Chivhanga's thesis entitled "*The Diglossic Relationship between Shona and English Language in Zimbabwean Secondary Schools*". This thesis explains about the English language as formal language in secondary school of Zimbabwe state. The Zimbabwe is new

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underdevelopment state and has Shona language. Because the Shona does not have vast amount of literature, dictionaries, grammars, pronunciation guides and books of rules of correct usage, so English language becomes formal language in the secondary school of Zimbabwe. Very often some Zimbawean teachers resort to English when they are teaching some Shona concepts, because they do not have Shona terms for them. Shona has been declared as national language in Zimbabwe but one wonders, with such inadequacies as mentioned above, whether it would be possible to use it as a language of instruction in, for instance commerce and industry.

The researchers and their work above have an important actor to support this research about the diglossia used by Madurese people in Sumenep, especially Joni Eko Purnomo's study. The researcher interests to conduct and analyze the phenomena of sociolinguistics in Sumenep Madura is developing there, by refers to the previous work. The researcher interests to conduct this research, because just the works of researchers explain about the society and language, especially about diglossia.

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Moreover, the researcher uses some references as books, recording, interview with prominent figure of society and language in scope of Sumenep regency as representative data sources from this research. This interview is hoped to make the data more strong and the validity of the data can be more compatible. The researcher hopes, by doing this research of sociolinguistics becomes a contribution to reader in academic world and to add knowledge about the sociolinguistics which keep on developing.

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B. Statements of The Problem

Based on the explanation in introduction or background of the study above, the researcher formulates the statement of the problems in order to focus in analyzing the diglossia only.

So, here the researcher states the statements of problem as below:

1. What is the diglossia used by Madurese people in Sumenep like?
2. What are the contexts of the uses of diglossia in Sumenep?

C. Objectives of The Study

The objectives of the study in this analysis are to present the result of the analysis of diglossia used by Madurese people in Sumenep regency. Here the researcher formulates the objectives of it:

1. To identify the diglossia kinds used by Madurese people in Sumenep.
2. To reveal the contexts of the diglossia used by Madurese people in Sumenep.

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D. Significance of Conducting the Study

According to Mahsun (2005:229) that the significance of conducting the research itself is to solve the problems which become the research focus. By doing this analysis, the researcher hopes that he can reveal and show to the readers especially to researcher self about the using of diglossia and language varieties of Sumenep people in Madura. Because it is not strange anymore when we see and hear someone use the formal or informal language to the other people.

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The researcher hopes, it can be useful for the readers to know the diglossia used by Madurese people in Sumenep especially for the students who interest to sociolinguistics. Besides, the researcher also hopes this result of analysis can be the new knowledge that analyzes diglossia does not only happen in very small object, but also it can be found in general work.

E. Scope and Limitation of the Study

In this research, the researcher focuses on diglossia as the main purpose of conducting this research. Here, the researcher tries to analyze and study about how the diglossia happens in Sumenep people as the researcher's object of analysis. The researcher uses some recordings, works (books) of researchers (writers), and interview as a support of analysis. The researcher explored works and value of interview to find out how diglossia occurs in Sumenep.

F. Definition of Key Terms

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Sociolinguistics : a term used to study about relationship between language and society (Hudson, 2001:1)

Bilingualism : a capability to use two languages or more.

Diglossia : a different function of language usage, especially about high level and low level (Chaer and Agustina, 2010:102).

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CHAPTER II

REVIEW OF RELATED LITERATURE

A. The Theories

In this chapter the researcher explains the theories are used by the researcher in this research. The theories are as knife to cut open the diglossia phenomena happen in Sumenep regency. By using some theories, this research will be easy to discuss after the data collection have been done. Besides making easy to be dicussed by using some theories, it will be easy to find out the reason of diglossia usage. Here, the theories become the actor of this research.

The theories are sociolinguistics, bilingualism, diglossia, and social identity theory. The researcher uses sociolinguistics as primary (basic) theory. One reason sociolinguistics as a basic theory in this research, because it is the general subject which study about language relates to society. And the bilingualism, diglossia and social identity are as secondary theory. It does not decrease the function of both as knives of this research.

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1. Sociolinguistics

The study of sociolinguistics is very important to know the development of language in the society environment. Here, sociolinguistics has very important benefit in this research. Without it, this research is not easy to be done. Sociolinguistics is a part of linguistics, but it is more focused to language which used by society. Here, the relationship between language and society become object of this research.

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It is very important to find out the meaning and existence of sociolinguistics as primary theory in this research.

Ronald (2010:12) said that sociolinguistics is concerned with investigating the relationship between language and society with the goal being a better understanding of the structure of language and of how languages function in communication.

a. Language

People need language to interact with others. Without language, people could not do something more. Moreover, if people do not know about the other nation language, they can be done brown (Sir Ali bin Abi Thalib). It is the function of language for human life, until the language becomes human's importance life to know with others. So, the language is very important tool to makes human life easier to communicate with other people.

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Language is the most human of all human attributes. More than just a means of communication, language is human's vehicle of thought. We could not imagine human being without language, and if we come across another creature with language in our sense we would say it was human or human like, or intelligent in the way that humans are. Language impinges upon every sphere of human activity, including all the science, from physics through sociology to literary criticism (Christoper, 2005:1).

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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.

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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

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differences deals with the deviation of every language in its rules in its chronological development that is influenced by the different regions, times, cultures, religions, politics, etc. The similarities of languages can be identified structurally in the level of their linguistic aspects, such as in the phonemes, morphemes, phrases, clauses, and sentences. In addition to that, they can also be seen in their social usage (Siahaan, 2008:1-2).

So, here the researcher knows that language becomes as tool of communication used by human to make relation with others. By using language, people can add many relations through introducing their selves, and then they know with others. From this interaction, language has many functions for human life. More specific again, to know about language phenomena, there is linguistics as a solution.

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1) Linguistics

Linguistics is the scientific study of language; also called linguistics science (David, 2008:283). In this part, the researcher tries to explain about linguistics. According to David Crystal definition, it can be pulled a conclusion about the meaning of linguistics. It is the specific science which study about language and its parts, how is it used by people. To know about the language, linguistics becomes a way

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toward it. By linguistics, the phenomena relate to language will be answered soon.

According to Martinet (in Chaer, 2007:1) said that linguistics is scientific study of language; or science which becomes language as its object studies; or more appropriate again, scientific studies of human language. From this description, linguistics is talking or studying about language as its object.

Now, it was clear that linguistics studies about language. The study does not focus just to the language as its object, but all of its attributes of language are explained generally about phonology, morphology, and syntax. It is according to Sumarsono (2013:7) said that general linguistics is always mentioned as 'linguistics', includes phonology, morphology, and syntax. Linguistics here more talk about the language structure, includes aspects of phonetic structure, morphology structure, sentence structure, and the latest discourse structure too.

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b. Society

Language will not appear without the people as actors. People are very important tool of language appearance. So, between the language and people happen correlation which could not be separated each other. As the researcher knows that the

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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

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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.

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

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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. Billingualism

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.

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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

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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

Furgeson (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.

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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

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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.

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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

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deny that have this ability. The H variety is also likely to be learned in some kind of formal setting, e.g., in classroom or as part of a religious or cultural indoctrination.

After the researcher compared the definition between the linguists from their works about diglossia, the researcher finds that the definition just accord to Furgeson's definition about diglossia, includes Wardhaugh (2010). Diglossia can be defined as a different function of language usage, especially about high level and low level function.

4. Social Identity

The last (forth) theory which is used in this research is social identity theory approach. This theory studies about language from social identity aspect. Identity is a family of faithfulness constraints in optimality theory which penalize differences in features between two forms which stand in a correspondence relation (Crystal, 2008:235).

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Language (speech) sometimes becomes the sign of social identity. Speech is as a signal of social identity. According to Hudson (2001:120) said that every language seems to have items that reflect social characteristics of the speaker, of the addressee or the relation between them. Consequently speech which contains such items tells to a hearer how the speaker sees these characteristics, and misuses constitute a violation of the norms that govern speech.

Some reasonable restrictions must be applied, and the delimited range here is that which treat the language – identity relationship. In a

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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.

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CHAPTER III

METHOD OF THE STUDY

A. Research Design

According to statement of the problem and significant of the research, the researcher uses descriptive qualitative research in this research to answer the statement of problems. Afterwards, the method of this research is descriptive method. Because, the qualitative research is a procedure of valuation which gets the description data and the collected data is analyzed descriptively.

Mahi (2011:63) said that qualitative method as a research procedure that produces descriptive data in the form of words written or spoken of people and behaviors can be observed. Qualitative methods used by several considerations: *First*, adjust the qualitative method is easier when dealing with dual reality. *Second*, this method presents the direct nature of the relationship between researcher and respondent. *Third*, this method is more sensitive and more able to adapt many sharpening influences together and to patterns of values encountered. Qualitative research design compose continuously adapted the reality on the ground; do not have to use a design that has been arranged in tight or stiff, so it could not be changed anymore.

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Qualitative research method is used to understand, search meaning behind the data, to find the truth out, it is the truth sensual empiric, logical empiric, and ethical empiric. So, it is needed an approach style by phenomenological paradigm. The phenomenological approach is called by natural setting, because the context of this research is in natural area (Kasiram, 2010:176-177).

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B. Data Source

Data is one component of the study, in meaning, no data it is not called as a study. The data in the study should be valid or true because if it is not valid, then it produces the error information and conclusion.

While in this research, the data source is Sumenep people daily conversation. The researcher uses several Sumenep people as representative data. They are people who have low level, people who have high level, and people who have same level in the society. Low and high level consist of parents, children, students, teacher, young and old people, people who have same status, people who speak in the public area, and speaking with unknown people. The data sources are Sumenep people conversations collected by recording and interview.

As the data source, Sumenep people in this research become as research subject. Which, the Sumenep people their selves give many proofs and explanation about language and diglossia used in their environment as daily conversation there. The researcher tries to study and analyze these data in this research. The researcher collects the data since 23th of November 2014 till 27th of February 2015.

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C. Data Collection

In process of collecting the data there are some steps which done by the researcher.

1. Research Instruments

There are some instruments of this research. But, the main instrument is the researcher him-self. Researcher as a data collector

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instrument is very complicated, because in addition they are as planner, implementer, data collector, analyst, also as a reporter of research result.

Besides, although the researcher as main instrument, there are several instruments which used by the researcher in this study. They are recorder to record the Sumenep people conversations and interviews, and notebook to type the result of the recording, interview, and making reports. Those are instruments help to collect the data for this study. Without them, may be this study will not be done soon and needs very long time. So, by the instruments this research is appropriate with the researcher hopes.

2. Techniques of Collecting the Data

Technique of collecting the data is how to collect the data needed to answer the research problem formulation (Sudarto, 1997:177). Therefore, it is needed a right data collection technique. There are several techniques can be used to collect the data. In this research, the researcher uses several steps to collect the data, they are:

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1. Observation

   The researcher observes the field in Sumenep to get the representative sample of diglossic conversation. The researcher starts to collect the data since 23th of November 2014 till 27th of February 2015, it is about four months.

2. Recording and Interview

   To get the valid data, the researcher records fifteen conversations about daily life dialogues of Madurese people in

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Sumenep as representative data for the diglossic phenomena. Besides, the researcher interviews some representative people about the using of language more than one or bilingualism.

The researcher uses interview method in order to understand the data is deeper. And the researcher interviews some representative people about the using of subtle and coarse language in the society environment. While the result of recordings and interviews can be looked at the part of appendices in the behind of this research.

The researcher uses the interview methodological because it excess than the other data collection technique. According to Nasution, Juliansyah and Al-Wasilah (in Noor, 2002:154), they said that in accordance with an excess of the interview technique can enter the world of thoughts and feelings of the respondents. So, the researcher can obtain the deeper information.

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3. Trancription

The last technique of collecting the data is transcription. After the researcher records and interviews about language used by Madurese people in Sumenep, the researcher transcripts the result of recording and interview data by typing them.

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D. Techniques of Analyzing the Data

Kasiram (2010:164) said that data analysis technique is way of analyzing research data. The researcher of this study does some techniques to analyze the data are collected. Here, there are some steps or techniques to analyze the data as follow:

1. Understanding the data, that is about the diglossia used by Madurese people in Sumenep. To uderstand the data, the researcher reads the result of recordings and interviews carefully.
2. Coding and grouping the example of diglossia into the table.

Here is the example of coding and grouping the kinds of diglossia used by Madurese people in Sumenep.

No.	Formal	Semi-Formal	Informal	English
01.	Abdhina/kaule	**Bule**	**Séngko'**	I
02.	Ajunan/(s)ampéyan	**Thika**	**Be'na**	You

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3. Analyzing the data by using the suitable theory with the data analysis.
4. And then the researcher concludes the result of the analysis.

Those are the research method and techniques of analyzing the data that the researcher will do in this study. This research method helps the researcher to realize this thesis to be a work of degree for academic of humanity. May this method become bridge to deliver this research into the door of knowledge. The researcher is aware that this proposal is not perfect, suggestions and critics are needed to repair it.

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CHAPTER IV

FINDINGS AND DISCUSSION

The forth chapter of this study is about the analysis of the research including the finding and discussion. This chapter enters the main research. It is about diglossia used by Madurese people in Sumenep. In this chapter, discussion is carried out with a coherent and full of accuracy. There is a guideline begun as a focus of this study in forth chapter, it is analysis refers to the main problem that package by the researcher in the purpose of this study.

Therefore, the researcher collects the data. In this chapter the researcher discusses all of them. It is about the usage of language related to diglossia used by Madurese people in Sumenep. In this case, the researcher discusses and analyzes the data to identify about the kinds of diglossia used by Madurese people in Sumenep and to reveal the contexts of conversation related to diglossia that have been identified.

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To discuss the data that have been collected by the researcher, the researcher divides this forth chapter into two big parts which consist of the main of explanation tittle, findings and discussion. While each of the part of explanation tittle is made with several sub-tittles as an explanation detail of the main explanation, with one note that the two big parts refers to the main of research problems, they are finding (the kinds of diglossia and contexts used in daily conversation by Madurese people in Sumenep) and discussion. One of the purposes of these parts is in order that the researcher focuses to discuss about diglossia as main discussion in this study.

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A. Findings

This part is one of the sub-chapters to find the diglossic phenomena especially about the kinds of diglossia useb by Madurese people in Sumenep. The following explanations are the result of the diglossic phenomena.

1. The Kinds of Diglossia

Based on the result of the data which collected by the researcher from the field, the language variety used by Madurese people in Sumenep is enough unique and interested, especially about the usage of language related to diglossia. Talking with the respected people and noble person is not easy, because the language that used must use the subtle language (formal), but not all words or languages coarse (informal) of Madurese people has the subtle language (interview I, 00:00:18). This phenomenon, indirectly show that the language has been success to manage the social strata in environment of Sumenep people. This is just the small example, and may be it happens out of Sumenep people too.

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The social strata in environment of Sumenep people are still felt by the existence of language usage. The language becomes a determinant of social level in their environment own selves. When people would like to talk with people who are respected or noble person, the people should use the subtle language. In other words, the language of conversation which is used by the people to the respected or noble people must use the formal language.

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If someone is talking to the respected or noble people does not use the formal or subtle language, so the people considered as the people who are brash-speech system, and can even able mentioned or called as a unscrupulous people. But, on the contrary, when the respected or noble people speak using a language that is not smooth, it does not matter. Except, for certain people who already familiar with others, a language can be used in such away, from the subtle language till the coarse language. But, it is more remarkable, among them there were still using the subtle language and the middle language (semi-formal) to others who have a lower social strata. The use of this middle language is called as semi-formal language in the kinds of diglossia.

No subtle words or languages when pronounced to show the ugliness or humiliation for someone who used them (interview II, 00:00:42). In fact, anyone who uses subtle language as daily conversation language to the other people, they are old or young person, so the people look like as a respected or noble people. Conversely, the people who always use the coarse language as daily conversation language to other people, so the people can be categorized as people who arrogant or someone who want to look like always strong in the social environment.

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All of the three kinds of language related to diglossia are explained in detail as follow:

a. Formal Language

Formal language is language used to talk to people who are respected or noble person, and or in the front of a larger audience or public area (interview I, 00:06:57). While the respected people are parents, teacher, the princes, the elders people, and the new known people (guest). They are the respected people who must be respected, and when we talk with them, we must use the formal language.

Actually, someone skills of language is dependent on the opportunity to use the language. So, it is natural if the first language more controlled than the second, third, and forth language and so on. But when the opportunity to use two or more language has the same opportunity, then people may be to have the same skills to the second language can happen, it also can occur that first language skills could be reduced, especially in vocabulary. It is if people in relatively long time living in the community who use the other language. If in a relatively long time, the people did not use their first language ability, it can be reduced; *first*, because of the ability to be "measureable" under other language skills, and *second* because the first language itself would be developed, while he did have time to follow the development of language (Chaer, 2002:4).

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Similarly, if the researcher talks about the subtle language as formal language in Sumenep society, so the skills to use it is not as easy as turning the palm of the hand. In the use of formal language as the language of the upper class is not easy to use it. Such problems are influenced by the habits of the people who are more familiar with the language of the lower class, it is coarse language. To use formal language, someone must learn and practice as routine as possible. Diction and words must be remembered and spoken well. Because not all words of Madurese language has the subtle language, such as Javanese language in Java (interview III, 00:19:47). But, to make smooth the rough words of Madurese language, someone can change it by using the suffix *epon*.

The differences in status or social class would be able to bear the dialect social class or social dialect. Most people's dialect

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are the language of farmers, traders or dialect different of the *foot-five*, dialect of the retainer or palace courtiers who mostly live in cities or in the area around the palace (Rahardi, 2005:17). So, people who live in a remote village and still be poor there have different dialects of the language with the same area, but succeeded in life because migrated to other regions are more advanced. With the courage to leave the territory and be successful there, the person can change the status and social class.

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In terms of accent, the community has been able to distinguish between farming communities, coastal, and inland. So, also in the case of the use of formal language, someone who lives in the neighborhood of noble person, a formal language affects it. Ordinary people away from the daily life of people who respected or the noble person, then to practice formal language as daily conversation is very improbable. But, formal language can be controlled and educated by parents. Unlike the opinion that Fishman said that formal language can only be learned in formal institutions such as in the schools or classroom. It is different with the Madurese formal language in Sumenep, formal language acquisition is more intense and successful when it is taught in the family and society. The school environment is just an introduction to sensitize the students to whom they should be using the subtle language.

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So, it is very appropriate and reasonable what was said by Kunjana Rahadi that accent could be a characteristic of certain community. For example, the people of the prince area (pesantren) were certainly more subtle accent than the farmer (interview I, 00:05:30). Similarly, the language used will show who they are. Therefore, there will be much different away from the usage of subtle language, that Sumenep people can use the subtle language, because of their proximity to the pesantren or with people who

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respected or noble. Here, the environment becomes the distinguishing factor of the use of formal language.

Excerpt I: Conversation III

Puhawi	: "*Abdhina tak ngarté de' dhebu épon ajunan.*"
Meaning	: "I do not understand what you said."
The Teacher	: ***"Ye, thina mun ta' ngarté. Dekki' éjelasakiye neng é kellas."***
Meaning	: "It is okay. Later, I will explain it in the class."

The example of conversational sentence fragment is a formal language that is used by a student to the teacher. The student politely expresses the subtle language that he did not understand what was said by the teacher. Meanwhile, the teacher only promises that the explanation will be discussed in the class later, by using the coarse language to the student. Here, the teacher is a noble person and must be respected. So, the student should use the subtle language (formal language) anywhere when talking with the teacher.

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However, sometimes a teacher does not use coarse language to a student, but also it is not a noble language. This phenomenon is very rare happens between the teacher and student. This language term is called as a semi-formal language which will be explained in more detail as follows.

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b. Semi-Formal Language

Semi-formal language is the compound language of subtle language with coarse language. The form of a semi-formal language is erratic. Words and language should be changed only in part, for example the word "*be'na*" (you/informal) becomes "*thika*" (you/semi-formal), "*séngko'*" (you/informal) becomes "*bule*" (me/semi-formal), "*ayu'/mayu'*" (come on/informal) becomes "*toré*" (come on/semi-formal). These words become a sign that the language of a person is using a semi-formal language to the others.

Excerpt II: Conversation XI

Luluk : "***Sanonto, bule éntara ka pasar, thika ta' nuro'a?***"
Meaning : "Now, I will go to market, will you join me?"
The Teacher : "***Enten, tak kéra nuro', bule ghi' éntara ka sabe.***"
Meaning : "No. I will not, because I will go to rice-field."

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The conversation takes place between people who have the same social strata or peer. However, the usage of semi-formal language can be used by people who the age is higher to people who the age is lower. However, the majority of people who have the same age or social status use a semi-formal language as their daily conversation. For example, the farmer with other farmers uses semi-formal language (conversation VIII) and prince to the farmers uses the semi-formal language when speaking. For the same princes or teachers use a semi-formal language when they are speaking at the meeting or anywhere places.

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Semi-formal language is sometimes used by the society – both of them have a high or low social status – because they feel embarrassed or bad to use coarse language (interview III, 00:18:36). If people want to use a subtle language (formal language) to other people, they are afraid that the people have the lower social status. Thus, the only one way, the society must use the semi-formal language in a conversation with others.

In different situations, semi-formal language can be used by elder people to the younger people. They both use a semi-formal language with other. One of the factors that influence the phenomenon is education. For example the parents to their children, even parents can use semi-formal or formal language to their children, in order that children mimic as daily conversation (interview I, 00:02:57). This way is done by many parents in order their children can use the formal language to their selves and especially to the other people.

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c. Informal Language

Informal language is coarse language used by Madurese people in Sumenep to people who have lower social strata or people who has a lower age (interview II, 00:00:13). Usually, informal language (conversation) used by the people when the people speak about frivolous things among them.

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The commonplace thing is that the informal language usually used to scold someone. Using informal language as a form of release resentment and anger is very precise (interview I, 00:00:13). Thus, people assumed that people who use the coarse language to other people, they regarded as immoral person and the person belonging to one that is proud, though sometimes people do not say so, but the fact that the society is less likely. Especially young people to older use the informal language as the language of conversation. It is not good and the society hates it. For example the conversation of a nephew with his uncle who taught in one schools of Sumenep regency, Madura.

Excerpt III: Conversation VII

Muhlis	: "***Satéya, be'na tak éntara ka sakolaan kaangghuy ngajher?***"
Meaning	: "Now, will you go to school to teach?"
Uncle	: "***Enje', satéya séngko' ta' andi' begian ngajher.***"
Meaning	: "No, now I do not have time to teach."

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The conversation between the uncle and nephew are some examples of the use of coarse language (informal) by the younger people to the person who is older. In the conversation, the nephew who uses coarse language as the conversation does not belong to one that is proud, because it is sometimes a young people not taught or not educated by the parents to use formal language to people who are older. Thus, the habit was also happens when the nephew talking with his uncle. In fact, if in an environment of society the formal

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language is not taught to children, then the children not only to others who use informal language, but to his parents or the other closed family too.

Surprisingly, if there is a kindness done by a child, but the society directly praised both of parents. However, if a child doing the depraved moral or use formal language to others, then that is considered brash or not to give a lesson is the teacher, not both of parents. This phenomenon is quite strange, but the reality is like that. When a child does not use formal language well, then someone who is asked the first time as a statement of annoyance is the teacher. But conversely, if a child is smart and fluent in using formal language, then the first time as an amazed statement asked is his parents.

Like that the shape of the language usage in the Sumenep Madura. There are a formal language, semi-formal language, and informal language used by Sumenep society as the language of daily conversation. The various types of language are used in accordance with the needs, circumstances, conditions, and the contexts that allow the Sumenep society to interact with the other people.

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Here is the table of diglossia signs used by Madurese people in Sumenep

Table. 01

No.	Formal	Semi-Formal	Informal	English
01.	Abdhina/kaule	**Bule**	**Séngko'**	I
02.	Ajunan/(s)ampéyan	**Thika**	**Be'na**	You
03.	Adhe'er	**Ngakan**	**Ngakan/abhedhuk**	To eat
04.	Manabi	**Mon**	**Mon**	If

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05.	Méos	**Éntar**	**Éntar**	To Depart
06.	Ponapa/Apa?	**Napé?**	**Apa?**	What?
07.	Ngéréng	**Addhe**	**Ayu'/Mara**	Lets

The table above in the first number shows that the formal language is signed by underlined words (abdhina/kaule), semi-formal by **bold-underlined** words (bule), and informal by **bold** words (séngko') for the pronoun "I" etc. While the second number shoes that the formal language is signed by word "ajunan/sampeyan", semi-formal by "thika", and informal by "be'na" for the pronoun "you". Those words are as signs of diglossia used by Madurese people in Sumenep. By the signs of language, someone can differ which the formal, semi-formal, or informal language.

2. The Contexts of Diglossia

The use of three kinds of language models relevant to the level mentioned above are not used freely. It saw some things that need to be considered. There is the *suitable* and *proper* term to use one of the three models of languages in Sumenep society. Sometimes, a language is suitable to be used by one person to the others, but it is not proper with the context. Something must be considered by the speaker of Madurese language are who is talking, who was invited to talk, and who is talked (interview III, 00:17:27). It is very difficult, if the third person (the person being talked) is the noble or respect person. Then, the language used to talk about the third person should use formal language. This way applies,

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as we are face to face directly with the real people who are respected or noble person.

Likewise, if the people who asked to talk is not a noble or respect person, so the language usage can use informal language or coarse language. However, sometimes there is someone use a formal language when talking about people who are not noble or respect. This phenomenon is appropriate or suitable, but it would be not proper for people's habits in Sumenep Madura.

Therefore, there are some common kind or criteria of the usage models or types of languages which used by Madurese people in Sumenep. These kinds become a characteristic and determinant in the use of Madurese language, they are formal language, semi-formal, and informal language. These kinds give an ongoing overview generally and expedience in the usage of some models of the languages. There are some contexts of Madurese language usage:

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a. Children to Parents

As commonplace already happened in Sumenep society, that children should use formal language to their parents (interview II, 00:00:13). This phenomenon indicates that parents are part of the noble person for their children and should be respected their existence. One of them is by using subtle language when talking with them.

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Allah Swt. said in the holy al-Qur'an: "*Your Lord has commanded that you not worship except to Him, and be kind to both parents (mother-father). If one of the two or both to the elderly in your keeping, then do not you say to both of them the word "ah", and do not be snapped both of them, and say into them by the very kind words.*" (QS. al-Isra', 23).

It was clear command, the verse teaches all of people to respect both of parents who have educated them. That is by doing good attitudes to our parents. In addition, the prohibition to say the word "ah" is also very clear as an effort to glorify both of parents. In fact, the verse also encourages all of people about using subtle language to both of parents. To say just word "ah" was forbidden, moreover snapped them.

Therefore, the people must do the good and dutiful services to their mother and father, but in the line of the rights. The people are forbidden to hurt them. Do not give the milk back by the waste. Moreover, people must devote to both of parents, even if they are different religions with us. What a noble our parents!

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Prophet Muhammad Saw. said: "*The sincere of Allah (God) depends (according to) sincere both of parents, and the wrath of God depends on the wrath of both of parents.*" So, if we want to get the sincere of God, we must ask our sincere parents.

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Therefore, indirectly, Sumenep society is also not far from the recommendation to respect to both of parents as the decree of the prophet Muhammad Saw. and Lord Swt. to respect to the both of parents who had brought their children become adult people, so Sumenep society use subtle language as the language of conversation to their parents as one of admiration of them.

Excerpt IV: Conversation I

Nuris	: "Pa', paréngaghi onéng de' ébu' kaule degghi' éntara ka compo'na pak Husén."
Father	: **"Iye cong. Abherenga sapa be'na sé éntara?"**
Nuris	: "Manabi tolos, kaule abherenga Ipul."
Father	: **"Iye la. Tapé séngko' ta' andi' sééatoraghiye ka guruna."**
Nuris	: "Engghi ta' aponapa Pa'."
Father	: **"Sénga', degghi' maréna deri ghuruna molé lajhu... Jhe' agelejeren ma de'emma..."**
Nuris	: "Engghi."

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The excerpt of the conversation above shows that a child who has the courtesy to his parents. That was proved by the subtle language and words when speaking with his mother. Here, the formal language has a function as a form of respect to the parents. Indirectly, the parents have been success to educate their children in order to use formal language into their selves. If the children can use a formal language to their parents, then certainly they can use the subtle language when talking with other people. They use the

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formal language as a reflection that their selves are the educated children and taught the manners by their parents.

Interestingly, among children and their parent who have a dialogue or conversation, there is still use some coarse language, or informal language (conversation IX). This phenomenon does not escape of the education and initiatives both of parents are less of an education, so that children could not use the subtle language to anyone. In fact, among their children there is who do not mention the word "mother" to their own mother, but they call their mother use their name.

There also a child who uses coarse language toward his parents. But, both of parents use the semi-formal language to their child. It was established. This phenomenon also could not be denied because the education also establishes a child to talk using the subtle language. If there is a child talking to his parents uses coarse language, it shows that education given by the parents is not success yet.

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The parents who use semi-formal language to their children actually want their children in order to imitate, but their effort is not success, and finally their selves were still use semi-formal language to their own children although the reality their children use informal language. This kind of phenomenon could be called with the suitable, but the both of parents are not proper to use semi-

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formal language to their children, while their children use coarse language to them.

Excerpt V: Conversation IX

Father	: "***Cong, thika ca'na ébu'na, mun ngakana abele lajhu mun ta' ngala'a thibi'. Ghi, mun ngala'a thibi' maranta lajhu, ghi.***"
Meaning	: "Son, your mother said, if you want to eat just say if you will not serve your selves. But, if you will sever your selves, you just serve without her, okay."
Najib	: "***Iye, la pa'. Séngko' éntara ka bengkona Idrus ghienan. Paléng degghi' sé ngakana.***"
Meaning	: "Okay dad. I just will go to Idrus's house. May be later, I will eat."

The conversation is an example of a son's conversation with his father, who called for immediately to eat. The father uses the mid language or semi-formal language to his son. But, his son uses coarse language to him. This phenomenon does not become a problem, even though sometimes criticized by other people and the neighbors who are concerned with manners. The case shows that the parents are not success to accustom their son in order to do not use coarse language to their selves or other people. Remember, if the children educated to use semi-formal language to their parents, so they try to use semi-formal language to their parents or the other people. And likewise, and so on if the children educated to use of formal or informal language, they will try to use one of them.

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b. Students to Teachers

To respect to teachers is one of the very noble characters. One reason, that the teachers must be respected by student is, because the teacher is meritorious in teaching many sciences and educated the soul of the students (interview II, 00:00:13). The meritorious good teachers could not be ignored by all of students. If it is possible, the students should be able to devote their selves to the teachers who had taught sciences and educated their soul. This way shows that the teachers are very noble person in front of the students.

Sir Ibrahim son of Ismail in the explanation of *Ta'lim al-Muta'alim* said that part of respecting the knowledge, we must respect to the teacher. Then, he strength his opinion by saying that Sir Ali said: "*I am a slave for someone who taught me although one letter. If he wants, please buy me or please free me and if he wants, please make me as his slave forever.*" And Prophet Muhammad Saw. said: "*Someone who taught a person although one verse from The Book of Good (al-Qur'an), so the someone became his lord.*"

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Respecting the teachers was not much far away in different of people in respecting to both of parents. The people must use formal language when speaking whenever and wherever they meet them.

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Excerpt VI: Conversation II

Samsul : "*Ajunan méosa de' ka' dimma épon pak?*"
Meaning : "Where will you go sir?"
The Teacher : "***Aréya éntara ka bengkona pamanna be'na.***"
Meaning : "This, I will go to your uncle's house."

The conversation above is an example of a fragment of a formal Madurese language in Sumenep spoken by a student to his teacher who will visit his uncle's home. With very polite and courteous, the student asked by using the subtle language to his teacher.

Moreover, the position of the teacher is not much different so far with both of parents. As explained in the book of *Ta'limul Muta'allim*, that person essentially has three fathers, they are; own biological father, someone who teaches us (teacher), and someone who marries us (father-in-law). They are the ones who should be respected, not just a problem of bowing our body in front of them as a form of respect sign. But, in speaking also should use polite language or subtle language to them, it is formal language.

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c. Young to Adult

It is not less interesting about the conversation between young people with the adult people. If young people talk with an adult people, in majority, they use subtle language that approaching to the mid language (semi-formal language) (interview I, 00:05:09),

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but it is not vicinity to the coarse language. But, the adult who is asked to talk is not close friend.

Excerpt VII: Conversation IV

Young	: "*Sampeyan manabi adhe'er ce' ceppette*."
Meaning	: "If you eat are very fast."
Adult	: "***Ye nga' reya la mun tetti tokang tani. Ngakan santa' ben ceppet, olle lekas kenyang***."
Meaning	: "Yeah, like this if someone becomes a farmer. When eating I am very fast and quick, in order to be quickly full."

The word '*ampeyan*' on the young people's conversational sentences, is a semi-formal language approach to the formal language. While the formal language of word '*ampeyan*' is '*ajunan*'. The meaning in English is '*you*'. While the word '*mun*' (Eng. if) is a coarse word commonly used by the adult, elder people, noble, and respected peopple to young people, although a part of them sometimes use the word '*manabi*' (formal/ semi-formal) as a subtle language to be used in any situation and condition.

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But otherwise, if the adult who asked to talk is a familiar friend, the language used can certainly vary. They – the young people – sometimes use the mid language or coarse language. However, though they are familiar each others, they still watching manners in talking, because, however, the elder people must be respected and honored by young people.

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d. People Speak to Princes/ Kiai

Usually, the local community would exalt and respect to the princes (interview I, 00:05:30). It happens because there are many services given by the princes to the society. Thus, finally the title of "prince" (kiai) separates the social status between ordinary people with others who has the title of "prince". But, gradually the title of "prince" only becomes a status attached to the respected person. But generally, the prince is one of figures in the society who has the large knowledge and the strong influence of the environment to lead the people toward to the better attitudes. Besides that, the prayer of prince generally always be granted by The Good (Allah Swt.). Till, every people who has a destiny, desire or complained, they always ask for prayer or blessing from the princes. In the mystical language, the part of princes also has a *karomah*, it is a kind of miracle through prayer and his goodness.

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It was not surprise if Madurese society in Sumenep put respect to the princes. In fact, it can be ascertained beyond the Sumenep society also has the same view of the prince nature who should be respected and honored. Especially, it is about matters of language use. When we are talking to the princes as form of politeness, then the formal language should be used as the main language.

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Excerpt VIII: Conversation V

Prince	: "***Wan, degghi' pokol empa' be'na éntar nyellip bherres ye ka bengkona Mazzawi. Pésséna minta ka engko' bile mangkate.***"
Meaning	: "Wan, later about at four o'clock you go to grind the rice to Mazzawi's home. The money you can ask to me if you will go to there."
Hermawan	: "*Éngghi, tapé abdhina lagghi' bede kegiatan aré mangkén, saaréan. Tingghel, abdhina abele'e de' kanca sé laén sopaje aghenté bethen kaule kaangguy nyellip bherrasse.*"
Meaning	: "Yes, but I just there is an activity today, full of day. But, it is no problem, I will say to the other my friend in order to change me to grind the rice."
Prince	: "***Ou, iye la mun cara jeréya.***"
Meaning	: "O, okay, no problem if like that."

The above excerpt of conversation takes place among the student (people) with his prince. With a simple command the prince used the informal language as a form of request to his student to grind the rice to be flour. Meanwhile, by doing all of respect, the student uses the formal language to respond his prince. Although, the student could not or was unable to go to grind the rice, but he still approve the request of the prince by providing another reason and basically he does not want to, but asking for help the other friends.

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It is unlike by the formal conversation in English. In formal English conversation, if someone was offered something and the person who was offered not agree, so the person must answer by the word 'no'. Or just opposite.

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e. People Speak to People who have Contemporary Status

Sumenep society do not look at partiality when the familiarity or people who have the same social status with others, it can be ascertained that the conversation sometimes use the formal language, semi-formal language, or informal language (interview II, 00:02:22). It does not matter in the Sumenep society who already knew the intimacy among them. It was familiarity to the teachers, princes or people who have the higher social status.

The usage of Madurese language, is very unique and interesting, especially in the Sumenep regency. There are many variations of language usage. It was starting from the issue of accent, till tone has its own special characteristics. In fact, it was not only in the sub-district level, but at the level of the township already has the characteristic that distinguishes each territorial of society in Madura. But in Sumenep regency, the rural society from different villages has the special different language characteristic. However, as a form of building of good relationship, warm, and full of meaning, language usage, which is based on diglossia collaborated with such anyway. The formal language usage is erratic for people who are already familiar, have the same status (age, position, or profession)

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f. People Speak To The Public

There is something is very important to be known, it was that, in general when people talk in public area must use the good and noble language or the nice and polite language (interview I, 00:08:25 and conversation/ monologue XIV). Nice and polite language is a formal language or subtle language in the Sumenep society's respective areas or national language pursued as smooth as possible by changing the shape and structure of words as possible so as not to seem arrogant and cocky in front of the crowds.

This phenomenon was commonly known by the public. Not only in certain environments, when someone speaks in front of the public, then the subtle language becomes the main reference, because the people who being faced is very diverse and manifold. So, if people use the informal language, indirectly they have been presumptuous to the noble or respected person who is most likely sitting in front without our knowledge.

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So that, regardless of whoever that person, when speak in public, people must use the formal language. Although sometimes the people no one to blame it, but still feels awkward and impolite.

g. People Speak to Unknown People

Meanwhile, in a long tradition in the Sumenep society when meet or deal with the new unknown people, it has become the rule

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in order to (greet) say hello by using the formal language (interview I, 00:09:01). But there are also some who use the coarese language when meeting with the new unknown people. If further investigation, they seemed to not want to lose teir authority than others. In other words, the arrogant charateristics still is characerized by Sumenep society, but it was never hoped by the people there. It is cursed.

However, in Sumenep regency, people who just met with the new unknown people by using the informal language, it seen as unethical. It shows that habit of the people always less friendly to others, either to friends, or their neighbors themselves. This habit is usually done by people who are naughty in Sumenep society environment. Interestingly, the village thug is more polite to speak greetings, compared to ordinary people. But courtesy language they show only a lie language that can be encountered in a rural environment Sumenep. Such people should be wary of words and formal language.

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B. Discussion

The researcher states that this study has comparison with the other research in the same topic. It is about diglossia. The research which has the same topic is Joni Eko Purnomo's research. It talks about how the people of Kedungdowo village in the regency of Sitobondo talk with people out of their village and people inner village. But this research talks about different object. It talks about the kinds

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and the contexts of diglossia used by Madurese people in Sumenep. The explanations are larger than Joni Eko Purnomo's research.

From the data are collected by the researcher show that the kinds of diglossia are three types. The three types of diglossia used by Madurese people are formal language, semi-formal language, and informal language. The formal language is language which used in the certain situations and conditions or places. Semi-formal and informal language is not long-far with the meaning of the language formal usage. There are situations and conditions or places which determined to use the types of the three kind of diglossia used by Madurese people in Sumenep.

But, according to Samsul Ma'arif (2015:42-43) said that in Madurese language, there are five language levels. The five language levels are: *first*, is language of kingdom or palace, for example to say word "I", people must use "*abdi dalem*", for word "you" people must use word "*junan dalem*" (your majesty). This language usually used in environment of kingdom family (prince). *Second*, is the high language, this language usually also used by environment of kingdom family. For the example to say word "I" people must use word "*abdina*", for word "you" people must use word "*panjenengan*".

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Third, is the subtle language, to say for word "I" people must use word "*kaule*" and for word "you" people must use word "*sampeyan*". The users of this language are employers. *Forth*, is the middle language, usually used by the people who have lower class, for the example to say "I" people use word "*bule*" and to say "you" people use word "*tika*".

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Fifth, is low or coarse language, this language also called by "*mapas*". This language also used by between the people who have low level, or the minority of people. For the example to say "I" people use "*sengko*", "you" use "*bakna*" or "*kake*", and "you" is same with "*seda*". Usually, this language is used when the people know with others.

If the researcher looks closely to the Samsul Ma'arif explanation about the phenomena of language usage are used by Madurese people in Sumenep, so the big lines of diglossia that used there are three forms of type which becomes as daily conversation style by Sumenep societies. The three forms of type language related to diglossia are: a formal language, semi-formal language, and informal language. The three types are used according to the appropriate situations or conditions. The situations become determine of the language usage.

While the situations or contexts of the three types of language usage are: *first*, children speak to their parents. *Second*, student speaks to the teacher. *Third*, young people speak to adult or old people. *Forth*, the people speak to princes. *Fifth*, someone speaks to people who have contemporary status. *Sixth*, someone speaks in the public are. And *seventh*, about people speak to unknown people.

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The seventh context of diglossia is discussed in this research is suitable with the Joni Eko Purnomo's research. It is about speaking with the people out of Kedungdowo village in Sitonbondo. The people out of the Kedungdowo village are same with the unknown people or new known people, and the people must use subtle language as formal conversation. It shows that the people of Kedungdowo village have courtesy to other people or new unknown people.

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According to the table 1 shows that to determine the using of three kinds of diglossia someone must know the characteristics of language as mentioned in the table above. The characteristics of language in the table 1 become sign of the kinds of diglossia appropriate with the contexts where or when the people use the language anywhere and everywhere.

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CHAPTER V

CONCLUSION

The linguistics usage diversity of Sumenep society in Madura is not only as variety in a conversation, but there are the values which want be achieved in the social environment. One of them is as communication media between the Sumenep society and the other people. It is about the society who has the higher stratum (level), middle, or the lower level. So, Sumenep society does not has just one language that used as connection to communicate with others, but there are several language classes which used as connection to communicate with the special person. Therefore, the skill in using many languages became a key to make relation with the other people.

In other word, Sumenep society in Madura has kinds of language. It is called by bilingual society. The kinds of languages which used formally by Sumenep society are: formal language, semi-formal language, and informal language. The classification of language usage depends on the social stratum of people whose are asked to talk. If people who are asked to talk are the respected or noble people, so the language which used is formal language with all of politeness attribute.

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Usually the semi-formal language is used by the people who have the same social stratum. But, people who have a high social stratum also can use semi-formal language to the people who have low stratum social. In fact, parents who have higher social stratum than their children use semi-formal language to their children. The usage of semi-formal language by people who have higher

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social stratum than the other people usually to show the people just have the manners or polite behavior to the other people. They use semi-formal language as a value of manners to people who have lower stratum social and as the real glory.

It is different with informal language. This language is used by Sumenep society in majority. But, still there are categories of people who use the informal language. The usage of this informal language could be found when people who have the higher social stratum or the highest social stratum, so the people are free to use the informal language to anyone. In essence, people who have higher social level or stratum than others, they are looked without negative view of others if they use the informal language.

In addition, the informal language could not just be used by people who have high stratum or degree, but this informal language can be used by anyone as closeness or intimate friendship. Usually, people who use the informal language felt awkward when talk and especially when commune. So that, the informal language always used by Sumenep society di Madura as an effort to build the good communication, connection, and relation. Moreover, it is said that the phenomenon does not only happen in Sumenep society environment, but all of Madurese people in Madura territory do the same thing, namely they use the informal language as an effort to make intimate and relationship with others.

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While, the contexts of usage of the kinds of language could be categorized by eight parts, namely; the conversation between the children to their parents, students to their teachers, the young people to adult, the people to prince, the contemporary status, speak to the public, and people talk to the unknown people.

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These contexts become a determining in using of the kinds of language in Sumenep society environment in Madura.

For the example, the children to their parents must use formal language and the parents must not use it, but it is no problem if the parents use formal language or semi-formal language to their children. The students must use formal language to their teachers, while the teachers must not use formal language. The level of teachers is same with the children to their parents. The young people to elder people must use formal language, while the elder is suggested by using semi-formal language, but generally the elder people use informal language to the younger people. The people to prince must use formal language, while the prince must not use formal language. It is not different so far between the teacher levels with prince, because the prince also teaches many knowledge and goodness to the society. To talk to people who have contemporary status is free to use any kinds of language, formal, semi-formal, or informal language, it is no problem. Speaking in front of crowd people (public area) also must use formal language, whose they are. And speak to the unknown people must use formal language too.

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