

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.

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).

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 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.

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.

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

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!

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.

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.

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-

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.

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.

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’ bedé 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.

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.

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".

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".

