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.

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.

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.

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

Excerpt I: Conversation III

Puhawi	: " <u>Abdhina tak ngarté de' dhebu épon ajunan.</u> "		
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.

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.

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

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 semiformal 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. 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.

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. 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."

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 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.

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'	Ι
02.	Ajunan/(s)ampéyan	<u>Thika</u>	Be'na	You
03.	Adhe'er	<u>Ngakan</u>	Ngakan/abhedhuk	To eat
04.	<u>Manabi</u>	Mon	Mon	If

05.	Méos	<u>Éntar</u>	Éntar	To Depart
06.	Ponapa/Apa?	<u>Napé?</u>	Apa?	What?
07.	<u>Ng</u> éré <u>ng</u>	Addhe	Ayu'/Mara	Lets

The table above in the first number shows that the formal language is signed by <u>underlined</u> words (abdhina/kaule), semi-formal by <u>bold-underlined</u> 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,

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:

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!

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: Conversa	tion I
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Nuris	: "Pa', paréngaghi onéng de' ébu' kaule degghi'
4	<u>éntara ka compo'na pak Husén.</u> "
Father	: <mark>"I</mark> ye <mark>cong. Abheren</mark> ga sapa be'na sé éntara?"
Nuris	: " <u>Manabi tolos, kaule abherenga Ipul.</u> "
Father	: "Iye la. Tapé séngko' ta' andi' sééatoraghiye ka
	guruna."
Nuris	: " <u>Engghi ta' aponapa Pa'.</u> "
Father	: "Sénga', degghi' maréna deri ghuruna molé
	lajhu Jhe' agelejeren ma de'emma"
Nuris	: " <u>Éngghi.</u> "

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

Excerpt V: Conversation IX

Father	: " <u>Cong, thika ca'na ébu'na, mun ngakana abele</u>		
	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.

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.*"

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.

Excerpt VI: Conversation II

Samsul	: " <u>Ajunan méosa de' ka' dimma épon pak?</u> "
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.

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), 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	: " <u>Sampeyan manabi adhe 'er ce ' ceppette</u> ."
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.

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.

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' 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.

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.

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)

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.

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 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.

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 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 "T" 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*".

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.

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. 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.

