

***The Situation of Speech Diglossia in Madurese
Gili Ketapang Village Community, Sumberasih District, Probolinggo Regency***

Magfirotul Hamdiah¹, Nur Rohmah², Amelia Widya Hanindita³

¹Universitas Islam Zainul Hasan Genggong Probolinggo, ²Universitas PGRI Adi Buana Surabaya,

³Universitas PGRI Adi Buana Surabaya

Corresponding Author : ¹ rohmah@unipasby.ac.id

Abstract

This study aims to describe the situation of diglossia in the community in Gili Ketapang village, Suberasih District, Probolinggo Regency. The research design uses a qualitative approach with qualitative descriptive methods. The results of the study generally show that the situation of diglossia in the family realm is influenced by the personality of the speaker. One can use the subtle Madurese language because of two possibilities, namely the social level of the family and the background of the Islamic boarding school. The situation is diglossia in the realm of religion, the people of Gili Ketapang Village are more dominant in using fine variations of the Madurese language and also rough variations to make it easier to understand the meaning conveyed by speakers. In the situation of diglossia in the social sphere, especially in the community of Gili Ketapang Village, it is more dominant to use the Madurese language in subtle variations in various events. In the realm of education and work/profession, the situation of diglossia of language selection used by speakers is smooth Madurese as a polite variety of Madurese and there is also intermingling with Indonesian as the national language.

Keywords: diglossia, dialect, Madura Language.

Article history

Received:
18-10-2023

Revised:
15-11-2023

Accepted:
30-11-2023

Published:
20-12-2023

Introduction

Language is a communication tool that functions to convey information in the form of thoughts, ideas, intentions, feelings, and emotions directly. Humans as language users have a very important role in communication activities. In language, there is a variety of variety of languages that is a result of the social diversity of language speakers and the function of language. In Indonesia we know the existence of a variety of standard language languages although there is one variety that is not standard, but also found situations in several languages, namely in a language found two standard varieties that are both recognized and respected only different functions and usage, this situation is called diglossia (Sumarsono and Partana, 2002:36).

Diglossia refers to a situation in which two dialects or languages are spoken by one language community, each serving a different social or functional purpose. In these situations, one form of language is used in a more formal or prestigious context, while the other is used in everyday or informal situations. The concept was first introduced by linguist Charles A. Ferguson in 1959 to describe language situations in which there is high variety and low variety. Typically, one form is used in formal education, literature, and official communication, while the other is used in everyday conversation and informal contexts. Diglossia is often characterized by a clear functional separation between the two linguistic variations.

Diglossia has a sense of a language situation in which there is a functional division of language variations or languages that exist in society. What is meant by the quote is, that there is a difference between formal or official and informal or non-formal varieties. In Ferguson's concept, if there is a situation in which two varieties of one language coexist with their respective roles in society that is called diglossia. The thing behind this research is that Gili Ketapang Village, Sumberasih District, Probolinggo Regency, which is currently the object of research in this discussion, is one of the villages that use Madurese. The language used by the people of Gili Ketapang Village in everyday life as interaction between communities is using Madurese, but the Madurese language used by the community is more likely to be rough. In Indonesian terms, There is a standard and also non-standard language. While Madurese language can be associated with rough and smooth Madurese language. In this case, the variety of Madurese language can be used in certain circumstances only.

The people of Gili Ketapang Village mostly use non-standard Madurese language (rough) as interaction in communicating even in informal events, and sometimes people also use non-standard language in formal events. However, sometimes the people of Gili Ketapang Village also use standard language even in informal situations. Therefore, in this case, researchers are interested in researching the situation of diglossia used by the people of Gili Ketapang village, Sumberasih District, Probolinggo Regency. And the diglossia situation that will be used as research data in this case there are 5 domains; namely the realm of family, the realm of religion, the realm of society, the realm of education, and the realm of profession/work. Based on the background of the problems presented, researchers are interested in trying to make a study on diglossia in the community in Gili Ketapang village in a study entitled "The Situation of Speech Diglossia in the Madurese Language of Gili Ketapang Village Community, Sumberasih District, Probolinggo Regency". Therefore, the purpose of this study is to determine the situation of diglossia in Madurese speakers, Gili Ketapang Village Community, Sumberasih District, Probolinggo Regency.

Method

The type of research used in this study is a type of qualitative research. This is because the type of qualitative research is expected to be able to produce a description of speech, writing, and behavior that can be observed/seen from an individual, group, and society. The method used in this study is the qualitative descriptive method. The research conducted / the object of research is Gili Ketapang Village. Data on diglossia taken in this study are seen from 5 domains, namely, the realm of family, the realm of religion, the realm of society, the realm of education, and the realm of profession/work.

Data collection techniques are through observation and note-taking techniques. The steps taken in analyzing data are as follows:

- a. Collect data obtained from observations, by listening to the data and recording it, then analyzing the language condition of the spoken community in Gili Ketapang village, Sumberasih district, Probolinggo regency based on the data that has been collected.
- b. Analyze diglossia situations in the areas of speech of the speech community. Then, the data that has been analyzed is each classified based on the data collection table.
- c. After that, conclusions can be drawn from the data that has been analyzed.

Results and Discussion

Results

Based on data analysis, the results obtained from research on the diglossia situation or linguistic situation in the Gili Ketapang Village community include 5 (five domains), namely the family realm, religious realm, social realm, education realm, and professional or work realm.

Discussion

Based on the explanation above, this study will discuss the situation of diglossia which includes 5 domains, and the following data were found:

1). Family Realm

Based on the results of observations of Madurese speakers in Gili Ketapang Village, it can be categorized as a regional language, namely Madurese in the realm of this family, the mother is more dominant in using non-standard Madurese (rough). So, it can be concluded that the use of the Madurese language in the family realm is classified as unbalanced. Madurese speakers can sort and choose the language used in certain situations and conditions so that diglossic language situations arise. The situation of diglossia can be seen in the speech below.

Data (1)

Place : At home

Language : Madurese

Situation : Informal

Participants : Mother (33 years old) and child (22 years old)

Child : " Mak, jukok en bdeh ta Mak?" (Bu, ikannya ada tah Bu?)

Mother : "Adek gik bhuruh e Kakan Alek en,". (Habis barusan dimakan adik mu)

Child : "Kuleh lapar, terro dhe'ereh.." (saya lapar, kepingin makan)

Mother : " E masak aghinah telur yeh?" (Mau dimasakin telur Tah?)

Child : "Engghi pon,, Mpiyan lastareh dhe'er pon? (Iya sudah, kamu(ibu) sudah makan?)

Mother : "iyeh lah mareh Karo kakeh ghik enjek." (Iya sudah, tinggal kamu yang belum)

Child : " Engghi pon.." (iya sudah)

In this speech event spoken by the child and his mother. The mother's speech was seen using rough Madurese (not standard), while her son used fine language in his speech

(standard). This can be seen by the child using the pronoun "Mpiyan" to his mother. Pronouns *Mpiyan* is a refined Madurese language based on the word (kakeh) in its coarse language. The word is used to be more polite and more prestigious when speaking to his mother. So, diglossia in the family realm is found in the choice of fine Madurese language in speech due to social factors, to respect his mother.

In the data (1/Diglossia/child to parent) above there is a dialogue between children and parents, where children ask their parents about side dishes to eat, but parents here say that the side dishes he has provided are no longer there because they are eaten by his sister. And in this case, the parents offer another side dish in the form of eggs, the child agrees to the parents' offer and asks if his parents (his mother) have eaten anything yet, then the parents answer already.

In addition to the data above, there is also a child who cannot use standard Madurese language due to lack of knowledge, and also the community is more typical of using rough Madurese compared to smooth Madurese language. The data above was taken because of the diglossia situation that occurs due to the presence of 1 language but varies.

2). Religious Realm

Data (2)

Place: In the Mosque

Language: Madurese

Situation: formal

Participant: Khotib

Khotib: "Jama'ah se emoljeih Allah S.W.T. anikah bede tellok perkara, se ekaemmah tellok perkara nikah tetep ngalir pahalana meskeh sampean sedegeh sobung omor, sampean sobung omor tapeh tellok perkara nikah pahalana ngalir teros ke sampean. Sepertama shodaqoh jariyah, shodaqoh jariyah nikah pahalana ngalir teros, meskeh sampean sedegeh asodaqoh ka masjid maghi lemak-ebuh (5000) saompamah, selama masjid genikah tetep e gebey oreng ibede, pahala ka sampean tetep ngalir. Se keduwek nikah elmoh se manfaat, Mpiyan ngajerih elmoh wudhu' saompamah, pas bhik anak se eyajerih bhik sampean nikah teros e guna aghi gebey sholat, adzikir, se berhubungan bhik ibede, pahala ke sampean tetep ngalir. Se telakhir anikah duwenah anak se Sholih. Mangknh mon ndik anak pengajih pe sekola tuntun makle penter sopajeh deddih anak se Soleh/Soleha.

In the data (2/diglossia/Khotib preaching) above Khotib is delivering his sermon which was held on Friday. Khatib here explains that there are 3 things/things where when we do these things the reward of these three things flows even though we will later die. The first is shodaqoh jariyah, either shodaqoh wherever it is made for worship then the reward will reach us. The second useful science, Khatib explains that if we practice knowledge to others, for example about wudu' and then practice by that person, then the reward will reach us. And the last one delivered in the Khotbah Khotib is the prayer of the son who is Sholih Sholihah.

The excerpt of the sermon above uses two variations of Madurese language, namely smooth and rough. The Madurese language is subtle and also balanced with the harsh language used in this sermon so that the congregation, especially the younger generation, can understand it. In this case, the situation of diglossia in the speakers or people of Gili Ketapang Village in the realm of religion uses two language

variations at once. Based on observations, the use of smooth Madurese language can make it easier to be understood by all circles of society. So, it can be said that the situation of diglossia in the realm of religion, namely preaching in mosques is more dominant using two variations of the Madurese language which function as a formal realm and build an official atmosphere

3). Social Realm

MC: "*Assalamualaikum, wr,wb, Puji syukur kehadiran Allah SWT, seedimmah Kuleh bhik taretan sadejeh epakette mon sareng Allah delem keadaan sehat walafiat delem acara rutinitas sarweh sabben malem juma'at manis. Tak loppah jugen, se terhormat dek ka tuan rumah se nyanggupi acara kaentoh e sabhek ka kediamannah Bapak Solihin genikah. Ben jugen se kauleh hormateh dek ka hadirin bhen jugen hadiroh, cakancah sehadir delem malem kak dintoh, kauleh jugen ngucapennah keso'on se jerajenan , jazakumullah Ahsanal Jaza', Aamiin.. Toreh areng bereng macah Fatihah sebelum acara genikah emolaih, sopajeheh lancar sampek lastareh, Ben jugen senapaaah sededdih hajet ajunan sedejeh eteremah kelaben Allah, Lahumul Fatihah.."*

The data (3/Diglossia/Social event) above is, at a Sarwan Event which is held once a month at the house of one of the residents in Gili Ketapang village. There is a speech spoken by the host, which is a formal language that is usually spoken at every event anywhere, which is a form of gratitude and praise to God. The form of language variation in terms of formality, the speech spoken by the host of the event is a standard variation, because the speech of the form of gratitude and praise to God is formal and is generally spoken in certain events. Such as meetings, workshops, preaching, recitations, and others. So this speech is a formal form as form of gratitude for having been met in the meeting in good health. So, thanks are given to those who give place and praise is given to Allah and the lord of the Prophet Muhammad (peace be upon him).

In the quote above, the diglossia situation contained in the event is clear, that the language used by speakers uses Smooth Madurese language, without being mixed with rough Madurese language, because the above event is official, and of course, there must be important people in it. Therefore it is mandatory and very mandatory when carrying out official events, the speakers use more polite language and also more standard in this case smooth Madura.

4). Education Realm

Data (4)

Place: At School

Languages: Indonesian to Madurese

Situation: Formal

Participants: Teachers and Students

Teacher: "Kumpulkan PRnya!.."

Student-1: "PR apah pak?.." (PR apa pak?)

Teacher: "PR Minggu bileennah ruah, jhek pameloppah jhek"
(PR Minggu lalu, jangan pura-pura lupa)

Student-1: "Gimana saya pak, saya belum selesai"

Teacher: "Arapah Mak tak ngerja aghi?" (Kenapa kok tidak dikerjakan)

Student-2: "kellopaih pak.." (Lupa pak)

Teacher: " Yang tidak ngerjakan, hukumannya berdiri di depan kelas!!"

In the data (4/diglossia/Teacher to student) above, there is a dialogue between teacher and student. The teacher here asks for homework that he gave last Sunday, but the student has not done the homework, and then the teacher punishes the student who did not do the homework he gave. In the above speech event, it can be seen that the teacher uses Indonesian to invite student interaction, then after the student's answer uses Madurese, the teacher also follows Madurese.

In this case, the diglossia situation in the speakers above uses two languages at once, namely Indonesian and Madurese. By the definition of diglossia, diglossia is a situation in which we use language. The situation is that teachers use Madurese because it is easier to interact and understand students who are still in elementary school in Gili Ketapang Village where the students are still not fluent and lack understanding of Indonesian. Even today there is a child who has graduated from elementary school but cannot wear Indonesian at all. Therefore, a teacher adjusts, and then slowly teaches about Indonesian.

5). Profession/Work Realm

Data (5) Parents: "Bu Nining, Kuleh Reng tuanah Wati Bu, nyo'onah ijin Bu."

(Bu Nining, Wati minta ijin Bu)

Teacher: " Beh, reng sepponah Wati ghi?, anapah potraen Bu?"

(Oh, orang tuanya Wati ya, kenapa dengan anaknya Bu?)

Parents: "Songkan Bu, molaeh areh Senin kak ruah Sampek semangken tak bisa jegeh ghik Bu.."

(sakit Bu, mulai dari hari Senin Sampek sekarang gak bisa bangun, udah tiga hari dari sekarang Bu)

Teacher: "Pantesan tak masok ghi, melleh sorat pon ka sekretaris kelas, mareh senikah begi nak kanak pon, male nak kanak eparenghek Kuleh".

(Pantesan gak masuk ya, beli surat Bu ke sekretaris kelas, setelah itu kasi kan ke anak-anak, biar nanti anak-anak kasi ke saya)

Parents: " Engghi pon Bu,, keso'on Buk"

(Iya dah Bu, Makasih Bu)

Teacher: " Ghi, depadeh"

(Iya, Sama-sama)

In the data (5/diglossia/guardian to teacher) a mother/guardian asked permission from the teacher/homeroom teacher not to attend the subject on that day, and the teacher permitted by advising the student's guardian to buy a permit letter as proof of permission application. The incident occurred when the mother (parent) who works as a housewife met with the elementary school teacher, her child's homeroom teacher at school. The use of the word Ibu Nining spoken by housewives to be more polite and respectful to Ibu Nining who works as her child's teacher. Ibu (who works as a housewife) uses rough Madurese in speaking. This is only natural, the mother prefers to use fine Madurese language rather than coarse language in formal situations, namely in the teacher's office. So, it can be said that the situation of diglossia, in addition to being

determined by the setting (time, place, and situation) is also determined by the participants, which includes work (as a teacher of the child).

Conclusion

Based on the discussion above, it can be concluded that every diglossia situation used is related to politeness, both in any situation the language used that is more polite and polite is Madurese language which is smooth and suitable for speakers in terms of any situation, and the Diglossia described in the 5 Domains above can be concluded as follows:

The situation of diglossia in this family realm is influenced by the personality of the speaker. The subtle Madurese language is used when speaking at home, although some use abusive Madurese language for communication at home, every day it depends on each person. Someone can use fine language there are 2 possibilities, it could be because of the factor of entering the Islamic boarding school, and it could also be taught by their respective parents, but more use fine Madurese language when he has entered the pesantren environment. In Gili Ketapang village like that.

In the situation of diglossia in the realm of religion, especially sermons in mosques, the people of Gili Ketapang Village are more dominant in the use of the Madurese language in fine and coarse variations. Because it makes it easier for pilgrims to understand what Khotib conveys. The people of Gili Ketapang Village, Sumberasih District, Probolinggo Regency are classified as people who use the rough Madurese language, therefore the two language variations are mixed.

In the situation of diglossia in the social sphere, especially in the community of Gili Ketapang Village, it is more dominant to use the subtle Madurese language in the data attached above. Because not all social events are held with important people, nor use subtle language. Some use Madurese language which is usually spoken every day in an event. However, the data above is different, because the situation of using the Madurese language in the data above uses subtle language which of course must contain official events.

In the realm of education and work/profession, this diglossia situation can be seen by the choice of language used by speakers is smooth Madurese as a polite variety of Madurese language even though there is a diglossia that is less stable in the realm of education, due to the intermingling with Indonesian. And in this case, the control of the Gili Ketapang villagers is less stable in using Indonesian.

References

- Agustina, M., & Zulkifli. (2014). Diglossia Situation in Ngaju Language Speakers in Katingan Tengah District, Katingan Kalteng Regency. *Journal of Equatorial Education and Learning*, 3(9), 1- 13. Ahmad and Abdullah. (2012).
- Astuti. (2017). Diglossia of Speech Society on the Use of Arabic (Linguistic Studies of Fusha and Amiyah Languages seen from a Sociolinguistic Perspective). Thesis. Jakarta State University.
- Chaer, Abdul & Agustina, Leonie. (2004). *Early Introduction Sociolinguistics*. Jakarta: Rineka Cipta.
- Chaer, Abdul. 2010. *Sosiolinguistik Perkenalan Awal*. Jakarta: Rineka Cipta.
- Chaer, Abdul. 2014. *Linguistik Umum*. Jakarta: Rineka Cipta.

- Darmiyati. (2017). Language Diversity of Mare Market Sellers in Bone County (Sociolinguistic Studies). *Journal of Language, Literature, and Teaching Studies*.
- Endang, Iryani. (2017). Diglossia between Javanese and Sundanese languages (Case Study of the language community of Lemah Abang sub-district, Cirebon Regency). Thesis. Indonesian University of Education.