

DIGLOSSIA PHENOMENON OF MADURESE INTERACTION AT ISLAMIC BOARDING SCHOOL NAHDLATUL TOLIBIN IN BLADO WETAN-BANYUANYAR-PROBOLINGGO

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Abstract: *This study is about diglossia. This study has to explain the varieties of Madurese language used at Islamic boarding school Nahdlatul Tolibin. This study applies sociolinguistics as the theoretical approach which taking diglossia as the theory of it. The research design of this study is qualitative descriptive method. In the study, there are four languages varieties used by people at Islamic boarding school Nahdlatul Tolibin, they are Lomra, Tengan, Alos and Alos Tengghi variety. There are three aspects of diglossia finds in this study, they are; Functional, acquisition, and stability.*

Key words: *Madurese, Diglossia,,Sociolinguistics*

INTRODUCTION

Diglossia is a kind of code which is used by some speakers when communicating each other. It can be defined that diglossia is two varieties or more of a language that is used by speakers in a certain situation. It means the speaker uses a and Madrasah Diniyah. Both of them are leaded in different time. Nahdlatul Tolibin is one of Islamic boarding school in Probolinggo – East Java, it is located in Bladowetan–Banyuanyar, and it is founded by K.H Khozen Syamsul Mu’in and further leaded by K.H M. Toha in 1967 as the son of K.H Khozen. There are many Islamic boarding schools located in Probolinggo - East Java, which are applying government’s education.

There are many varieties of language are used by various nations and ethnics in the world. especially Bahasa Indonesia which has many regional languages, such as Javanese, Madurese, Sundanese and other regional language which has different varieties, Madurese language is a vernacular language which is used by the society of Madura island as a tool to communicate each other, to show an identity and existence as one of ethnic in Indonesia that is Madura ethnic (Wurm and Shiro Hattori 1981). The masters of languages and the researcher of Madurese language take several conclusions, they conclude that Madurese is a language of Malay-Polynesia which used at list 15 million people whom are

staying in Madura island and another island around it, such as Java that has been influenced by Madurese because there are many migrant of Madura in Java, they visit Java to do trading and stay for long time therefore majority the Javanese are influenced of it. Nahdlatul Tolibin is one of Islamic boarding school in Probolinggo – East Java, it is located in Bladowetan – Banyuwangi, and it is founded by K.H Khozen Syamsul Mu'in and further leaded by K.H M. Toha in 1967 as the son of K.H Khozen Syamsul Mu'in. It has been founded about of 100 years up to now. It has 1000 Santri / students.

It is founded in Bladowetan- Banyuwangi district, a village which close with Madurese, the education which applied is SALAFY education where basically the study system using “KitabKuning” (the books are containing Arabian text and based on Islamic science) however using Javanese as a language on the meaning process. Because some leaders (Kyai and Nyai) were graduated from Lirboyo(one of the famous Islamic boarding school in East Java) therefore the teaching and learning process adopted from Lirboyo, but the introduction language while teaching process is using Madurese even the explanation. Not only in learning process but also Madurese is being the vernacular language that used by the occupant of the Islamic boarding school to communicate each other, especially for the students.

The reason of choosing diglossia phenomenon of Madurese that is located in Islamic boarding school Nahdlatul Tolibin because the diglossia phenomenon is happening when the student is talking to Kyai or B.Nyai is using Alos as the low level of Madurese because the student has to talk politer while interact to Kyai and B.Nyai however Kyai or B. Nyai is using Lomra as the low level of Madurese because their profess are different with the student. Nahdlatul Tolibin is an Islamic boarding school that basically still use Madurese as a language to communicate however there are many Islamic boarding schools that are located in Probolinggo – East Java has been influenced by Bahasa Indonesia as a tool in communication, for example DarulLughah Wal Karomah is one of Islamic school that applying Bahasa Indonesia to communicate each other among student and Keluargadalem (the head's family of Islamic boarding school).

The word diglossia comes from French diglossia, which has been used by Mercais, a linguist from French. But this term is being famous in the sociolinguistic study after used by academician from Stanford University that is C.A Ferguson in 1958 in a symposium about “Urbanism and standard languages” that carried out by American Anthropological Association in Washington DC. Then Ferguson makes the term more famous in one of his article under title “Diglossia”, Ferguson states diglossia is a situational language with relative stability, beside the existence of particular dialects, from a language (which maybe

pervades local standard variety), then recognize a higher variety that is very different and codified neatly (that the grammar is more difficult), then comes from the other language society which studied from formal education and part of it used for formal needed of oral and text but in daily conversation of society.

METHOD

In this research, the approach used is a qualitative method (Tjahyadi, Andayani, & Wafa, 2020). The data collection method of this study is using the observation and interviewing method because while taking the data, the researcher observes the Madurese interaction which surfacing the diglossia phenomenon and interviews some informants to take several information about Islamic boarding school Nahdlatul Tolibin. Data Analysis Method is the important thing to identify the quality of the study, arrange the result of interviewing and describing at research area. It has function to manage the object position of the study should be obtained. The researcher uses Spradley method for the data analysis, Spradley decides four techniques of the data analysis, they are: 1) Domain analysis, 2) Taxonomy analysis, 3) Componential analysis, 4) Theme (Spradley, 2012).

ANALYSIS AND FINDINGS

The levels of Madurese interaction in Nahdlatul Tolibin

Ferguson (in Sumarsono, 2002:19) separates the aspects of diglossia into nine aspects. They are function, prestige, literary heritage, acquisition, the standardization of language, stability, grammar, lexicon, and phonology.

1. Function

Function is the most important criteria. According to Ferguson there are two varieties of language within society of diglossia, the first variety is called high dialect (conceive to be H dialect or H variety), and the second is called low dialect (conceive to be L dialect or L variety).

The functional differentiation of discrepant varieties in diglossia is fundamental, those distinguishing it from bilingualism. H and L are used for different purposes, and native speakers of the community would find it odd (even ludicrous, outrageous) if anyone used H in an L domain, or L in an H domain.

2. Prestige

The speakers of diglossia society usually use H dialect more prestigious, more superior, more visible, and constitutes logical language. While L dialect considered as inferior, in fact there are people who refuse the existence.

In most diglossia examined, H was more highly valued (had greater prestige) than was L. The H variety is that of 'great' literature, canonical religious text, ancient poetry, of public speaking, of pomp and circumstance. The L variety is felt to be less worthy, corrupt, broken, vulgar undignified, etcetra.

3. Literary Heritage

On three of four languages which used by Ferguson as an example, there is literature where H variety that use and respected by the society of that language. If there is also contemporary literature labor with used H variety. Then felt as the continuation from that tradition, that literary has to be in H variety (on four examples above) caused literature takes root constantly. In Arabian countries, Greece, French, and Germany.

In most diglossia language, the literature is all in H variety; no written uses of L exist, except for 'dialect' poetry, advertising, or 'low' restricted genres. In most diglossia languages, the H variety is thought to be the language; the L variety is sometimes denied to exist, or is claimed to be spoken by lesser mortals (servant, women, children). In some tradition (e.g. Shakespeare's plays), L variety would be used to show certain characters as rustic, comical, uneducated, etcetera.

4. Acquisition

High variety is obtained by studying in formal school, while L variety is obtained from association with family, and close friend, even classmate. L variety is the variety learned first, it is the mother tongue, the language of the home. H variety is acquired through schooling. Here linguists would therefore insist that the L variety is primary, native scholars see only the H variety as the language.

5. The Standardization of - Language

The variety gazed as prestigious variety, and then it is not astonishing if standardization is done to the H variety with formal codification. H is strictly standardized; grammars, dictionaries, canonical texts, etc. exist for it, written by native grammarians. L is rarely standardized in the traditional sense, or if grammars exist, is written by outsiders.

6. Stability

The stability in diglossia society usually has been running for long time, where there is variety of language which is defended the existence in that society. Diglossia is generally stable, persisting for centuries or even millennia. Occasionally L variety gain

domains and displace the H variety, but H only displaces L if H is the mother tongue of an elite, usually in a neighboring polity.

7. Grammatical

In the H variety, the existence of complex sentences with several construction of subordination is customary thing, but in the L variety, it is considered as artificial. The grammars of H are more complex than the grammars of L variety. They have more complex tense systems, syntax than L variety.

8. Lexicon

There are some vocabularies in then H variety and L variety are similar. But there are vocabularies of H variety which does not have a pair in L variety, or on the contrary. Lexicon is often somewhat shared, but generally there is differentiation; H has vocabulary that L lacks, and vice-versa.

9. Phonology

In the phonology field, there is the structural difference between H and L variety. That difference I able to be near and also far. Two kinds of system are discerned. One is where H and L share the same phonological elements, but H may have more complicated morphophonemic. Or, H has special subset of the L variety inventory. But speakers often fail to keep the two systems separate.

Among the aspects above, the researcher has just chosen about three aspects that used in the research they are function, acquisition and stability because the other aspects explanation rather similar to function aspect definition therefore the researcher choose function to decide where the language is pertained both H or L variety while acquisition defines where the language is gotten from formal or informal situation, then stability explain level of the language

Madurese language is official language that obliges all people elements in their daily activities. On the contrary, the usage of Bahasa Indonesia is seldom to be used. Bahasa Indonesia only used by the speech community of Nahdlatul Tolibin when they communicate with Unmadurese people who are visiting Islamic boarding school Nahdlatul Tolibin. The speech community means are the head of Islamic boarding school (Nyai/Kyai), students (Santri), and teacher (Ustadzah/Pengurus). Every speech community have different madurese variety to apply, depent on whom the talk to. Commonly there are four varieties of madurese that used in the Islamic boarding school Nahdlatul Tolibin as a tool to comminicate each other among the speech community, they are; Lomra, Tengan, Alos, and Alos Tengghi.

The language level between Wali Santri and Nyai

Commonly where and when we talk to Nyai, we have to be spoken by Alos Tengghi variety of Madurese, because it constitutes as tradition that was developed for long time ago. The conversation as follows:

(1) Wali santri : Ca'epon Nun hasan ngaghungih program anyar?

(Is Sir. Hasan has a new program?)

[tʰɔʔɛpən # nun # Hʌsʌn # ŋʌgʰuŋlɪh # prɔgrʌm # ʌpʌr ?]

(2) Nyai : Engghi, tapeh nikah khusus dek nak kanak sminat

ngapal aghi qur'an.

(Yes, but it is especially for them who want to memorize the qur'an)

[ɛŋgʰi # tʌpɛh # nikʌh # husus # dɛʔ # nʌʔkʌnʌʔ# sɛ # minʌt # ŋʌpʌlʌgʰi # kurʔʌn].

The language level between Santri and Wali Santri

Commonly the student of Islamic boarding school Nahdlatul Tolibin while talking to the parent while visited by the parent, they used Tengan variety because both of them are in a close relationship. The conversation as follows:

(1) Wali santri : Adek bheresseh ben lha dok?

(Is your rice to eat nothing?)

[ʌðɛʔ # bʰɛrrɛsɛh # bɛn # lʌh # doʔ ?]

(2) Santri: Adek la mak, Dhigghel jum'at kerem polebulehpon (Nothing mom, let

visit me again at friday mom) [ʌðɛʔ # lʌh # mʌʔ # ðiggəl # dʒumʌt # kɛrɛm # pɔlɛ # buləh # pon]

The language level between Santri and Pengurus/Ustadzah

The student is necessary to use Alos Tengghi while communicate to the teacher (pengurus/ustadzah) because teacher is an important element of student's education and have more grade than the student. In the other hand the teacher is applying the Tengan variety to answer the student's speaking, but it is only happened to teacher whom have neighboring relationship. The conversation as follows:

(1) Ustadzah : Bedeh napeh? (What's going on?) [bɛdɛh # nʌpɛh ?]

(2) Santri: Bedhen kuleh mareng aghin rukun ustadzah ka'dintoh

(I will return back your mukennah)

[bʰɛdɛn # kuləh # mʌrɛŋʌgʰi # rukuən # ustʌdʌh # kʌʔdintoh]

The language level between Santri and Kyai

In common conversation between student (santri) and Nyai (the head of Islamic boarding school Nahdlatul Tolibin), the student is sure to answer by Alos Tengghi when Kyai is making conversation or chitchat with the student. In the other side Kyai is using Lomra and mixed by Alos of only for some words, the reason of also using Alos variety for some words in the conversation is teaching the student to have politer attitude while talking to the older and esteem the younger. The conversation as follows:

(1) Kyai : Masalah apah, al-qur'an nah lancarenten?

(Is the memorizing the al-qur'an activity fell fluently?)

[mAsAlAh # ApAl # AlkurʔAn # nAh # lAncAr # əntən ?]

(2) Santri : Alhadulillah Engghi, Abdhinah semangken ghik ngelancar aghin

(Praise to the god yes, now day I still do it more fluently) [ɛŋg^{hi} # AbdinAh # səmAnkən # g^{hi}? # ηəlAncArAg^{hi}in]

CONCLUSION

here are four languages varieties used by people at Islamic boarding school Nahdlatul Tolibin, they are Lomra, Tengahan, Alos and Alos Tengghi variety. the variety is used to speech partner base on speaker classification student's parent (wali santri and the head of Islamic boarding school Nahdlatul Tolibin (kyai)), (student (santri) and student's parent (wali santri)), (student (santri) and teacher (ustadzah / pengurus)) the (student (santri) and the head of Islamic boarding school Nahdlatul Tolibin (kyai)) then speech situation (formal and informal), social classes (levels) and social relationship (intimacy). Based on the analysis result of diglossia aspects above, the aspects have known on Madurese interaction at Islamic boarding school 'Nahdlatul Tolibin' are function, acquisition, and stability.

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