

Diglossia of Formal and Informal Language Speech in The Daily Language of Bone Community in an Indonesian District

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Abstract

This study aims to look at the formal and informal speech terminology of Diglossia in everyday language in the people of Bone Village, Bajeng District, Gowa Regency. This research uses qualitative research. The data in this study were in the form of speech in a conversation related to diglossia in the everyday language of the people of Bone Village. The data source in this study was the people of Bone Village, Bajeng District, Gowa Regency. Data collection techniques in this study are 5. 1) Observing speech events that occur in the bone village community, 2) Imitating conversations heard in written language, 3) Determining speech that refers to diglossia, 4) Providing coding data for each data collection, 5) Classifying data related to diglossia according to language usage. The data analysis technique in this study used direct research. The result of this research is that there are variations in formal and informal aspects as well as spoken diglossia in everyday language in the people of Bone Village, Bajeng District, Gowa Regency using a certain level of diglossia, high-level (H) diglossia is used by Bone village in official situations, while low-level (L) diglossia is used as the daily language of the local community.

Keywords: diglossia, formal language speech, informal language speech, high-level, low-level

Introduction

Language as a means of social communication has an important role that cannot be separated from the speaking community. One of the most essential roles in realizing social interaction between individuals, both individually and in groups. Communication between communities of language owners who do not understand each other is bridged by the existence of a national language that is able to unite hundreds of ethnic groups with various languages in it. South Sulawesi is one of the many regions in Indonesia, apart from using Indonesian as the national

language, it also has a number of regional languages which are maintained and used by the speaking community. Due to a large number of ethnic groups and their respective languages, the people of South Sulawesi also use the local lingua franca known as Makassar language or commonly known as Indonesian in the Makassar dialect.

Language diversity arises with a shift in the language code used by each member of the community and this is called diglossia. Diglossia is the use of speech in certain situations. The language shift does not always have to occur in a macro-character language figure, but the language shift can be seen clearly through the language style and the way in which they speak.

For example, the shift in language that appears in the bone village community is like the greeting from the form 'Ki' and 'Ko' changing to 'Kita', changing again to 'Kau', because of the familiarity relationship that has also changed. Because in South Sulawesi, it is included in Bone Village, Bajeng District, Gowa Regency. There are many Makassar people so that this change cannot be separated from their language. As the example above, the symbol of familiarity is shown by using the Makassar language to greet or call, namely 'Ki' or 'Kita'. This shows that there is a more intimate relationship between the speaker and the listener. However, behind these shifts, there is always a background with clear goals and objectives, so if their level of familiarity bears fruit and can no longer be maintained, then the language code will also change again, possibly being harsher (Rahardi, 2006: 25).

Most of the bone villages are residents who have moved from other cities and even from different provinces within the community of Gowa and outside of Gowa, so in language they tend to use the Makassar language except on certain occasions, sometimes they mix their languages in order to be accepted by other citizens of different languages. It is possible to use an official language such as Indonesian when speaking.

Based on the explanation about diglossia above, the researcher is interested in trying to make a study about diglossia in the bone village community in a study entitled "Diglossia of Formal and Informal Language Speech in the Daily Language of the Bone village community, Bajeng district, Gowa regency". The purpose of this study is to determine the formal and informal terms of language speech in the form of Diglossia in everyday language in Bone village community, Bajeng district, Gowa regency.

Literature Review

Sociolinguistic

In general, language is defined as a communication tool used in human interaction. The study of linguistic problems always develops in line with the development of language itself. Language problems can be divided into two aspects, namely internal aspects and external aspects of language. If language is studied from its internal aspects, the discussion will lead to problems regarding the structure of language such as phonology, morphology, and syntax. It is different when language is studied from its external aspects, the discussion will lead to the problem of how the language is associated or connected with things that are outside the language itself. Externally, the study of language will make the relationship between language and other disciplines, such as the relationship between language and psychology or the relationship between language and sociology.

The presence of the study of linguistic problems associated with sociology has created a separate discipline known as sociolinguistics. There is a lot of literature that discusses this discipline. Chaer and Agustina (2010: 2) argue that to understand what sociolinguistics is, we must first understand what sociology is and what linguistics is. Sociology is a study that studies social problems in a society in order to understand how humans adapt to their environment and how they socialize. Meanwhile, linguistics is a discipline that studies language as its object.

Sociolinguistics is an interdisciplinary field that studies language in relation to the use of that language in society. Hickerson (1980: 81) argues that Sociolinguistics is a developing sub field of linguistics which takes speech variation as its focus, viewing variation or its social context. Sociolinguistics is the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers as these three constantly interacting, change and change one another within a speech community (Fishman 1972: 4).

Bilingualism

In general, bilingualism is defined as the use of two languages by a speaker in his interactions with other people in turn. People who can use both languages are called bilingual people (bilingual), while the ability to use two languages is called bilinguality (bilingualism) (Chaer and Agustina, 2010: 85).

Bilingualism is considered as the ability of a speaker or language user who has mastered his first language or his mother tongue (L1) and also mastered other languages as his second language (L2). This linguistic phenomenon occurs because of contact between other language variations. Fishman (cited in Ibrahim, 1993: 21) explained that bilingualism is seen as an individual's ability to use more than one variation of language. Similar to this opinion, Lukman (2012: 9) argues that bilingualism relates to the use of two or more languages.

A bilingual person is a person who has proficiency in two or more languages, or at least has proficiency in a second language. Bloomfield (in Chaer and Agustina, 2010: 85-6) states that bilingualism is a speaker's ability to use two languages equally well. According to Lado and Abas (in Lukman 2012: 9-10), bilingualism is the ability to use language by someone equally well or almost as well, which technically refers to knowledge of two languages regardless of level. Several definitions of bilingualism that have been put forward, it can be understood that bilingualism is a person who speaks two or more languages and uses them in communication, whether the mastery of the language is maximum or minimal.

Diglossia

The term diglossia comes from French, namely diglossie which was once used by a French linguist named Marçais. After that, this term was introduced and used by Ferguson around 1959 using the English language known as diglossia. Ferguson (in Chaer and Agustina, 2004: 92) uses the term diglossia to describe the state of a society in which there are two variations of one language that coexist and each has a specific role.

Diglossia is a situation in which two languages (or two varieties of the same language) are used under different conditions within a community, often by the same speakers. Ferguson (in Sumarsono and Partana, 2002: 36-37) argues that Diglossia is a special kind of language standardization in which two kinds of languages exist side by side in the whole language community, and each language variety is given a specific social function. Achmad and Abdullah (2012: 164) explain that 'Diglossia' is identified with a linguistic situation which indicates the use of high and low language in a speech community.

From the explanation of several experts above, it can be concluded that diglossia is a linguistic situation that indicates the use of high-level (variety H) and low-level (variety L) which is adjusted to the situation of communication. The high variety is used to communicate in official situations such as in the sphere of government and education, while the low variety is used in informal situations such as conversations with friends, when there are buying and selling transactions, and so on. Ferguson (in Alwasilah, 1985: 137) argues that the condition of a society that uses two dialects of one language (not between two languages in certain situations) is diglossia.

The concept of diglossia can be related to the concept of bilingualism. Fishman (1980) combines the terms bilingualism and diglossia to describe four language situations in which bilingualism and diglossia may exist with or without each other. The following table, based on Fishman (1980) illustrates this relationship.

Table 1. Term of bilingualism and diglossia

		Diglossia	
		+	-
Individual Bilingualism	1.	Diglossia and Bilingualism together (+)	3. Bilingualism without Diglossia
	2.	Diglossia without Bilingualism (-)	4. Neither Bilingualism nor Diglossia

The first situation is a language community which contains individual bilingualism and diglossia. In such a community, almost everyone will be able to speak high and low languages. High language is used for a set of functions, low language for a separate set of functions. The second situation is diglossia without bilingualism. In such a context there will be two languages within a given geographic area. One population group will speak one language, another group will speak a different language. In some cases, the ruling group will usually speak the high language, with the lower, less powerful groups speaking only the lower language.

The third situation is bilingualism without diglossia. In this situation, most people will be bilingual and will not restrict one language to a specific purpose. One language can be used for almost any function. The fourth situation is when there is no bilingualism or diglossia. One example is where a linguistically diverse society has been forcibly transformed into a relatively one-lingual society.

Position and functions of language

As a bilingual society, we have a mother tongue (regional) which is mastered and studied in our daily environment. After entering the world of education, we will be taught what Indonesia language is and how to use this language properly. Local language is a language that is used as a very natural means of communication and becomes the inner experience of a child (Alwasilah, 1985: 161).

Indonesia language is the national language and the state language. As the national language, the Indonesian language carries out its duties as (1) a national symbol of nationality, (2) a symbol of national identity, (3) a means of unifying the nation, and (4) a means of communication between cultures and regions. Then, its position as the state language, Indonesian is (1) the official language of the state, (2) the official language of instruction in educational institutions, (3) a means of planning and implementing development and governance, and (4) a means of developing culture and utilizing knowledge. modern knowledge and technology. From the functions it carries as the national language and state language, Indonesian is the first and foremost language in the Republic of Indonesia (Chaer and Agustina, 2010: 226).

As a country that has a variety of ethnicities and cultures, in Indonesia many languages are spoken apart from Indonesian. Each tribe has its own language. If Indonesia language is given a position as the national language and the main language, other languages in Indonesia have a position under Indonesian. Other languages referred to here are native languages such as Javanese, Sundanese, Balinese, Bugis / Makassar etc.

Method

The research method used in this study was qualitative method, because the purpose of this research focuses on how the community of Bone use diglossia in the context of formal and informal language speech in the daily language. Qualitative research is research that is conducted based on a qualitative paradigm, strategy and implementation of the model. Williams (in Moleong 2006: 5), says that qualitative research is the collection of data in a natural setting, using natural methods, and is carried out by people or researchers who are naturally interested.

The use of a qualitative approach in this research is driven by several characteristics that appear in the research object being studied and the research objectives to be achieved. First, the object of research being studied is the phenomenon of diglossia contained in the speech of daily communication interactions by Bone people in the context of formal and informal language speech. Second, the use of a qualitative approach in this study is due to the objective the researcher wants to achieve, namely a description of the use of the language used in the daily activities of the participants, which cannot be separated from the variations in the variety of languages indicated to contain the phenomenon of diglossia.

This study carried out at Gowa Regency. This study used probability sampling (simple random sampling) in defining the sample of the research. Based on Kerlinger (2006: 188), simple random sampling is a research method which every member of the population has equal opportunity to be the participant. The participants are Bone people at Gowa Regency. To obtain the data, the researchers used two kinds of data collection techniques: observation and interview and analyze them using qualitative analysis. It focuses on assigning meaning, description, clarifying, and placing data in their respective contexts and often describes them in the form of words. In a disclosed society speaker usually consider High (H) diglossia to be more prestigious, superior, more respected, and a logical language than Low (L) diglossia. Higher Diglossia is obtained by studying it in formal education. High Diglossia is not always used in everyday speech and to study it is always controlled by various grammar rules and rules. The following is High Diglossia in the everyday language of the people of Bone Village, Bajeng District, Gowa Regency.

Finding

Diglossia of formal language speech in the daily language of Bone Community, Bajeng District, Gowa Regency

Extract 1

A : *Dear Mr. Agus and his family, who are honored to the guests Mr. Rendi, and Mr. Sandi as the chairman and staff of the staff, and do not forget to also all the male and female members of the Bone Village Youth Organization. Praise of gratitude, let us pray to Allah SWT because thanks to His Mercy we still had time to meet at this meeting, greetings and prayers we also do not forget to send it to our prophet Muhammad SAW because it is thanks to him that we still feel the joy of Islam today. (1/Diglosia H / Youth Organization Meeting).*

In the data (1 / Diglossia H / Youth Organization Meeting) above the situation is, at a Youth Organization meeting which is held once a month at the house of one of the residents in Bone Village, Bajeng Subdistrict, Gowa Regency. There is a speech spoken by the head of the Karang Taruna Meeting, which is a formal language that is usually spoken at every meeting anywhere, ***namely a form of gratitude and thanksgiving to Allah***. The form of facet language variations formality, the speech uttered by the head of the meeting at the youth meeting is a frozen variety because the utterances of thanks and thanksgiving praise to Allah is formal speech and are

generally spoken only in certain events. Such as meetings, workshops, sermons, recitation, and others. So, this speech is a formal form of gratitude for being brought together at the meeting in good health. So, thanks are given to those who gave the place and the thanksgiving prayer is given to Allah and the lord of the Prophet Muhammad.

Extract 2

B : Assalamualaikum ...

What I respect is the Board of Teachers and staff and other school board members, the School Committee that I am proud of, and the guardians of students who I respect. Before we continue this meeting of guardians of students, let us first say Praise to the presence of Allah SWT who has given us many favors that are not counted with nominal numbers, both favors of Islamic faith or favors of being in good health, because enjoyment is that we are allowed to be able to gather and attend student guardian meetings regarding the discussion of the importance of giving vaccines to students. (2 / Diglossia H / School Meeting)

In the data (2 / Diglossia H / School Meeting) above the situation is, at a school meeting which is held once a month at one of the schools in Bone Village, Bajeng Sub-district, Gowa Regency. There is a speech spoken by the head of the School Meeting (the principal), which is a formal language that is usually spoken at every meeting anywhere, ***namely a form of gratitude and praise of thanks to Allah***. Forms of language variations in terms of formality, speech uttered by the leader of the meeting in a youth group meeting is a frozen variety because utterances of gratitude and thanksgiving praise to Allah are formal speech and are generally spoken only in certain events. Such as meetings, workshops, sermons, recitation, and others. So, this speech is a formal form of gratitude for being brought together at the meeting in good health. ***So, thanks are given to those who gave the place and the thanksgiving prayer is given to Allah and the lord of the Prophet Muhammad.***

Extract 3

C : Assalamualaikum Wr. Wb

Good morning and best wishes to all of us. Ladies and gentlemen who I respect. Let us give thanks to Allah SWT, for the blessings and guidance given to us, so that today we are still given health to be able to attend seminars on the importance of community service and cooperation in our village. Hopefully, prayers and greetings will always be poured out for our great Prophet, Prophet Muhammad SAW, and his family, friends, and followers until the end of time. (3/ Diglossia H / Community Service Seminar)

In the data (3/ Diglossia H / Community Service Seminar) above the situation is, at a seminar that aims to give an appeal to the community to do community service/cooperation which is held every 2 times a month. There is a speech spoken by the head of the School Meeting (Kepala Dusun), which is a formal language that is usually spoken at every meeting anywhere, ***namely a form of gratitude and thanksgiving to God***. Forms of language variations in terms of formality, the speech uttered by the chairman of the meeting in a community service seminar meeting is a frozen variety because utterances of thanks and thanksgiving praise to Allah are formal speech and are generally spoken in certain events. Such as meetings, workshops, sermons, recitation, and others. So, this speech is a formal form of gratitude for being brought together at the meeting in good health. So, thanks are given to those who gave the place and the thanksgiving prayer is given to Allah and the lord of the Prophet Muhammad.

Diglossia of informal language speech in the daily language of Bone Community, Bajeng District, Gowa Regency

Low diglossia (L) is used regularly and continuously in everyday life. In some diglossic societies, many speakers say that low diglossia does not have grammar. Low diglossia is obtained from association with family and friends in the same community. This dialect is used in informal situations such as in conversations with close friends and so on. So low diglossia is easier to use than high diglossia because there are no special rules in using it.

Extract 4

Ibu : Anak Ambemo tettere ammotere akjeknek, mukopi seng nampa dilanjuki

Anak : Teaki rong ma', na palakkanaya rong

(Bahasa Makassar)

Mother: let's hurry home take a shower, you can play again with your friends later.

Child: Wait a minute Mom, I wanna say goodbye first

(4 / Diglossia L / Parent to child)

In the data (4 / Diglossia H / Parent to child) above, there is a dialogue between parents and children, namely a dialogue in which parents ask their children to come home and take a quick shower because it is already late afternoon. At that time the child was playing at his friend's place, who happened to have an adjacent house. The mother screamed a little for calling her from the porch of her house and her house next door. The child responds to the mother's call with "**Teaki rong ma', na palakkanaya rong**" or briefly says goodbye first. The child responds by saying yes to the mother's call. but he wanted to say goodbye first. Based on language variations, there is a variety of intimates in which speakers and speech partners have a close relationship, namely mother and child. The language used by the mother is the language of everyday life in the family because it uses the word "**Anak Ambemo tettere ammotere akjeknek, mukopi seng nampa dilanjuki**" to address her child.

This type of diglossia is low diglossia because it is a part of a casual language that is often used daily, both in the family and in society. So, the arrangement in Low diglossia is irregular because it is adapted to the circumstances and situation. These words can also be used by anyone as long as they are in a relaxed situation and by their words, such as between friends and siblings.

Extract 5

Kakak : Andi mangeko rong ambaliyanga juku ri pasaraka

Adek : Iye kak tayangmi, ka nia rong ku jama

(Bahasa Makassar)

Brother: Adek please buy me fish at the market

Adek: Yes bro wait, because I have something to work on

(5 / Diglossia L / Brother to sister)

In the data (5 / Diglossia M / Brother to younger brother) above, there is a dialogue between an older brother and his younger brother, namely a dialogue in which the brother orders his brother to buy him fish at the market. At that time the younger brother was working on something. Then his brother told him to say "**Andi mangeko rong ambaliyanga juku ri pasaraka**". The use of the word "**Andi**" and the addition of the suffix "**ko**" to the word "**mangeko**" shows the variety of languages including the variety of intimates in which the speaker and the speech partner have a close relationship, namely brother and sister. The language used by older siblings is the language of everyday life or informal language in the family.

This type of diglossia is low diglossia because it is a part of the casual language that is often used daily, both in the family and in society. So, the arrangement in low diglossia is irregular because it is adapted to the circumstances and situation. These words can also be used by anyone as long as they are in a relaxed situation and by their words, such as between friends and siblings.

Discussion

Based on the results of the above analysis, the researcher has found that Diglossia is a situation in which two languages (or two varieties of the same language) are used under different conditions within a community, often by the same speakers. Ferguson (in Sumarsono and Partana, 2002: 36-37) argues that Diglossia is a special kind of language standardization in which two kinds of languages exist side by side in the whole language community, and each language variety is given a specific social function. Achmad and Abdullah (2012: 164) explain that 'Diglossia' is identified with a linguistic situation which indicates the use of high and low language in a speech community.

From the explanation of several experts above, it can be concluded that diglossia is a linguistic situation that indicates the use of high language (variety H) and low language (variety L) which is adjusted to the situation of communication. The high variety is used to communicate in official situations such as in the sphere of government and education, while the low variety is used in informal situations such as conversations with friends, when there are buying and selling transactions, and so on. Ferguson (in Alwasilah, 1985: 137) argues that the condition of a society that uses two dialects of one language (not between two languages in certain situations) is diglossia.

Based on the results of the analysis above, the researcher found 3 conversations about Diglossia of Formal Language Speech in the Daily Language of the People of Bone Community, Bajeng District, Gowa Regency while for Diglossia Informal Language Speech in the Daily Language of the Bone Community, Bajeng District, Gowa Regency, the researcher found 2 conversations.

The research related to our research is the journal entitled "Diglossia of Speech in the Daily Language of Tegalsari, Karangjati, Kalijambe, Sragen Villages and Its Implementation in High School Learning" written by Fidya Suryaningsih. This study has several links with our study, both in terms of similarities and in terms of differences. The similarity of Fidya Suryaningsih's (2018) research with our research is that her study focuses on the use of diglossia in a society. Whereas the difference is that Fidya Suryaningsih's research (2018) focuses on the use of variations in terms of formality and form of speech Diglossia in Daily Language in Tegalsari, Karangjati, Kalijambe Sragen sociolinguistic reviews and also to determine the implementation of speech in Indonesian language lessons in high school. While in our research we focus on the use of diglossia in a community in an everyday language consisting of formal and informal languages in the people of Bone Village, Bajeng District, Gowa Regency.

Conclusion

Diglossia Formal and Informal Language Speech in the Daily Language of Bone Village Community, Bajeng District, Kab. Gowa consists of High Diglossia (H) and low Diglossia (L). The use of high Diglossia in the people of Bone Village, Bajeng District, Gowa Regency, is a language that is often used at formal events in society, such as Youth Organization Meetings, School Meetings, and other official events, while low Diglossia is more often used in daily speech in society, such as when talking between neighbours, between friends and family.

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