



ANALISIS PENGGUNAAN DIGLOSLIA DALAM BERKOMUNIKASI SEHARI-HARI MASYARAKAT DESA WAWONDURU: KAJIAN SOSIOLINGUISTIK

AN ANALYSIS OF THE USE OF DIGLOSSIA IN THE DAILY COMMUNICATION OF THE PEOPLE OF WAWONDURU VILLAGE: A SOCIOLOGICAL STUDY

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Abstract

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Diglossia is defined as the use of two languages or language varieties concurrently within a single community, with these languages or varieties exhibiting different functions and contexts in their application (Brown, 2014). The present study aims to analyze the use of diglossia in the daily communication of the inhabitants of Wawonduru village. The type of research used is that of a descriptive qualitative approach. The research was conducted in Wawonduru village, with research subjects consisting of community leaders, teachers, educators, and local residents who were selected purposively, with an unlimited number of informants and more emphasis on the depth of information obtained. Data collection was conducted using three techniques: participatory observation, interviews, and documentation. The collected data were analyzed using a sociolinguistic approach, with steps such as data categorization, social context analysis, and the preparation of descriptive narratives to describe patterns of language use in the community. The analysis of the use of diglossia in Wawonduru Village revealed the separation of the use of high language (H) and low language (L). Indonesian is employed as a high language in formal situations and is regarded as a symbol of social status, while Bima's local language functions as a low language that is dominant in daily conversation, thereby strengthening social relations and reflecting cultural identity. The influence of education and social change on language use is also evident, with the younger generation adopting Indonesian in formal contexts while maintaining local languages in informal and family interactions.

Keywords: *Diglossia, Communication, Sociolinguistics.*

Abstrak

Diglosia adalah fenomena bahasa dimana dua bahasa atau dua variasi bahasa digunakan secara bersamaan dalam satu masyarakat, tetapi dengan fungsi dan konteks yang berbeda. Penelitian ini bertujuan untuk menganalisis penggunaan diglosia dalam berkomunikasi sehari-hari masyarakat desa wawonduru. Jenis penelitian yang digunakan adalah pendekatan kualitatif deskriptif. Penelitian ini dilakukan di desa wawonduru dengan subjek penelitian terdiri dari tokoh masyarakat, guru, tenaga pendidik, dan warga setempat yang dipilih secara purposive, dengan jumlah informan yang tidak terbatas dan lebih menekankan



pada kedalaman informasi yang diperoleh. Pengumpulan data dilakukan dengan tiga teknik yaitu observasi partisipatif, wawancara, dan dokumentasi. Data yang terkumpul dianalisis menggunakan pendekatan sosiolinguistik dengan langkah-langkah seperti kategorisasi data, analisis konteks sosial, dan penyusunan narasi deskriptif untuk menggambarkan pola penggunaan bahasa dalam masyarakat. Berdasarkan analisis penggunaan diglosia di Desa Wawonduru, dapat disimpulkan bahwa fenomena diglosia terlihat jelas dalam pemisahan penggunaan bahasa tinggi (H) dan bahasa rendah (L). Bahasa Indonesia berfungsi sebagai bahasa tinggi yang digunakan dalam situasi formal dan simbol status sosial, sementara bahasa daerah Bima berfungsi sebagai bahasa rendah yang dominan dalam percakapan sehari-hari, mempererat hubungan sosial dan mencerminkan identitas budaya. Pengaruh pendidikan dan perubahan sosial turut memengaruhi penggunaan bahasa, di mana generasi muda mulai mengadopsi bahasa Indonesia dalam konteks formal namun tetap mempertahankan bahasa daerah dalam interaksi informal dan keluarga.

Kata Kunci : Diglosia, Komunikasi, Sosiolinguistik.

PENDAHULUAN

Diglossia, defined as the use of two different languages or language varieties in a society, is a phenomenon frequently observed in multilingual societies, including Indonesia (Iryani, 2019). Diglossia is defined as the use of two different languages or language varieties in a society, where one language is used in formal or high variety situations, while the other language is used in informal or low variety contexts (Saputra, 2020). This phenomenon can be observed in communities that possess different dialects or languages utilized in everyday life, as evidenced in Wawonduru Village.

Wawonduru Village is one of the villages in Woja Sub-district, Dompu Regency, and West Nusa Tenggara, located in Indonesia. The local community is characterized by linguistic and cultural diversity, which has a significant impact on the communication patterns of the community. The primary language spoken by the local population is Bima, although Indonesian is frequently employed in specific contexts, such as education, government and media. This phenomenon of diglossia, where the local language functions as an informal language in daily conversation, while Indonesian functions as a formal language used in higher contexts (Agustina, 2021). is of particular interest. The existence of two languages or language variations in this community, namely Bima local language and Indonesian language, creates an interesting diglossia phenomenon that merits further research. The Bima local language, as a 'lower' language, serves as a means of communication in daily life, reflecting the social and cultural ties of the community. Conversely, the more 'higher' Indonesian language is employed in formal contexts, reflecting social status and official functions in various sectors, including education, government, and media.

The occurrence of diglossia in Indonesia, particularly evident in Wawonduru Village, serves as a salient illustration of the intricate social dynamics that characterized the interaction between local languages and Indonesian. Wawonduru Village, being a locale with a rich tradition and cultural heritage, has a community that utilizes Bima local language as the primary medium of communication in their day-to-day interactions. The Bima local language is regarded as being more closely aligned with everyday life, and is utilized in conversations among family members, friends, and the local community (Purnomo, 2013). Conversely, Indonesian is employed in more formal contexts, including education, government meetings, mass media, and interactions with individuals



unfamiliar with the local language. The phenomenon of diglossia, defined as the use of two languages or more in a society (Nurlinda, 2024), is prevalent in such settings. Diglossia is defined as the use of two language variants or languages in society, each serving different social functions (Purnomo, 2013). One language is employed in formal or high variety situations, while the other language is used in informal or low variety situations (Agustina, 2021). This phenomenon is not exclusive to metropolitan areas; it has also been observed in rural settings, as evidenced by the case study of Wawonduru Village.

In Wawonduru Village, the use of diglossia is clearly visible in the community's daily communication. Diglossia in this context manifests as a duality between two linguistic varieties: Indonesian, regarded as the high variety, and the local Bima language of Wawonduru village, designated as the low variety. Indonesian is employed in formal contexts, including education, government, and mass media. For instance, during village meetings or official events, all discourse is conducted in Indonesian, both at the government level and among residents with varying educational backgrounds.

Meanwhile, Bima local language is utilized in informal conversations, particularly within familial contexts, at the market, or in social activities that do not involve external parties. The people of Wawonduru tend to maintain the use of Bima local language in daily interactions because it is closer and more comfortable to use among fellow villagers who have the same cultural background. In settings such as the market or coffee shops, Bima local language is predominantly used to foster emotional and social intimacy among sellers and buyers, or among fellow villagers who are congregating. Conversely, in educational settings, particularly within schools, Indonesian is the primary language of instruction (Nurlinda, 2024). This phenomenon engenders a discernible divide between the local language and the national language, with the younger generation being more exposed to Indonesian as the formal language (Saputra, 2020). This discrepancy in linguistic utilization serves as an indication of the presence of social stratification within the Wawonduru community, wherein the level of formality and the individual's social status collectively determine the selection of language varieties employed.

The present study thus posits that the analysis of diglossia in the context of daily communication in Wawonduru Village is of considerable pertinence, both within the domain of sociolinguistics and in the context of endeavors to safeguard indigenous linguistic and cultural heritage. This study is thus predicated on the objective of conducting a comprehensive analysis of diglossia in the daily communication practices of the Wawonduru Village community.

METODE PENELITIAN

This study employs a descriptive qualitative approach with the objective of providing a comprehensive account of the utilization of language (both the local language and Indonesian) in daily communication in Wawonduru Village, Woja Sub-district, Dompu District, NTB. The present study does not seek to test hypotheses or theories, but rather to focus on the phenomenon of diglossia, whereby both languages are used in different contexts (Indah Afrianti, Rusdin, Nur Wahyuni, 2023). The village was selected due to its rich cultural heritage and the continued



utilization of indigenous languages. The research informants consisted of community leaders, teachers, educators, and local residents who were selected purposively, with an unlimited number of informants and more emphasis on the depth of information obtained.

Data collection was conducted through three main techniques: first, participatory observation, in which researchers participated in community activities to observe language interactions occurring in formal and informal situations (I. Afrianti et al., 2021). Secondly, in-depth interviews were conducted with key informants to explore their perceptions of language choice and the social and cultural factors that influence it. Thirdly, documentation was undertaken, which involved analyzing official documents, educational materials, or media recordings that show the use of both languages in different contexts (Sugiyono, 2016). The collected data were analyzed using a sociolinguistic approach, with steps such as data categorization, social context analysis, and the preparation of descriptive narratives to describe patterns of language use in society (Akker et al., 2013).

In order to guarantee the validity and reliability of the data, this study employs triangulation by collecting data from multiple sources and methods, rechecking with informants, and member checking to ensure that the researcher's interpretation corresponds to the informant's experience (I. dan S. A. Afrianti, 2021). The objective of this research is to provide a comprehensive depiction of the phenomenon of diglossia in Wawonduru Village and the factors that influence language use in the daily lives of the community.

HASIL DAN PEMBAHASAN

The present study explores the phenomenon of diglossia in the Wawonduru community, with a particular focus on the variation in terms of formality of speech. In a diglossic society, speakers tend to perceive T diglossia as more prestigious, superior, more respected and a more logical language than R diglossia. The acquisition of T diglossia is typically through formal education, as outlined in the work of (Veniaty, 2021). However, T diglossia is not always employed in everyday interactions, and its use is subject to stringent rules and grammatical constraints. In contrast, R diglossia is utilised on a daily basis and is considered more prevalent in everyday interactions. It has been asserted by some speakers that diglossia R is devoid of grammatical structure. The acquisition of R diglossia is primarily through social interaction with family members and friends residing within the same community (Hermawan, 2018). The subsequent section will present the findings of research related to the use of T (high) diglossia and R (low) diglossia in the daily language of the people of Wawonduru village. The following data were obtained from the field research.

Data I

Assalamualaikum WR. WB. Selamat datang kami ucapkan kepada para tamu undangan yang telah meluangkan waktu untuk hadir dalam acara resepsi pernikahan saudari Irma Adriani S. Ak putri pertama dari bapak Arif Mulyadi, S.Sos dan ibu Siti Syuryani, S.Pd dengan Putra Bayangkara, S.H.,M.H putra pertama dari bapak aipda Abdi Ibrahim dan ibu Nurbaya H. A Hakim.

As demonstrated in the preceding data, the utilisation of language in formal events, notably wedding receptions, is of particular interest. Diglossia is defined as a socio-linguistic phenomenon,



typified by the use of two distinct linguistic varieties by a community in different contexts (Settlage, 2020). Typically, a dichotomy exists between a high variety (H) language employed in formal or official settings and a low variety (L) language utilised in casual or informal contexts (Astuti, 2017). The text under scrutiny contains elements of diglossia, consisting of two contexts: namely high language (H) and low language (L). Firstly, high language (H): this text employs standardised and formal Indonesian. The use of words such as "Assalamualaikum WR. WB.", "kami ucapkan", "para tamu undangan", "resepsi pernikahan", and phrase "dengan penuh rasa syukur" this is an illustration of the employment of language that is courteous, formal, and in accordance with the established conventions of Indonesian culture. The employment of formal terms such as "putri pertama," "putra pertama," and academic degrees such as "S. Ak." and "S.H., M.H." It is evident that the use of elevated language is appropriate for a wedding reception, as it is regarded as a sacred and prestigious event. Secondly, Low Language (L): although the text is largely formal, in everyday communication practices, a bride or family speaking at a reception might also use more casual language, especially when interacting with close friends or family. This phenomenon, although not explicitly captured in the aforementioned text, is more evident in conversations that transpire during such events. Low language can also be observed in informal interactions between guests or conversations about the bride and groom's personal lives, outside the context of formal speeches.

In the context of a wedding reception, diglossia serves to signify the division of roles and different contexts in the event. The employment of elevated language in formal addresses or remarks is indicative of respect and the event's formal nature, whereas informal language can be utilised in more casual personal interactions. The employment of both language varieties is in accordance with the prevailing social and cultural expectations within the Indonesian context (Saputra, 2020). The utilisation of formal language (H) in this instance serves to deliver a respectful welcome to the guests, thus aligning with the characteristics of diglossia in Indonesian society, particularly in the context of formal events such as weddings.

Data II

a : Sina beli doum tekelan too

b : iya, Apa sak melem belii?

a : au-aupra

b : iyora

Pada data II di atas, menunjukkan bahwa percakapan tersebut telah terjadi campur kode antara Bahasa Lombok dan Bahasa Bima. Dalam percakapan di atas tidak ada bagian yang langsung menunjukkan penggunaan bahasa formal atau baku. Percakapan di atas menggunakan **bahasa daerah** atau bentuk percakapan yang lebih informal, yang sering disebut sebagai bahasa rendah dalam analisis diglosia. **Diglosia** dalam teks di atas dapat dilihat dalam perbedaan penggunaan **bahasa formal (H)** (jika ada dalam konteks tertentu yang tidak tampak di percakapan ini) dan **bahasa daerah atau informal (L)** yang digunakan dalam percakapan sehari-hari. Percakapan ini menunjukkan contoh penggunaan bahasa rendah, di mana para pembicara menggunakan bahasa yang lebih kasual atau lokal, yang lebih nyaman dan akrab dalam situasi



informal seperti percakapan antara teman atau keluarga. Seperti pada kalimat ini menceritakan bahwa percakapan tersebut antara suami yang meminta sang istri untuk membeli lauk di penjual depan rumah,

As illustrated in data II above, the conversation exhibits a mixture of Lombok and Bima languages. The aforementioned conversation does not contain any segment that directly demonstrates the utilisation of formal or standardised language. The use of local language or a more informal form of conversation, often referred to as low language in diglossia analysis, is evident. The diglossic nature of the text is evident in the juxtaposition of formal language (H) – when present, albeit not overtly in this conversation – and local or informal language (L) that characterises everyday conversation. This conversation exemplifies the utilisation of low language, wherein the speakers employ a more casual or local language, which is more comfortable and familiar in informal situations such as conversations between friends or family. This sentence, for instance, indicates that the conversation is between the husband who requests that his wife purchase a side dish from the seller outside the house.

Pertama = A: "Sina beli doum tekelan too"

This sentence is an informal form of speech used in casual and intimate contexts.

Kedua = B: "Iya, apa sak melem belii?"

The text is also characterised by the presence of words originating from the colloquial or local language of Lombok.

. Ketiga = A: "Au-aupra" dan B: "Iyora"

Pada kalimat ketiga juga tampak seperti bentuk-bentuk bahasa daerah Bima atau slang, yang digunakan dalam percakapan santai.

Data III

a : Lulu bahas **hanu** di hp ci, lulu jadi hanu

b : **Kok kaya gitu bilangjani**

a : Jadi orang yang hanu berita-berita doho **iture IJAN**

b : Ada bahasa Inggris dan Indonesia, dan apa lagi, dan apa lagi lulu

As illustrated in Data III above, the conversation employs a blend of Bima local language or slang, interwoven with elements of Indonesian. There is no evident use of official or standard language in the data. Nevertheless, standard Indonesian can be regarded as elevated language in the context of more formal discourse, as evidenced by the utilisation of lexical items such as "berita-berita" or "bahasa Inggris dan Indonesia" can be considered part of formal language. The colloquial language (L) employed in the aforementioned dialogue indicates that A and B utilise a more informal register, akin to that of the Bima region, in their discourse "hanu," "doho," and "iture." The terms under discussion are Bima local language or slang, which is indicative of differences in language use based on social situation or proximity between speakers. Sentences such as "**Lulu bahas hanu di hp ci**" and "**jadi orang yang hanu berita-berita doho iture IJAN**" This signifies the utilisation of a language that is more informal and non-standardised, which is frequently employed in casual conversations between friends or family members. In addition, there



is a mixture of languages in the conversation in data III above. On the one hand, the local language of Bima is used (misalnya "hanu," "doho," "iture," "IJAN"), and on the other hand, there is the use of Indonesian (seperti "berita-berita," "ada," "bahasa Inggris dan Indonesia"). And the last sentence, "**Ada bahasa inggris dan indonesia, dan apa lagi, dan apa lagi lulu**", the language used is a mixture of Indonesian and Bima's local or informal language, which is commonly referred to as code-switching.

Data IV

a : Jangan **Kameta** Lulu Lagi Yah Ijan

b : Kenapanku

a : Lulukan baik

b : Dia **injak tai janga dong**

a : **Nda** Ada

As demonstrated in Data IV above, the conversation is characterised by a relaxed atmosphere and the utilisation of informal and non-standardised language. The utilisation of informal or regional language serves to underscore the intimate connection between the speakers and the relaxed atmosphere that pervades the exchange. The employment of local language or colloquialisms serves to underscore the informal nature of the communication, which is frequently observed in quotidian personal interactions among friends or family members (Nurlinda, 2024). The absence of formal or standard Indonesian in this conversation is noteworthy. The absence of sentences or words that would typically be used in formal contexts, such as speeches or other official settings, further underscores the informal nature of the conversation. The Indonesian employed in this conversation is characterised by a relaxed and casual form, which is more suitable for everyday conversation and less so for an official context. A and B utilise Bima's local language or informal low language (L) in their conversations. For instance: "Kameta Lulu" and "Ijan" this is an informal form of conversation and is characterised by a local dialect of Bima. Says "kameta" in Indonesian means "mengejek". "Lulukan baik" contains the influence of Bima's local language, and although this is understandable in the context of casual conversation, the word "lulukan" This form is characterised by a lack of standardisation, which is indicative of a lower level of language proficiency. "Dia injak tai janga dong" this sentence is characterised by its informal and impolite nature, as evidenced by the use of words such as 'very'. "tai" (kotoran) and "janga dong" it is important to note that this is not standardised, thereby underscoring the fact that this is low-level language. Says "tai Janga" The term 'meaning' is translated as 'chicken poo' in Indonesian. Despite the absence of direct language mixing, as evidenced by the absence of transitions between Indonesian and English, there was a discernible mixed use of Bima local language and informal Indonesian. This finding suggests that the level of language used is indicative of the social proximity and the context of the conversation.

Data V

a : gimana caranya ini, oh pake ini

b : bukain dong

c : **pea wauji, sinipuee** lulu yang bukasi

d : **bukani**



As demonstrated in Data V above, Bima's utilisation of low-level or informal language is predominant, both in the more casual use of Indonesian and in the use of Bima's local language or slang. The text does not demonstrate the use of elevated language (i.e. formal or standardised language), and thus no discernible discrepancy is evident in the utilisation of language for more official or formal circumstances. The data indicates a consistent tendency for informal language to be used in all sentences, characterised by its familiarity and relaxed nature. Sentences such as "bukain dong" Despite the utilisation of Indonesian, the language remains informal due to its employment in casual discourse between two individuals. In formal settings, the use of more structured sentences is to be expected. For instance, "Tolong buka ini, ya." Furthermore, the discourse in data V above employs informal and casual language, incorporating elements derived from Bima's local language or slang.

A: "pea wauji, sinipuee lulu yang bukasi".

This sentence contains Bima local language or non-standard slang, such as the word "pea wauji" dan "sinipuee," this is an idiosyncratic feature of the standard Indonesian language. The employment of this term is indicative of the utilisation of informal and regional dialects in the discourse, which are comprehensible exclusively to individuals with a shared cultural background. Suffix "ji and Puee" this linguistic variety is typically employed by the inhabitants of Bima, constituting a form of informal discourse within the Bima community. **B: "bukani"**

It is noteworthy that this word also employs a non-standard or abridged form. "bukakan." The phenomenon of low bima language, characterised by the utilisation of a particular linguistic style, is further exemplified by the incorporation of a specific suffix "ni".

This conversation is characterised by a blend of languages. Although the majority of the conversation is conducted in informal Indonesian, sentences containing specific words are utilised "pea wauji" and "sinipuee" This text demonstrates the utilisation of the local language of Bima. This phenomenon, termed code-switching, is characterised by the speaker's ability to transition seamlessly between standard Indonesian and local/slang dialects, depending on the context of the discourse.

KESIMPULAN

The analysis of diglossia in the daily communication of the Wawonduru Village community reveals several salient points. Primarily, the phenomenon of diglossia in the Wawonduru Village community can be defined as follows: Diglossia in Wawonduru Village is characterized by the separation of the use of high language (H) and low language (L). The high language is typically employed in formal settings, such as traditional events, official meetings, and interactions with individuals held in high esteem. Conversely, low language, which is often Bima local language or dialect, is predominantly employed in informal interactions among friends, family members, and in casual settings. The Bima local language emerges as the predominant language in daily social interactions, fostering family relationships and emotional intimacy among community members. Secondly, the Role of High Language (H): Standard Indonesian or formal language fulfills a connecting role in specific situations, such as government events, educational settings, and



communication with external parties. However, its utilization is constrained and is predominantly employed by individuals who possess a higher level of education or in official contexts. The use of high language is also associated with social status or honor, typically employed in interactions with older or respected individuals within the community. Thirdly, the Role of Low Language (L): The use of regional or local languages as the primary medium of communication in daily interactions is a salient feature. The utilization of low language is primarily driven by its perceived familiarity, warmth, and its capacity to facilitate communication among members of the community. The use of low language is furthermore a reflection of the cultural and social identity of the people of Wawonduru Village, as well as serving as a tool that strengthens social relations among community members. Fourthly, the social and educational influences on language use must be considered. The present study explores the influence of formal education and social changes in the Wawonduru community on language use in daily life. The younger generation is more likely to adopt standard Indonesian in communication, especially in school, but they still maintain the use of local languages in family and peer contexts. The phenomenon of migration and modernization has also exerted an influence on language use. Despite the pressure to use more standardized Indonesian, local languages remain the dominant language in closer social interactions. The fifth aspect of this study is the Sociolinguistic Aspect: The use of diglossia is closely related to social status, education level, and social relations within the community. The use of High language (H) is often chosen in situations that require a formal impression and respect for the other party, while Low language (L) is more casual and used in more informal and familiar contexts. Furthermore, emotional closeness and cultural identity are significant factors contributing to the maintenance of local languages, despite the prevailing pressure to use Indonesian in certain contexts.

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