Bilingualism and diglossia in the novel api tauhid

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Abstract

This study aims to analyze the forms and causal factors of bilingualism and diglossia phenomena in the conversations of characters in novel Api Tauhid. The research methodology employed is descriptive analysis, with data collection techniques including reading and recording. Data analysis involved data reduction, presentation, and conclusion drawing. The study identified 9 instances of bilingualism and 13 instances of diglossia in the characters' conversations. Bilingualism was found to be influenced by speakers' proficiency in multiple languages, speaker identity, as well as the location and situation of the conversation. On the other hand, diglossia was influenced by dialect differences, speaker identity, and bilingual abilities. These language phenomena in the novel highlight the integration of bilingual skills in people's lives. The implications of this study suggest that bilingualism and diglossia are prevalent language phenomena in contemporary literature, reflecting the influence of multilingualism in society. These findings emphasize the need for a greater understanding of how language choices and code-switching affect communication dynamics and cultural identity in literary works. However, this study has certain limitations, such as its focus on a specific novel and the subjective interpretation of language phenomena. Future research could expand the scope by including a broader range of literary works and employing more objective measures to analyze bilingualism and diglossia.

***Keywords**: Bilingualism, Diglossia, Novel Api Tauhid*

Introduction

Language pluralism causes various problems in society. Pluralism in its application has various consequences (Aiseng, 2022; Suwarna, 2021; Torza, 2021; Vuletić, 2020). The problem in question can have both negative and positive connotations. The problem is negative when it comes to user disputes or differences in understanding of the variety of languages used, but can also be positive when it comes to improving the quality of human resources through language. The development of technology and human awareness of life, makes

humans learn not only in one language but can be two, three, or more languages. Humans are required to master more than one language to be able to compete in various aspects of life (Alshahrani, 2017; Djumabaeva & Kengboyeva, 2021; Pransiska, 2020). Human mastery of more than one or two languages (bilingual) and more, triggers the birth of various language phenomena in human life (Angela & Sergio, 2016; Kulenovic, 2021; Natsir, 2020). The majority of people in Indonesia also master two to three or more languages, for example, Indonesian as their mother tongue, regional languages as dialects, and foreign languages such as English, Arabic, Mandarin, and so on. Two forms of language phenomena that are frequently encountered in everyday life are the phenomena of bilingualism and diglossia (Arjulayana, 2018; Mayrita et al., 2019; Okal, 2014).

Various studies have examined the phenomenon of bilingualism and diglossia, which are typically studied in three aspects of research. *First*, the social aspect, which looks at social factors such as social status, culture, and environment that influence language use by individuals (Malkhanova et al., 2019; Mayrita et al., 2019; Okal, 2014). *Second*, the psychological aspect, which looks at internal factors such as language proficiency, motivation, and individual identity that affect language selection (Legutke & Thomas, 2014; Vuletić, 2020). *Third*, the linguistic aspect, which looks at language features used in the context of bilingualism and diglossia, such as code-switching, language merging, and appropriate language variety selection in different situations (Arjulayana, 2018; Jieqiomg, 2022). These studies provide important insights into the phenomenon of bilingualism and diglossia in various social, psychological, and linguistic contexts, and make significant contributions to the development of theory and practice related to sociolinguistic studies and the languages used in society.

The purpose of this research is to complement the findings of previous research that discussed sociolinguistic studies in literary works, focusing on linguistic phenomena and the influencing factors. The novel "Api Tauhid" was chosen as the object of study because it contains sociolinguistic phenomena used in the characters' conversations. This research is expected to have theoretical and practical contributions to the study of the relationship between sociolinguistics and literary works, particularly in the development of applied linguistics.

This research is based on an argument that bilingualism and diglossia occur in the process of individual interaction influenced by social factors and individual language proficiency. Therefore, all interactions, whether oral or written, can contain elements of bilingualism and diglossia, as in literary works such as novels and others that are created with a storyline that includes differences in social environment and the use of several language varieties by

characters in them. This is related to the position of literary works in sociolinguistic studies, or it can be said that sociolinguistic aspects cannot be separated from the composition of a literary work.

Methods

This research is a qualitative study that utilizes the descriptive analysis method. The primary data for this study is obtained by observing the novel Api Tauhid. Data collection involved reading the novel and taking notes. The data analysis process comprised three steps, as outlined by (Sari & Asmendri, 2020). The first step was Data Reduction, where the researchers focused on the collected data, including research questions and research data collection. The second step was Data Presentation, which involved presenting the data through concise descriptions, numerical representations, and the relationships between categories, with the aim of facilitating understanding of the events and planning the subsequent steps. The third step was drawing initial conclusions. These conclusions were considered tentative and subject to change if subsequent data collection did not provide strong evidence to support them. However, if the initial conclusions were consistently supported by valid evidence in subsequent data collection, they were deemed credible. It is important to note that the research relied solely on the analysis of the novel Api Tauhid as the primary data source. Generalizing the findings beyond the scope of this specific novel should be approached with caution. Future research could benefit from expanding the analysis to include a broader range of literary works or incorporating data from real-life bilingual contexts to enhance the external validity of the findings.

Results and Discussion

Overview of The Novel Api Tauhid

This research discussed the phenomena of bilingualism and diglossia in the conversations of characters in the novel Api Tauhid. This novel was written by Indonesian researcher Habiburrahman El-Shirazy, which was first published in 2014. Researchers reviewed the novel through an electronic book that was published in 2015. The novel tells the story of a young man named Ahmad Jamalludin who struggles to find his identity and purpose in life. He grows up in a conservative Islamic family and is expected to follow the footsteps of his father to become a religious teacher. However, Ahmad is drawn to modern ideas and is interested in pursuing a career in journalism. He moves to Jakarta to study journalism and starts to explore the city's diverse culture. Along the way, he meets a woman named Noura, who he falls in love with. But their relationship

faces opposition from their families due to their different backgrounds and beliefs.

The novel explores themes of religion, culture, love, and personal identity. It also touches on social and political issues such as corruption and religious extremism. The story is set in Indonesia, providing a glimpse into the country's diverse society and the challenges faced by its people. One of the main themes of the novel is religion, as it explores the struggle of Muhammad Ayyas to understand the true meaning of his faith and how it applies to his daily life. The novel also touches on the themes of love, family, and social issues such as poverty and corruption. The story is told through a combination of dialogue and descriptive narration, and the researcher uses a poetic language style that creates a vivid and emotional atmosphere. The novel has received widespread acclaim for its insightful portrayal of religious and social issues, and has been translated into several languages. Overall, the novel Api Tauhid is a thought-provoking and emotionally charged story that explores the complexities of faith, identity, and social justice.

Bilingualism and Diglossia Phenomena Found in The Novel

Researchers collected data from 862 pages of the novel. The results of the bilingualism and diglossia analysis found by the researchers are described in the following table:

Table 1. Data on Bilingualism and Diglossia

No.	Conversations	Meaning in Indonesian	Category
1.	"Sudah, kamu pulang saja ke asrama, kayak setan saja kamu ngganggu orang *iktikaf* Kau bilang aku nggak *nyunnah*, kamu yang *edan*, apa kamu lupa ashhabus suffah yang di zaman Nabi siang malam ada di beranda Masjid Nabawi?" "Aku nggak bermaksud ngganggu kamu, Mi. Aku hanya mikir kesehatanmu. Mi!"	Iktikaf: berdiam diri di masjid Nyunnah: mengikuti sunnah Edan: gila	The word "**iktikaf**" includes bilingualism because it is a term from Arabic (B2) which is used in Indonesian conversation (B1). The word "**nyunnah**" is included in diglossia because it is Arabic that is used in the midst of conversations between Indonesian and the Banyuwangi dialect. The word "**Edan**" is included in diglossia because it is Arabic that is used in the midst of conversations between Indonesian and the Banyuwangi dialect.
2.	"Kamu benar. Mi. Sudahlah, bu, biarkan anakmu lanang ini istikharah dulu."	Lanang: laki-laki Istikharah: shalat yang	The word "**lanang**" includes diglossia because it is the Arabic language used in the midst of Indonesian conversations with

No.	Conversations	Meaning in Indonesian	Category
	Ibu mengangguk takzim mendengarkan kalimat Bapak.	dilakukan untuk meminta petunjuk atas dua pilihan yang membuat ragu	the Banyuwangi dialect. The word "**istikharah**" includes bilingualism because it is Arabic (B2) which is used as a term in conversation in Indonesian (B1).
3.	"Siapa tahu, Mas Fahmi tertarik sama dia. Rina nggak kalah cantik kok sama Nur Jannah." "Tapi belum rapat nutup aurat. Dia suka pakai celana yang ketat sekali, ibu kurang *sreg'*." sahut ibu.	Sreg: enak di hati	The word "**sreg**" includes diglossia because it is the Arabic language used in the midst of Indonesian conversations with the Banyuwangi dialect.
4.	"Ya, ibu tahu, dia baik dan ramah. Tapi ora cocok kanggo Fahmi." "Sudah-sudah. Satu-satu saja dulu. Fahmi biar istikharah dulu. Nur Jannah iya apa tidak? Kalau tidak, baru yang lain diistikharahi."	Ora cocok kanggo Fahmi: tidak cocok dengan Fahmi	The sentence "**ora fits kanggo**" is a diglosia because it is the Arabic language used in the midst of Indonesian conversations with the Banyuwangi dialect.
5.	"Insya Allah, saya di rumah." "Kebetulan sekali. Pak Kyai dan keluarga besok mau menghadiri walimah seorang santri di dekat Ranu Pakis. Jika tidak ada halangan Pak Kyai mau mampir ke rumah ustadz."	Insya Allah: Jika Allah mengizinkan (Iya)	The word "**Insya Allah**" is bilingualism because it was said by Fahmi (B2) in the middle of an Indonesian conversation (B1) with Pak Kyai.
6.	"Oh begitu, ahlan wa sahlan, senang sekali saya jika Pak Kyai Arselan berkenan mampir. Berarti kira-kira jam berapa Pak Kyai akan sampai di tempat saya?" "Kira-kira ashar, sebelum atau setelah ashar. Saya akan kirim SMS ke ustadz, mohon	Ahlan wa sahlan: selamat datang	The word "**ahlan wa sahlan**" includes bilingualism because it is a term from Arabic (B2) which is used in Indonesian conversation (B1).

No.	Conversations	Meaning in Indonesian	Category
	dikirimkan rute-nya ya, ustadz."		
7.	"Jadi bagaimana?" tanya Pak Kyai. "Nyuumn sewu, Pak Kyai, kalau boleh tahu, Fahmi ingin dijodohkan dengan putri Pak Kyai yang mana? Kan tadi, Bu Nyai cerita masih punya tiga putri belum nikah," sahut ibu.	Nyuum sewu: memohon ijin dengan hormat (permisi)	The word "**nyuum sewu**" includes diglossia because it is Arabic which is used in the midst of Indonesian conversations with the Banyuwangi dialect.
8.	"Ya, yang kami ajak ke sini. Itu, si Zula, nama lengkapnya Firdaus N'uzula," jawab Pak Kyai. "Fahmi tadi sempat lihat Zula kan, wong sempat berbincang ringan tadi saya lihat," lanjut Pak Kyai sambil tersenyum.	Wong: orang	The word "**Wong**" is a diglossia because it is the Arabic language used in the midst of Indonesian conversations with the Banyuwangi dialect.
9.	"Kalau memang serius menikah kenapa harus *sirri*?" tanyaku. "N'uzula masih malu diketahui teman-temannya sudah menikah" jawab Bu Nyai.	Sirri: pernikahan secara agama	The word "*Sirri*" includes bilingualism because it is a term from Arabic (B2) which is used in Indonesian conversation (B1).
10.	"Kalau saya, jelas sekali, *pulung* itu datang ke rumah ini, nggak usah ragu untuk diambil. Kyai Arselan itu kyai besar, keturunan kyai besar. Fahmi ini dapat keberuntungan luar biasa jika bisa nikah dengan dzuriyai Kyai Arselan. Sudah diiyakan saja dan dipercepat pernikahannya."	Pulung: anak	The word "**pulung**" is a diglossia because it is the Arabic language used in the midst of Indonesian conversations with the Banyuwangi dialect.
11.	"Tapi, apa *nduk*?" "Pak Lurah kan datang duluan. N'ur Jannah apa tidak lebih berhak	Nduk : gadis muda yang dekat	The word "**nduk**" is diglossia because it is Arabic which is used in the midst of Indonesian conversations with the Banyuwangi dialect.

No.	Conversations	Meaning in Indonesian	Category
	dipilih? Dia juga shalihah, anak pesantren."		
12.	"Kalau ayahmu nggak *teges* milih ibumu, ya kalian nggak lahir. Sebab adanya kalian itu wasilahnya ayah dan ibumu menikah. Iya, tho?" "Iya, benar, Pakde."	Teges : tegas	The word "**teges**" includes diglossia because it is Arabic which is used in the midst of Indonesian conversations with the Banyuwangi dialect.
13.	"Iya, benar, Pakde." "Ya sudah kamu jangan *ingah-ingih*, bingung. Yang tegas, punya pilihan jelas."	Ingah-ingih : ragu-ragu	The word "**ingah-ingih**" includes diglossia because it is Arabic which is used in the midst of Indonesian conversations with the Banyuwangi dialect.
14.	Hamza kaget. "Apa? Aysel mau ikut?" "Iya dia memaksa. Katanya, dia ingin *refreshing* sekaligus ingin mendengarkan juga sejarah Ustadz Said Xursi."	Refreshing : menyegarkan pikiran	The word "**refreshing**" includes bilingualism because it is a term from English (B2) which is used in Indonesian conversation (B1).
15.	"Kita semua bisa berbahasa Inggris, jadi komunikasi mudah." "Ya, *Alhamdulillah*." "Tapi lebih indah kalau kita berkomunikasi dalam bahasa Arab. Itu bahasa Rasulullah" sahut Subki.	Alhamdulillah : segala puji bagi Allah (ungkapan syukur)	The word "**alhamdulillah**" includes bilingualism because it is a term from Arabic (B2) which is used in Indonesian conversation (B1).
16.	"Abah ini kati sakit, sudah jam satu malam, *kok yo* belum tidur." Kyai Arselan memejamkan kedua matanya. Batuknya mereda.	Kok yo: kenapa malah	The word "**kok yo**" includes diglossia because it is Arabic which is used in the midst of Indonesian conversations with the Banyuwangi dialect.
17.	"Ada apa, Mi? Kok bangun sambil ngucap amin, amin, amin, terus Astaghfirullah?'"	Astaghfirullah : aku memohon ampun kepada Allah	The word "**astagfirullah**" includes bilingualism because it is a term from Arabic (B2) which is used in Indonesian conversation (B1).

No.	Conversations	Meaning in Indonesian	Category
	"*Astaghfirullah*. N'ggak tahu, Sub. Aku bermimpi bertemu Kyai Arselan di depan pintu Masjid Nabawi."	(Ungkapan permohonan maaf)	
18.	"Coba di *bel* lagi," ucap Fahmi. Bilal kembali menelepon Hamza	Bel: menelpon	The word "**bel**" is a diglossia because it is non-standard Indonesian (slang) which is used in the midst of Indonesian conversations.
19.	"*Sedulur latiangku*, Fahmi!" seru Ali sambil memeluk Fahmi. Tak bisa tidak, ia terisak haru. Ali berbincang dengan Fahmi, tidak menggunakan bahasa Arab atau bahasa Inggris. Ia nyerocos begitu saja dengan bahasa Indonesia campur Jawa. "Bagaimana bisa sampai Istanbul?	Sedulur latiang: teman karib	The word "**sedulur latiang**" includes bilingualism because it is a term from the Javanese language (B2) which is used in Indonesian conversation (B1).

The researcher found 9 phenomena of bilingualism and 13 phenomena of diglossia in the novel. The phenomena of bilingualism are the use of two or more languages by the characters in their conversations. This happens due to several factors such as the language ability of the speakers, differences in mother tongue, and the location and situation of the conversation. In some cases, the use of different languages is also used to express specific meanings or show closeness with the interlocutor. This is in line with sociolinguistic theory that states that language use is not only related to linguistic aspects but also to social and cultural aspects (Burhanuddin et al., 2022; Coupland, 2016; Jieqiomg, 2022). Additionally, the research also found that the bilingualism ability of the characters in the novel also influences their language use. There are several characters in the novel who are able to use more than one language fluently, so they tend to switch between languages in their conversations. However, there are also characters who are less proficient in language use, so they tend to use simpler or informal language. But, there are some study that provide some factors that may influence language use in literature include proviciency in the language, use of first language, demographic and socioeconomic factors, cultural and religious factors, and health behaviors (Leong & Ahmadi, 2017; Suherman & Sulaeman, 2020).

Meanwhile, diglossia occurs when the characters use formal or standard language and informal or non-standard language in their conversations. The researcher found that diglossia occurs more often than bilingualism in the novel Api Tauhid. This indicates that the use of appropriate language in the right situation is crucial in everyday conversation. Additionally, the use of standard or non-standard language varieties can also reveal the social and cultural characteristics of the characters in the novel. This is in accordance with sociolinguistic theory that states that language use in a context is not only influenced by internal factors such as individual language ability but also by external factors such as social situation, cultural context, and interlocutor characteristics in the conversation (Coupland, 2016; Schiffman, 2017). Therefore, in certain situations, the characters in the novel use standard or non-standard language to show their social identity, education, and status. Additionally, the researcher also found that code-switching and language mixing frequently occur in the conversations of the characters in the novel Api Tauhid indicating the influence of bilingualism in their daily lives.

Factors Affecting Bilingualism and Diglossia in The Novel

Bilingualism and diglossia can be caused by internal factors and external factors as follows: 1) Internal factors: including gender, age, intelligence, moment, verbal attitude and motivation; 2) External factors, variables: speaker's contact variable is determined by the length of contact, frequency and pressure of contact, areas that affect speakers in speaking, and use of economics, administration, culture, politics, military, history, religion, demographics, and others (Ma'arif & Lailia, 2022).

Based on the findings, it can be seen that the factors causing bilingualism and diglossia of the conversation in the novel are described in the following table:

Table 2. Factors Causing Bilingualism and Diglossia on The Novel

No.	Phenomena	Factor	Description
1.	Bilingualism	1. Bilingual ability 2. Speaker 3. Location and situation	1. The bilingual ability factor of the speaker and the interlocutor exists because of the use of Arabic and English terms spoken by Indonesian figures. 2. The speaker factor in question is the speaker's religion and culture which determines the use of Arabic for several Javanese terms and languages. 3. The location and situation factors in question are the location where the conversation takes place and the situation experienced by the speaker and the interlocutor. This factor influences the choice of language in conversation.

No.	Phenomena	Factor	Description
2.	Diglossia	1. Bilingual ability 2. Speaker 3. Dialect differences	1. The bilingual ability factor of the speaker and the interlocutor exists because of the use of Javanese terms used in Indonesian conversation. 2. The speaker factor in question is the cultural factor and the speaker's area, who has Javanese culture and comes from the Banyuwangi region, thus influencing the existence of language diglossia. 3. The dialect difference factor in question is the dialect between the speaker and the interlocutor. Where language diglossia is used when the interlocutor can also understand the terms in the Javanese dialect spoken by the speaker, in Indonesian conversation to make it easier for the interlocutor to understand the speaker's speech.

Several factors were identified as contributing to the occurrences of bilingualism and diglossia in the conversations of characters in the novel Api Tauhid. One of the factors that affect bilingualism is the ability of speakers to use more than one language, which is influenced by their proficiency level and exposure to different languages. Additionally, differences in the speakers' mother tongue and the location and situation of the conversation can also influence the use of different languages in a conversation (Bagui, 2014; Nguyen et al., 2016; Run-Xiang & Wen-Li, 2020). Regarding the occurrence of diglossia, the study found that differences in the dialects of the speaker and the interlocutor played a significant role in the use of different varieties of language in the conversations. Moreover, the bilingual ability of the speaker was used at certain times and in certain contexts in the conversations, indicating that the choice of language variety was dependent on the communicative purpose and audience of the speaker (Albirini, 2015; Zainal & Dewa, 2021).

In addition to these factors, social and cultural factors also played a role in the occurrence of bilingualism and diglossia (Huiying, 2015; Indah & Lydia, 2015; Jafarova, 2021). For example, the social status and cultural background of the speakers could affect their choice of language and language variety in the conversations. Furthermore, the researcher's use of different languages and language varieties in the novel may also reflect the sociolinguistic situation of the community in which the story is set. Overall, the study highlights the complex interplay of linguistic, social, and cultural factors in shaping the use of different languages and language varieties in the novel Api Tauhid. Further research in this area could investigate the impact of these factors on language use in other literary works and real-life communicative situations.

Conclusion

The findings revealed 9 instances of bilingualism and 13 instances of diglossia, showcasing the integration of multiple languages in the characters' daily lives. Bilingualism was influenced by factors such as language proficiency, speaker identity, and conversation context, while diglossia was influenced by dialect variations, speaker identity, and bilingual abilities. These language phenomena signify the rapid development of our times. The implications of this study are significant as they shed light on the complex linguistic dynamics present in bilingual contexts depicted in literature. However, there are some limitations to consider. Firstly, the analysis focused solely on the novel "Api Tauhid," and generalizing the findings to other literary works or real-life contexts should be done cautiously. Secondly, the study relied on a descriptive analysis approach, which provides a foundation for understanding the phenomena but may not delve into deeper sociolinguistic aspects. Future research should consider expanding the scope by analyzing a wider range of literary works or conducting studies in real-life bilingual communities. Investigating the sociolinguistic implications of code-switching and language mixing in bilingual contexts would also contribute to a more comprehensive understanding. Furthermore, examining the motivations and attitudes of the characters towards bilingualism and diglossia could provide valuable insights into language choices and identity construction. Employing mixed-methods approaches that combine qualitative and quantitative techniques would enhance the richness of the research findings.

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