

Betawi Speech Shift in Internal Family Communication

Iskandarsyah Siregar¹, Samsur Rijal Yahaya²

^{1,2}Universiti Malaya, Malaysia

¹Universitas Nasional, Indonesia

samsur@um.edu.my

Abstract

Language is a tool to convey messages from articulators to auditors. Thus, the core of the language process is how messages can be conveyed effectively and efficiently using the way that is considered the best. Language always experiences development and change. These developments and changes occur due to various factors, such as social, economic and cultural dynamics. Using two languages side by side may cause language distortion in its implementation. The problem that emphasizes is the shifting of the Betawi dialect in the family domain, especially the Betawi descendants who live in Jakarta. This study aims to determine the form of shifting the Betawi dialect. Data was provided using questionnaires, and random interviews aimed explicitly at some Betawi communities in the family domain. Then the data describe phenomenologically by looking at the basic principles of speech components as a reference for the analysis. From the research that has been done, the results obtained that the dialect shift that occurs in Betawi occurs in the generation of children and parents. This form of shift can be identified in the use of shifting Betawi vocabulary into other vocabularies. Other languages are dominated by Indonesian, indirectly the Betawi community's second language. At the same time, the causes of shifting dialects in the Betawi community include the influence of language variations and the lack of loyalty of the local community.

Keywords

Betawi; speech shift;
family; communication



I. Introduction

Language is a tool to convey messages from articulators to auditors. Thus, the core of the language process is how messages can be conveyed effectively and efficiently using the way that is considered the best. Experts states that language consists of a series of symbols to communicate with humans because humans alike have feelings, ideas and desires. Both Indonesian (BI) and regional languages (BD), as part of the nation's culture, have their place in the treasures of Indonesian culture that must be protected and nurtured. This condition is consistent with the sound of chapter XV explanation of article 36 of the 1945 Constitution, which reads that Indonesian is the language of the state,

Using two languages side by side may cause language distortion in its implementation. The form of language distortion is called language interference. Chaer and Agustina (2004: 120) say that interference is the event of the use of other language elements in the use of a language, which is considered a mistake because it deviates from the rules or rules of the language used.

Language always experiences development and change. These developments and changes occur due to various factors, such as social, economic and cultural dynamics. The development of language is relatively rapid in the field of science and technology. Contacts in the political, economic, scientific, and other fields can cause a language to be influenced by other languages. The mutual influence process between one language and another language must be avoided. Language as an integral part of the culture cannot be separated from the above problems. The interplay between languages is bound to occur, for example, the vocabulary of the language concerned, given that the vocabulary has an open nature. Weinrich argues (in Chaer and Agustina 1995: 159) that a language contact is an event where the same speaker uses two languages.

Language contact is the transfer or transfer of elements of one language into another language that covers all levels. Consequently, the lending and borrowing process and the mutual influence on other elements of language cannot be avoided. It is assumed that if two or more languages are used interchangeably by the same speaker, it can be said that the language is in a state of mutual contact. In every language contact, a process of mutual influence occurs between one language and another language. As a result, interference will arise, both verbally and in writing. Language contact is the transfer or transfer of elements of one language into another language that covers all levels.

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II. Review of Literature

Weinreich (1953) first stated the term interference to refer to the contact of a language system in connection with the presence of language contact with other language elements carried out by bilingual speakers. Multilingual speakers are speakers who can use many languages interchangeably. In this case, Weinreich considers interference as a symptom of deviation from the language norms that occur in the use of a speaker's language as a result of his introduction to more than one language. This happened as a result of language contact.

In the phenomenon of interference, the use of other language elements in a language is considered a mistake because it deviates from the rules or rules of the language used. The tendency is relevant and connected to the ability of the speaker to use a particular language so that other languages influence him. Usually, this interference occurs in using a second language (B2), and what is referred to in the second language is the first language or mother tongue.

Bilingual speakers with the same ability as B1 and B2 certainly have no difficulty using both languages because the languages are separate and work independently. Ervin and Osgod (1965: 139) call the ability of bilingual speakers to be a parallel ability. The

ability to B2 is much lower or different from the ability to B1, which is called multiple language abilities. Speakers with this plural ability usually have difficulty using B2 because it will be influenced by their B1 (Chaer & Agustina, 2010, pp. 120-123).

The cultural heterogeneity in the archipelago is caused because Indonesia is an archipelagic country. So that differences in places result in cultural differences. Even in the same place, cultural differences can occur. The movement of people migration causes this. The movement of people migration occurs because of the need to adapt to environmental conditions, thus causing a dynamic cultured society.

One of the big cities that has high heterogeneity is the city of Jakarta. In its historical development, Batavia or Sunda Kelapa or Jayakarta was a port area as a meeting place for traders from outside, such as Europeans, Chinese and Arabs. Therefore, a mixture of various cultures occurred in Jakarta, including language. The Betawi language comes from a mixture of Malay and other languages such as Egyptian Arabic, Chinese and Javanese, which are spread in western Indonesia.

Muhajir (1984:5) broadly explains that Jakarta is divided into two subdialects, namely the Inner City subdialect and the Periphery subdialect. The suburban subdialect is often also called "Betawi Ora" this term appears because, in suburban areas, the word ora comes from the Javanese language. The word ora is often used alongside the word kaga (not). This term illustrates that many words originate from Javanese, which is used in the suburbs and is not used in the Inner City sub-dialect.

The people of Jakarta are naturally formed as bilinguals. That a person is born in an environment that uses two languages simultaneously side by side as a social identity and forms a community to work together. Nababan (1998: 5) says bilingualism is usually used for the ability and habit of using two languages (multilingualism). Chaer and Agustina (2004: 177) state that language shifts result from high social mobility. So cultural and language dynamism significantly depends on whether or not the influence is vital in the environment or family. Language shift (language shift) concerns the problem of language used by a speaker or a group of speakers that can occur as a result of the transfer of a speech community to another speech community. The shifted language is a language that cannot defend itself (Sumarsono, 2012: 231). Language shifts occur due to language choices in the long term (at least three generations). This was also expressed by Fishman (1991:40) in the following quote:

"Language shift is often a slow and cumulative process, making 'before vs after' data hard to come by. Rarely has competent and reasonably impartial observers been collecting the necessary diagnostic data over several years so that a detailed analysis can be made when and as needed".

Language shift is a slow and cumulative process, so data before or after the shift is difficult to obtain. To obtain sufficient data and thoughtful data analysis is required for several years.

Symptoms indicating language shift and language maintenance are observed in various domains. An early sign of language shift is the movement of a new language to certain domains initially occupied by the old language. Sumarsono (2012: 235) suggests that the driving factors for language shifts: intergenerational, relate to more than one generation. This factor is dominant in cases of language shift. Language shifts rarely occur in many individuals in society by abandon language and replacing it with language in their lifetime as long as there is no intergenerational occurrence (Sumarsono, 2012, p. 236). The second factor is migration. Migration occurs in small groups migrating to other areas resulting in their language needing to be understood in a new place.

Furthermore, large groups of speakers of languages migrate to a small area with a small population, causing the local population to be divided and the language to shift. The three factors are industrialization. The result of economic progress can elevate a language's position to a language that has high economic value. For example, English, before language, English was an international language, and the language used at the international level is Latin. The more advanced the economy in England, marked by the industrial revolution, made people switch to English—the four factors of education. Schools are a factor in language shift because schools usually teach foreign languages. To children, thus, the children become bilingual. Various interactions also occur at school, so meeting cultural and linguistic heterogeneity at school is also a factor in language shift in society.

Jakarta is one of the most densely populated cities with high heterogeneity. Because of this, the Jakarta dialect has experienced interference from the Indonesian language, for example, *kemakan* (eaten), *ketakol* (shot), and *kecepatan* (too fast). The heterogeneity due to high social mobility has made the original dialect of Jakarta (Betawi) experience a shift. Based on this background, this study aims to find patterns of shifting Betawi dialects today using a sociosemiotic approach.

III. Research Methods

This study uses a Sociosemiotic study. This type of research is qualitative research with a phenomenological description approach. That data was taken through questionnaires and interviews in the realm of Betawi families spread across Jakarta and then described according to the components of speech to obtain dialect shift patterns that occur in Betawi dialects.

The informants used are urban people who are bound by one geography. For example, living in particular housing can be classified based on social stratification. Social stratification in the classification of informants grouped based on work, education, and status in the family (father, mother and children) using a purposive sampling method.

IV. Results and Discussion

The shift in the Betawi dialect is currently a threat to observers of Betawi culture. The dialect has experienced a decline in users. Based on findings in the field, there is a shift in dialect due to the reduced circulation of Betawi vocabulary. Based on the type, language shift is divided into two types, namely partial language shift and total language shift. Partial language shift is language extinction which is still a process, while total language shift is language extinction.

4.1 Partial Dialect Shift

Speech context	Betawi dialect speech	Explanation
Father is talking to his son who seems to be eating repeatedly.	Father: <i>Lu mindo?</i> Son: <i>Ni baru mo makan.</i>	' <i>mindo</i> ' is not from the Betawi dialect, but from the Javanese dialect.

The dialect shift occurs when the father conveys the word 'mindo' to the child. While the understanding of children, 'mindo' means 'eat'. Even though the word *mindo* does not mean to eat, but means 'second', which comes from the Javanese language. In this generation, there is a difference in understanding. The word *mindo* is considered to come

from the Betawi dialect which means 'to eat', even though from the Betawi dialect itself, the word eat means to garek. So it can be concluded that the generation of children here does not master the Betawi dialect vocabulary.

Speech context	Betawi dialect speech	Explanation
The child is asking his father about his father's unhealthy body condition.	Child: <i>Mo kemane Beh?</i> Father: <i>Ke kamar bentaran.</i>	'Kamar' is not from the Betawi dialect, but from the Indonesian language.

Dialect shift occurs when speakers use the word room. The word 'room' has yet to be discovered in the Betawi dialect. The word 'kamar' in the Betawi dialect should be called pangkeng. The father, who in this case is a speaker who does not use words according to the Betawi vocabulary, can conclude that a word shift has occurred at one level above Ego.

Speech context	Betawi dialect speech	Explanation
Sister is talking to her brother, having a small discussion about the beauty of a young artist in Indonesia.	Sister: <i>Bang, lu bilang Raisa cantik kaga?</i> Brother: <i>Die mah kebangetan cantiknya.</i>	'Cantik' is not from the Betawi dialect, but from the Indonesian language.

Dialect shift occurs when speakers use the word beautiful. In the Betawi dialect, it should be called "boto". The speaker (sister) does not use the original Betawi vocabulary because he no longer masters the vocabulary. So, the shift in Betawi vocabulary has occurred in the child-to-child environment.

Speech context	Betawi dialect speech	Explanation
The child is talking to his mother, expressing his opinion about the condition of the vehicle they are riding.	Child: <i>Mah, ni angkot kok jelek bener yak?</i> Mother: <i>Ude diem bae dah. Nyang penting nyempe.</i>	'Jelek' is not from the Betawi dialect, but from the Indonesian language. 'Mah' is not from the Betawi dialect, but from the foreign language

Dialect shift occurs at the level of children to parents. It occurs in the greeting word for mother, namely in the word 'mah'. Even though the term 'mah' is not known in the Betawi dialect, the greeting comes from a foreign language. While the greeting mah himself in the Betawi dialect means enyak 'Mother'. Then there is also the word ugly. In the Betawi dialect, the word ugly is not known. The word ugly comes from the Indonesian language but begins to develop into a complementary vocabulary in the Betawi dialect to replace the word 'buluk'. So it can be concluded that the speaking community is slowly abandoning native Betawi vocabulary and starting from the generation of children, older siblings, and parents.

4.2 Total Dialect Shift

Total dialect shift is not found in the realm of the family, the social environment that has occurred in various generations, especially for the indigenous Betawi people. This is because if a total dialect shift occurs in various generational environments in the Betawi

community who are still in Jakarta, then it will result in the loss of the cultural identity and language of the Betawi people in the generations of children, older siblings and parents.

4.3 Factors Causing Dialect Shift

a. Effect of Language Variation

Jakarta, the centre of people's culture, needs help maintaining culture. As a city with very high heterogeneity of society, it is very potential for new language variations to emerge among young people and parents in various social classes. These language variations arise because of the desire of each social group to stand out and give identity to other groups. So dialect or language codes are made so that other people outside the social environment need help to understand what is conveyed.

For some Betawi people in particular and in general, the use of language variations that are just starting to become a new culture that develops rapidly in various social classes. This has caused a shift in Betawi dialects in various domains.

b. Less Faithful with Dialects

Seeing the heterogeneous background of the Betawi people also impacts the psychology of the local community, especially on the loyalty to use and maintain their dialect. As described above, the indigenous Betawi people come from various ethnic groups. They live together in the Betawi area (Jakarta), descending according to being a native of Jakarta.

The formation of public awareness of loyalty to the use of language or dialect does not match this condition. The rapid flow of cultural globalization that has occurred in Jakarta automatically also impacts the psychological changes of its people. In Jakarta, the entrance to cultures from outside is extensive, while the strengthening of psychological knowledge towards Betawi cultural loyalty does not match it. So, this becomes a big problem when the indigenous Betawi people switch to accepting forms of dialect variations from outside which are felt to be able to represent their feelings and emotions when communicating between people in various social classes.

This study's findings also indicate interference in the morphology of the Betawi language on speech morphology variables from the affixation and reduplication aspects. This study's findings indicate morphological interference in the Betawi language on speech morphology variables from the affixation aspect, namely words that are affixed with prefixes, suffixes, and confixes. The pattern of speech in the Betawi community shows that there is interference in the morphology of the Betawi language on the speech morphology of the reduplication aspect, namely *dwilingga*. There is an odd assumption that the researchers did not find any interference from the morphology of the Betawi language on speech morphology from the aspects of composition and acronyms spoken by teenagers in Jakarta.

It also found assumptions and perspectives in speaker psychology that the Betawi language is an integral part of speech construction in the Jakarta area. Thus the application of Betawi language code switching and code mixing by teenagers in Jakarta becomes plural with the maximum level of exposure.

During conducting this research, the researcher also got a strong impression related to the psychological nuance of the speakers towards this phenomenon. Among others are:

1. Speakers experience conditions that are not sure of their language abilities. This encourages speakers to cover it up by combining spoken language with the Betawi language, which is considered not yet to have a standard structure, so that right-wrong judgments become more tolerantive to do.

2. Speakers feel that the use of Betawi in the concept of code-switching and code-mixing is a plural habit that can be justified socially.
3. Speakers feel and conclude that the languages involved in the speech act have a parallel status and importation. In this case, the speaker considers both the Indonesian spoken language and the Betawi language as equally lacking formal control in grammatical perspectives.

Found that three essential elements play a role in the interference process, namely:

- a. The source language (source language) is commonly known as the donor language. The donor language is the dominant language in a language community, so the elements of that language are often borrowed for communication between community members.
- b. The target language or absorbent language (recipient). An *absorbent language* is a language that accepts foreign elements and then harmonizes the rules of pronunciation and writing into the recipient's language.
- c. The absorption element or importation (importation). What is meant here is converting elements from a foreign language into a recipient language.

Based on research findings, the following describes the discussion of research data regarding morphological systems. Interference can occur in phonological, morphological, syntactic, and semantic studies. Morphology, as part of linguistics, solves problems related to the grammatical formation of words. In Indonesian and Javanese, there are affixes or affixes which play an essential role in word formation. Through affixation, a variety of meanings will be created.

The research found that interference often occurs in adolescents who use two or more languages interchangeably for different purposes. The more people like this, the more intensive the bilingual contact they use. This contact causes mutual influence, which manifests in applying the first language (B1) in the second language (B2). The opposite can also occur when using a second language (B2) when using B1. Nonlinguistic factors also influence the use of language, including interference symptoms. The nonlinguistic factors that most influence the use of language are social and situational.

V. Conclusion

This research shows that the current shift in the Betawi dialect is increasingly troubling. It can be seen from the analysis above that in various generations, there has been a dialect shift. Dialect shifts in the Betawi language occur in generations of children, adolescents, and parents. The form of this shift can be identified in the use of Betawi language vocabulary, which shifts into other language vocabularies. Some findings show the speaker's uncertainty about whether the status of the vocabulary used is included in the Betawi language. Mixing Betawi vocabulary with Javanese, Indonesian and foreign languages is widespread, especially for teenagers and children.

Meanwhile, the factors causing dialect shifts in the Betawi community include the influence of language variations and the lack of loyalty of the local community to their mother tongue, namely Betawi.

Highly expected is a particular educational program related to the habituation and deepening of the Betawi language at the level of children and adolescents. If this is done after some time, it is predicted that the Betawi language will experience more significant and profound dequantities and dequalities.

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