

The Implementation of Betawi Language as an Endangered Language

Wulan Permandani¹, Iskandarsyah Siregar²

^{1,2}Universitas Nasional, Indonesia

regaranggi@presidency.com

Abstract

The Betawi language, the native tongue of Jakarta's original community, is currently facing a critical situation due to the fast-paced developments in the city's civilization. As a result, urgent and effective preservation measures are necessary to safeguard the Betawi language. Concerns arise from the fear that the Betawi language might vanish and become extinct, leading to the failure of passing down Betawi values, technology, traditions, and culture to future generations. Losing these traditional values and cultural heritage would mean the decline of an entire civilization. The research aims to evaluate the present condition and status of the Betawi language and employs Social Semiotics, Demography, and Sociology as its main disciplines. To avoid being solely reliant on numbers, a qualitative approach is adopted, focusing on expression, nuances, and preferences. The findings of this research indicate that the current state of the Betawi language is more precarious than in the past, and its negative impact on the Betawi community is significant. However, it is believed that the educational approach holds promise in supporting efforts to preserve the Betawi language. Nevertheless, a comprehensive preservation strategy should be developed, with collaboration from various contextual segments to ensure the survival of the Betawi language.

Keywords

Betawi; language; implementation; endangered



I. Introduction

Language is a tool for conveying messages from speakers to listeners. Thus, the core of the language process is how a message can be conveyed effectively and efficiently in the best possible way (Siregar, 2021). Alwasilah (1989, p. 9) states that language consists of a series of symbols to communicate with fellow humans because humans have feelings, ideas, and desires. Both Indonesian (BI) and regional languages (BD) are part of the nation's culture and have a place in Indonesia's cultural treasures that need to be protected and fostered. This is in line with the explanation of Chapter XV Article 36 of the 1945 Constitution which states that Indonesian is the state and regional language used by the community as a means of communication.

Language is always evolving and evolving. The rapid development of language in science and technology, politics and economics, etc. can cause one language to be influenced by another. The process of mutual influence between one language and another is inevitable. Language as an integral part of culture cannot be separated from the above problems. There must be a reciprocal influence between languages, such as language vocabulary because vocabulary is open. One of the regional languages in Indonesia is Betawi. This language is almost as old as the name of the area where it developed, namely Jakarta. As the capital of the country, Jakarta has an important role in the government, economy, and culture of Indonesia.

Betawi language is a language spoken by Betawi or Jakarta people who were born and raised in or around Jakarta. The language is uniquely influenced by Malay, Javanese, Chinese, and Dutch. Betawi language is often spoken with a distinctive accent and has a vocabulary that is very different from standard Indonesian. Some examples of words in the Betawi language are "cencaluk" (salted fish), "contang" (glass), and "abang" (older brother). The Betawi language is deeply rooted in Malay spoken in the north of the island of Java. The Betawi language developed along with the historical development of the city of Batavia (now Jakarta) which was built in the 17th century by the Dutch as the center of spice trade.

During the Dutch colonial period, the city of Batavia became a meeting place for various cultures, including Chinese, Malay, Arab, and European cultures. This affects the development of the Betawi language which is influenced by these different languages. In addition, the Betawi language has been influenced by the northern coastal languages of Java, such as Sundanese, Banten, and Cirebon. After Indonesia gained independence in 1945, Indonesian became the national language and official language of the country. The use of Betawi language in Jakarta is increasingly replaced by Indonesian and English, although it is still widely used by Betawi people in everyday conversation (A Windarsih, 2013).

However, the existence of Betawi language as a special language and has important historical and cultural values has encouraged many parties, including the Betawi community and the government, to strive to protect and preserve it. That way, the Betawi language can continue to be learned and preserved by the younger generation as part of Indonesia's cultural heritage. Although Betawi is not the official language of Indonesia, it is still widely used by the people of Jakarta and its surroundings in daily communication. Betawi language is also not taught formally in schools, so the younger generation who grew up in Jakarta is more fluent in Indonesian and English than Betawi. With the development of the city of Jakarta, many indigenous Betawi people are forced to move to other cities outside Jakarta to find work or because of the high price of land in the city. As a result, the number of Betawi speakers began to decrease.

II. Review of Literature

Language is a phonetic symbol system that people use to communicate, cooperate, and identify themselves (Kridalaksana (1993: 21) and the Ministry of Education and Culture (1997: 77). Language is a communication system used by humans to communicate with ideas, information, and messages. It is the main way in which we interact with each other and communicate. Language can be communicated orally, in writing, or through signs. Language serves as an expression of the history, culture, knowledge, and thoughts of a society in addition to being a means of communication. Language allows us to communicate, acquire new knowledge, express our feelings and thoughts, and form social relationships. Taking into account the above linguistic limitations, language can be divided into five important categories: human, learned (non-instinctive), system, choice (made voluntarily), and symbols or symbols.

Communication is the process of conveying information between people through a system of symbols, signs, or actions, according to Webster's New Collegiate Dictionary. Language and communication are closely related. People use language as the main way to communicate with each other. We can share ideas, opinions, views, and emotions with others through language communication, both oral and written. The language aims to

understand complex and abstract thinking. People living in different places speak different languages. (Lintang Arum, 2021)

Language is a symbol of regional culture. Like Betawi language, the native language of the people of Jakarta. Although the capital city of Jakarta is increasingly transforming towards modern development, many festivals still retain the nuances of their original culture. In this case, of course, the culture of the Betawi tribe which is a native tribe of Jakarta. This tribe certainly has characteristics that are not owned by other tribes, especially the regional language spoken, namely Betawi. The Betawi language has been used since the 10th century, with Portuguese influence since the 16th century. It was originally spoken by Jakartans or natives who originally used Malay as the basis of Indonesian. It is easy to blend in with Indonesian, because there are many similarities between these two languages, so it is often referred to as the Jakarta dialect of Indonesia. The main difference lies only in the pronunciation of some words that have no equivalent in both languages. Usually, Betawi people pronounce sounds like e, for example, Abah = Babe, Ada = Ade, Saja = Saje, and others are heavily influenced by Arabic, Chinese, Javanese, and Sundanese.

The Betawi dialect of Malay or commonly called Betawi is the most prominent cultural feature of the Betawi people, which they have used as a daily language for generations. Based on the language of the supporting communities, areas that can be considered as Betawi cultural areas include the entire DKI Jakarta area, most of Bekasi Regency, Bogor Regency, Batu Raya Regency, Karawang Regency, and Tangerang Regency. The next development is the way of speaking Indonesian with a mixture of Betawi language called "Prokem betawi" (Ministry of Education and Culture, 2018). This style of language is not only spoken in ordinary conversation but has entered the medium of correspondence such as gini or dong and kata deh. Prokem Betawi also influenced newspapers published in Jakarta.

It is undeniable that some regional languages are extinct or endangered. Some say that hundreds of regional languages have "died". UNESCO has also issued loud and very stern warnings about the imminent extinction of some regional languages. In 2009 alone, UNESCO recorded more than a hundred regional languages in Indonesia as extinct or endangered. A warning also came from the Language Development and Development Agency of the Ministry of Education and Culture. Symptoms or phenomena of regional language extinction must certainly be taken seriously. In addition, Indonesia is known as one of the countries with the most regional languages in the world (even second only to Papua New Guinea). (Sara Dwi Anjani & Iskandarsyah Siregar, 2023)

In this regard, the Government issued Presidential Regulation (Perpres) Number 24 of 2010 as the Implementing Regulation of Law Number 24 of 2009 in Article 452. The Presidential Decree states that the institution that carries out the development, education, and protection of the Indonesian people of language and literature is a body, namely the Language Development and Development Agency (Language Agency). The department continues to strive to preserve and develop regional languages so that its speakers continue to use them. Therefore, the government and the community must make more serious efforts to improve the Betawi language, such as incorporating it into the school curriculum, organizing Betawi language teaching programs in the community, and developing Betawi language media. Betawi language is a spoken language. When people are scattered, they rarely use Betawi vocabulary. When meeting with other Betawi residents, they are just getting used to the use of vocabulary and tone of voice. The large number of immigrants to the capital city eliminated the Betawi language. Currently, Betawi speakers are spread in several places outside the capital, such as Bogor and Karawang. However, the Betawi

language has not died, although much of the Betawi vocabulary is slowly being forgotten. The use of the word *Elo me* and the suffix *-in* is one of the styles of Betawi language. Some Jakarta immigrants return to their places of origin still carrying their language style and accent. The fate of the Betawi language in the future still depends heavily on the efforts of the government and community in preserving and advancing the use of this language. Without sufficient effort to understand the Betawi language, it will be increasingly marginalized and will eventually stop being spoken by the Betawi community.

However, efforts were still made to understand the Betawi language. For example, various community groups have promoted the Betawi language through various events and festivals, such as the Betawi Maritime Festival and the Betawi Cultural Festival. In addition, some universities include Betawi as a subject in their curriculum. As a regional language that has high historical and cultural value, Betawi language has the potential to continue to exist and be spoken by the Betawi community. Therefore, we need to continue to promote and teach the Betawi language so that it becomes an important part of Indonesia's cultural diversity (Nabil Adlani, 2022).

Any form of communication among people in a community is referred to as social interaction. It is described as the process of people exerting mutual influence over each other during social interaction. Cooperation, conflict, social exchange, coercion, and conformity are the five main categories of social interaction, according to Nisbet. Language plays an important role in social interaction between individuals and society. It is used as the main tool for communication, establishing peace and order in society, demonstrating authority and power, and achieving goals and objectives. Therefore, it is very important to understand how language shapes social interactions and how language shapes social interactions.

Sociology is a scientific discipline that studies different aspects of society and how they affect human life. It was first studied by Auguste Comte, also known as the father of sociology, and later expanded into a scientific discipline by Herbert Spencer. Meanwhile, culture is a way of life that is owned and passed down from generation to generation by a group of people. Language and culture are made up of many complex elements, such as religious and political systems, customs, language, tools, clothing, buildings, and works of art. Because language and culture are an inseparable part of the human being, many people believe that they are inherited. When combined, cultural sociology is a field of sociology that studies culture as an object of study. This field encompasses different types of studies that focus on how meaning is created in society and how meaning affects human behavior.

Cultural sociology is closely related to language, especially in the context of endangered regional languages. Regional languages are cultural components that society has, and their use can have an impact on social interactions and identities within that community. Therefore, efforts to preserve regional languages must be carried out consistently, and there needs to be individual awareness to do so. According to Durkheim, culture, both material and immaterial, has the potential to confirm the value of solidarity that can be realized by personal involvement in rituals or culture, which entails taking part in the maintenance and preservation of that culture. Thus, by empowering each other to preserve the culture of local communities, strengthening cultural values ultimately fosters community cohesion (Zahran, 2022).

General linguistics studies language structurally, which includes the fields of sound structure, phonology, morphology, sentences, and discourse, according to Sumarsono and Partana (2002: 7-9). Regardless of how language relates to the social framework of society, general linguistics views language as a closed system that exists in isolation. At the same time, sociolinguistics views language as a socio-structural system closely related to the

characteristics of speakers and the socio-cultural values held by the speakers themselves. Language is viewed in sociolinguistics as a social behaviorist used in communication (Effendi & Wahidy, 2019). According to the above point of view, language is not only a sound system but also the identity of speakers, both individually and collectively. In addition, language is a social or cultural product that is closely related to culture.

Living alone without the support or involvement of others is inconceivable in social life. To persuade others to act in their own best interest, the interests of their community, or the greater good, a person conveys their presence, interests, and ideas. Language is a type of communication in the broadest sense. According to Joko Nurkamto (2001: 205), communication is a transactional dynamic process that instructs communicators to encrypt verbal and nonverbal activities to produce messages sent through certain communication channels. according to Porter and Samovar (1996), when the intended communication observes or understands the encoded action, gives the action meaning, and is influenced by it, (Joko Nurkamto 2001: 205) communication becomes complete.

Of course, nonverbal elements have a significant impact on language use because language is a social phenomenon. Social circumstances, education level, economic status, gender, age, and other nonverbal characteristics are among them. Situational considerations, such as who is speaking, what language is used in conversation, who, when, where, and about what themes are other nonverbal elements. Language variation results from the presence of these two elements in the use of language (Suwito, 1996: 3-8). Sociolinguistics examines how language interacts with society, especially with its speakers, to learn the language. So it is clear that Sociolinguistics focuses on the interaction between sociologically relevant linguistic and social characteristics (Abdurrahman, 2011).

III. Result and Discussion

Mix method using triangulation and multidisciplinary perspective is an approach used to collect more complete, thorough, and accurate data or information through a combination of methods. According to Creswell, mixed research is a research approach that combines qualitative research with quantitative research. According to Sugiyono, mixed methods are research methods that combine quantitative and qualitative methods used together in a research activity to obtain complete, valuable, trustworthy, and objective information (Ii et al., 2012). According to Sugiyono (2015: 83), data triangulation is a data collection technique that combines various existing data and sources. Various research methods, including triangulation, involve many different disciplines. In this approach, cross-examination is used as a method to collect the desired data or information. The data obtained from the triangulation is then combined with data obtained from other research methods, such as interviews, observations, or surveys. Thus, this approach can provide a broader and more complex perspective on a topic or issue.

This study used observation techniques and questionnaires. Observation is a data collection technique carried out through observation that involves recording the state or behavior of an object. According to Nana Sudjana, observation is systematic observation and recording of observed symptoms. In a broad sense, actual observations are not limited to observations made directly or indirectly. A questionnaire technique is a list of a series of questions related to the problem or field under study. Meanwhile, according to S. Nasution, a good questionnaire commonly called a questionnaire is a list of questions that are distributed to be filled out and returned or answered under the supervision of researchers (Fathoni, 2006).

Descriptive data analysis is the data analysis method used in this study. To characterize, deconstruct, and display sample data in an easy-to-understand manner, descriptive analysis is a statistical data analysis approach (Dita Kurniasari, 2022).

The data source is the origin of the information that has been collected. These can be written documents, online sources such as websites, databases, interviews, surveys, observations, and other sources.

a. Primary Data

Primary data is data obtained directly from the source by researchers through direct data collection, such as interviews, questionnaires, and observations. The primary data in question are people who have been interviewed and also from filling out questionnaires. In addition, the author also analyzes the status of the Betawi language which is almost endangered.

b. Secondary Data

Secondary data is assistance data that has been collected by other people or certain institutions and is publicly available, such as library materials, literature, previous research, books, and as a reference source that discusses endangered languages. Data collection techniques use documentation, namely by collecting information from written or visual sources related to this research. The data obtained are also supported by primary data and secondary data. Documentation techniques can be in the form of video and audio of people who have been interviewed.

c. Data Retrieval Techniques

Data analysis is a data collection technique that aims to organize, sort, categorize and categorize various problems to be solved.

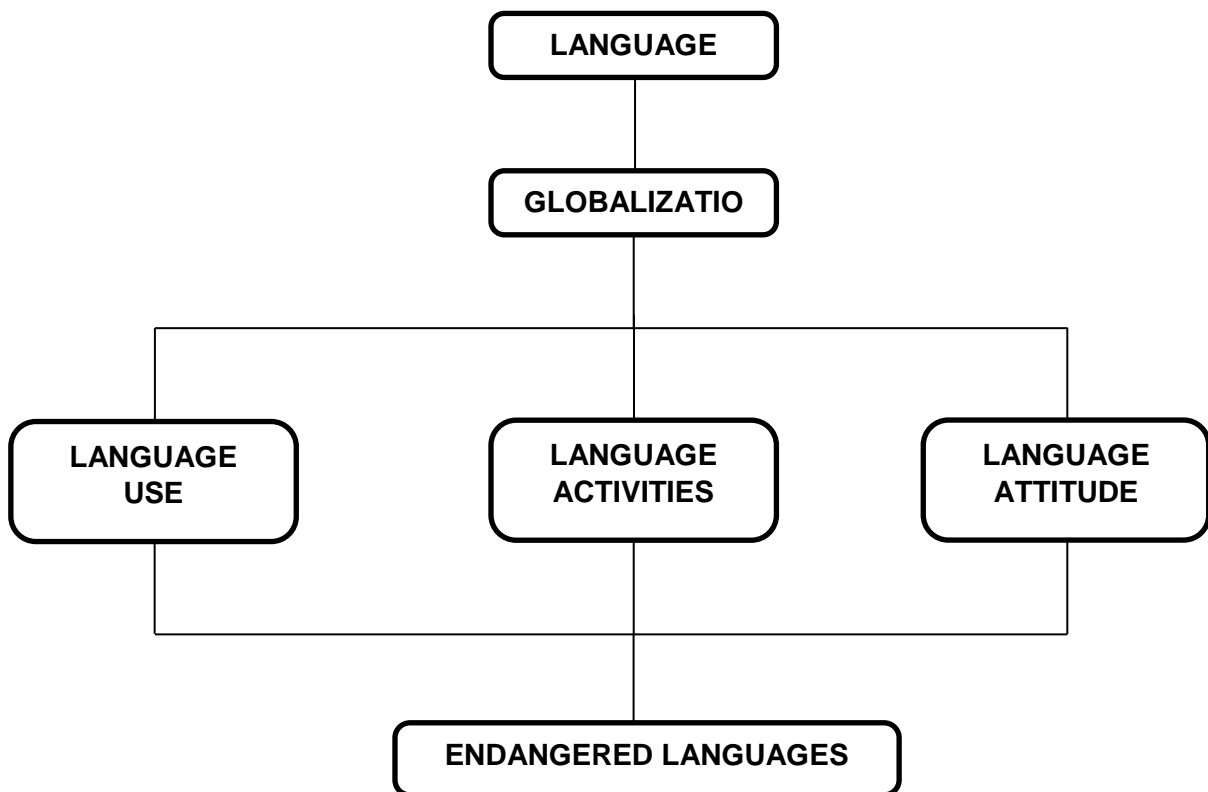
IV. Result and Discussion

Everyone knows that Jakarta is the capital of Indonesia. Jakarta is an area inhabited by residents from various regions in Indonesia. Migrants (migrants) to Jakarta are on average young people who are looking for work (Susilo Wirtono, 2009). The language of communication that exists in this community is not the same as Betawi language but is more influenced by a term that often arises from the use of communication tools (Ahmad Subarman, 2006). Therefore, Indonesian is the main language of social communication in the city of Jakarta, so immigrants use Indonesian more often than the Betawi language itself. Migrant communities also have different indigenous cultures and languages, making it difficult for them to understand and use Betawi language in everyday life. Thus, factors of modernization, urbanization, and the influence of mass media make Indonesian or other regional languages more dominant than Betawi language in social communication in the city of Jakarta (Lestari, Sariningsih, 2017).

Ethnomethodology is an approach to sociology. American sociologist Emmanuel Schegloff developed discourse analysis as a method for studying how people use language in social interactions and how social meaning is constructed through such linguistic activity. Ethnomethodology refers to the way people study social activities and understand their underlying meanings in everyday life. Ethnomethodology emphasizes how people create an understanding of their social world through habitual and repetitive activities such as speaking, writing, reading, and technology.

Thus, ethnomethodology is concerned with how people apply implicit rules and principles in their social interactions, how social meaning is constructed through verbal activity and social practice, and how our people can conclude that ethnomethodology studies how we create and understand social reality in our daily lives. Ethnomethodology

also emphasizes the importance of discourse analysis to understand the social implications of social interaction and language activity.



In this chapter, researchers will analyze the data first. The data obtained by the researchers came from interviews and filling out questionnaires. Of course, the data that researchers are looking for is the Betawi language. Researchers selected respondents from the ages of 6 to 48 years.

Table 1. Data on the use of Betawi language in everyday life

Penggunaan Bahasa

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	BMB	3	,5	,5	,5
	BMB > BI	40	6,9	6,9	7,5
	BMB = BI	164	28,4	28,4	35,9
	BMB < BI	59	10,2	10,2	46,1
	BI	311	53,9	53,9	100,0
	Total	577	100,0	100,0	

The table above is the result of the use of Betawi language in everyday life. Researchers provide several codes to make it easier for respondents to fill out questionnaires. The codes are BMB (Betawi Malay), BMB > BI (Betawi Malay is more often used than Indonesian), BMB = BI (the use of Betawi Malay is the same as the use of Indonesian), BMB < BI (Betawi Malay is less used than Indonesian), and BI (Indonesian).

Judging from the table above, the calculation results prove that the use of Betawi Language or Betawi Malay (BMB) in daily life (both in the office, school, or home environment) is less than the use of Indonesian, shown by the number of 311 points with a percentage of 53.9%. When viewed in the form of a diagram, then the form is as follows.

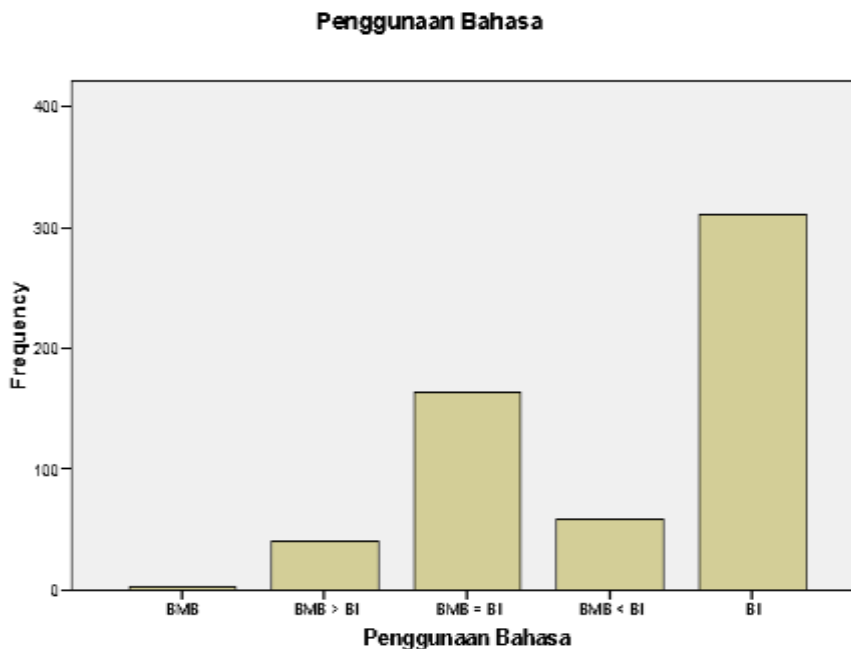


Figure 1. Use of Betawi Language

Furthermore, the researcher asked questions related to activities related to the Betawi language. The calculation results can be seen in the table below.

Table 2.

Kegiatan Bahasa

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sangat Sering	6	4,0	4,0	4,0
	Sering	42	28,0	28,0	32,0
	Jarang	69	46,0	46,0	78,0
	Hampir Tidak Pernah	8	5,3	5,3	83,3
	Tidak Pernah	25	16,7	16,7	100,0
	Total	150	100,0	100,0	

The table above is the result of calculations from the use of Betawi Language or Betawi Malay Language (BMB) in various activities. The activities in question are such as weddings, births, seven months, recitations, arts, and others. Even with literary activities (reading novels, short stories, etc.). In addition, researchers also provide questionnaires related to the procurement of activities that contain elements of Betawi culture, because language as a communication system is part of the cultural system, even the core part of culture.

When viewed from the table above, the use of Betawi Language or Betawi Malay Language (BMB) in various types of activities is still rarely used or not many people use it,

shown by the number of 69 points with a percentage of 46%. This can be caused by the development of the times that brought modern cultures into Indonesia. Along with its development, the Indonesian nation became a follower of all existing trends. Of course, this can erode the existence of Betawi culture. When viewed in the form of the diagram below, it looks very significant.

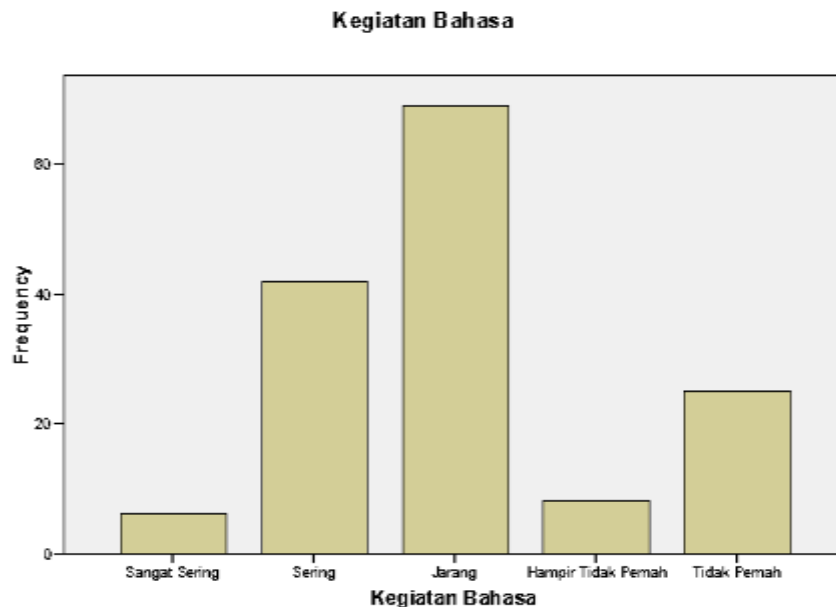


Figure 2. Betawi Language Activities

Furthermore, researchers also provided questionnaires about the attitude of Betawi Language or Betawi Malay (BMB), starting from the position, and ability to ease of use. Respondents give answers according to how they feel and are natural. Researchers calculate the results of the questionnaire in the table below.

Table 3. Betawi Language Attitude

Sikap Bahasa

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sangat Setuju	49	16,3	16,3	16,3
	Setuju	96	31,9	31,9	48,2
	Biasa Saja	107	35,5	35,5	83,7
	Tidak Setuju	45	15,0	15,0	98,7
	Sangat Tidak Setuju	4	1,3	1,3	100,0
	Total	301	100,0	100,0	

The table above is the result of calculating the attitude of Betawi Language or Betawi Malay (BMB). The results show that the attitude of Betawi Language or Betawi Malay (BMB) is ordinary, both in terms of its position and its existence in culture. That is, it does not have a very important role. This is shown by the results of obtaining 107 points with a total percentage of 35.5%.

However, if you look again, the difference in the number of respondents who 'agree' and 'ordinary' is only 11 points different. Therefore, this can also be interpreted that Betawi Language or Betawi Malay Language (BMB) is still recognized for its existence and position. If viewed in the diagram, then the form is as follows.

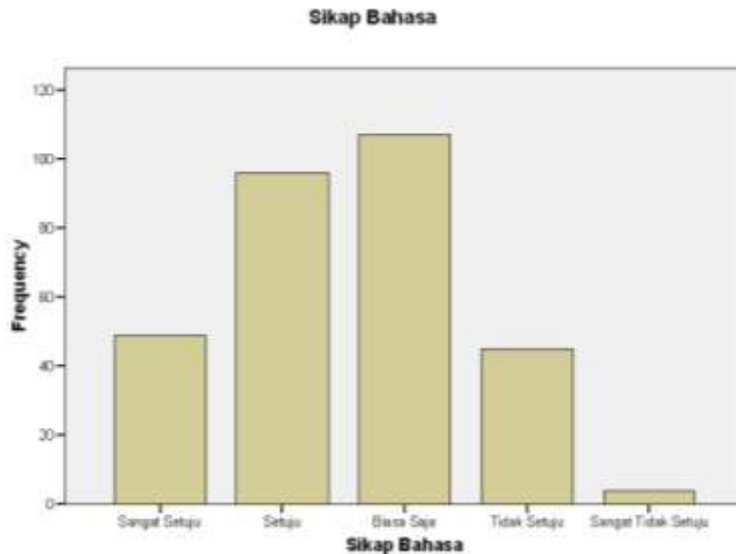


Figure 3.

The last table below is the result of impact analysis and Betawi language training that researchers have obtained from interviews. It can be seen in the table, the results prove that the impact of the endangerment of the Betawi language has 5 important points, including the loss of Betawi vocabulary, loss of Betawi Cultural identity, difficulty communicating between generations, difficulty providing knowledge to the younger generation, reduced Betawi Cultural business activities. Meanwhile, the table of results of Betawi language training that has been carried out by respondents has 7 points, such as holding cultural events, documentation of activities in live broadcasts, procurement of curriculum in schools, use of Betawi language in daily life, language events held by the Government, procurement of Betawi language translator websites, Betawi Community.

According to some respondents, Betawi culture deserves to be preserved as part of the ancestral heritage that must be preserved. In addition, the reason for preserving Betawi culture is so that future generations know that Betawi like other tribes has an irreplaceable culture. The ideal culture and customs govern and direct all human activities and actions so that man can create a physical culture for all to see and enjoy.

Some respondents who doubted the efforts to preserve Betawi culture gave their reasons. One reason is that Betawi elders today rarely can say what Betawi culture should look like. At the same time, immigrants from other cultures from their hometowns increasingly blurred the Betawi cultural line. However, most people say that Betawi culture must continue to be preserved. Some people are optimistic that Betawi culture can still be preserved thanks to the existence of the Betawi Cultural Village near where they live. In addition, with the existence of the Betawi Cultural Village, it is hoped that Betawi culture, which according to some people has changed a lot from the original, can re-introduce to the wider audience what Betawi culture is like.

From the description above, it can be concluded that most people claim to know Betawi culture, but lack knowledge about Betawi culture. This is reflected in their interpretation of culture as it relates to art. On the other hand, culture is linked to ideal forms, social systems, and art itself. In addition to a lack of knowledge and understanding, lack of funds, and lack of customary mandatory norms, this makes Betawi art and traditions scarce.

Betawi language can be said to be ideal if it is still widely used in everyday life. Not only that, Betawi language should also be included in the educational curriculum. So that it

can be learned by the children of the nation's successors. However, due to the lack of coordination and synchronization with Betawi cultural organizations in determining materials, for the implementation of Betawi Language and Literature cultural preservation activities, the DKI Jakarta Government implements a Regional Regulation on the Preservation of Betawi Culture, especially Betawi Language and Literature Education which is still not ideal (Saputra & Siregar, 2023).

Language as a communication system is part of the cultural system, even the core part of the culture. The ideal Betawi language, it can be said that there are still many residents who hold Betawi cultural activities. Betawi language, which is still considered Malay and a dialect of Jakarta, seems to be increasingly consumed over time. Although Betawi language is in the "heart" of the country, it is often used in discussions in the arts, such as Betawi shadow puppets, lenong, etc.

By the data obtained by the researcher, the actual condition of the Betawi language is considered ordinary. Respondents said this was because they felt that the existence of Betawi Language or Betawi Malay (BMB) was not so important compared to Indonesian which had become the mother tongue or staple language in everyday life. In addition, Betawi Language or Betawi Malay (BMB) is also rarely spoken by elders. This can cause damage to the next generation because they do not get any lessons related to the Betawi language.

In addition, the actual condition of the Betawi language is no longer used by speakers. If we look at the current era, many do not want to admit that they are Betawi people. They also chose customs that were more "*glamorous*" than Betawi customs. They think that traditional customs are no longer good or cool in their time.

Currently, the condition of the Betawi language is experiencing an 'endangered' phase, you could also say the Betawi language has begun to disappear. This statement is evidenced in Table 1. data on the use of Betawi language in everyday life. The calculation results show that Betawi Language or Betawi Malay (BMB) is less used than Indonesian. This must be responded to immediately, so as not to overdo it.

In addition, this statement is also corroborated by the calculation results in Table 2. Betawi Language Activities. The table above shows that the use of Betawi language is rarely used in everyday life. This is what makes Betawi Language in the 'endangered' phase. How could it not? In the past, Betawi language was a traditional language that was once the mother tongue for the indigenous people of Batavia or Jakarta, because of the many technologies that entered, and the development of globalization currents, resulting in Betawi language no longer being a mother tongue. Currently, most Jakarta residents only use the Betawi dialect, without using the original language.

More sensitive and dangerous things are also shown in the results of the questionnaire calculation. We can see in Table number 3 related to language attitudes. Respondents gave many 'ordinary' answers. This means that they do not consider Betawi language important, only limited to traditional languages that are introduced to the next generation, not taught and instilled for the next generation. This should immediately get a good response to overcome it all. Starting from education and social interaction. Education can be taught first in each home, whether taught by Grandpa, Grandma, Father, Mom, Brother, Om, Aunt, and others. In addition, the government must immediately conduct Betawi or Betawi Malay regional language learning.

Social interaction can be done if a child or other next generation (different age levels) already have basic knowledge related to Betawi language, then they can use it in everyday life. This learning cannot be done quickly, it must be gradual. Because we live in an age of modernization, many cultures have also entered, so we must be able to balance

conditions with language practice. According to researchers, this way the Betawi language can be saved, with the help of family (especially) and the government the learning process will be easy to implement.

That is, the Betawi language is an integral part of the culture of a Betawi cultural community. Losing the Betawi language also means losing valuable cultural heritage. The language reflects the history, traditions, beliefs, and values of the people of the area. With the loss of regional languages, we lose knowledge of such cultural heritage. Betawi language is the main identity of the Betawi tribe. Language is a way for people to communicate and express themselves. When the language is lost, individuals who speak the vernacular may lose their sense of identity and identity, feel alienated, and find it difficult to integrate with other speaking societies.

The Betawi language is often a place for traditional knowledge of the Betawi tribe that is passed down from generation to generation. Knowledge of traditional marriages, traditional circumcision, food, customs, and local legends is often closely linked to culture. If the language becomes extinct, this knowledge can also be permanently lost, impacting the sustainability of local wisdom. Betawi language plays an important role in communication between the older generation and the younger generation. A lot of knowledge and values are transmitted through the Betawi language in families and communities. If the language becomes extinct, this transmission will be cut off, causing a gap between the younger and older generations and the loss of valuable knowledge that can be gained from them.

From the statement above, betawi culture must be preserved. Currently, Betawi culture is almost endangered. Overcoming the threat of the extinction of the Betawi language requires efforts to preserve, promote, and support the use of the Betawi language. This involves regional language education, support for language communities, language documentation, and policies that facilitate the preservation and restoration of the Betawi language.

V. Conclusion

Based on the research that has been done, it appears that the use of the Betawi language in society is far from the dominant level. The use of very little vocabulary when compared to the availability of native Betawi vocabulary and also the confusion in the syntactic segment is clearly visible in this study. The Betawi language used also experiences semantic distortion which further complicates the clarity of the Betawi language construction.

The condition of the Betawi language which is starting to lose users, especially from the younger generation, makes it difficult to transfer ethnic data between generations. This condition can be understood as a 7d status on the EGIDS scale.

The Betawi language needs special and intensive treatment to save it from extinction. The role of the community and practitioners of saving the Betawi language needs to be supported and participated by the government so that the language saving program can be carried out effectively and successfully.

References

Anjani, S. D., & Siregar, I. (2023). Health Vitality of the Betawi Language in the Future in Jakarta: A Sociolinguistic Study. *Formosa Journal of Sustainable Research*, 2(3), 623–640. <https://doi.org/10.55927/fjsr.v2i3.3521>

- Anjani, S. T., & Iskandarsyah Siregar. (2023). The Existence of Palang Pintu Culture in the Opening Procession of Betawi Traditional Weddings (Case Study: George Herbert Mead's Symbolic Interactionism). *Formosa Journal of Sustainable Research*, 2(3), 641–666. <https://doi.org/10.55927/fjsr.v2i3.3517>
- Aritonang, D. D. (2017, December 9). The Eroded Betawi Language of the Age. Taken back from www.kompas.id: <https://www.kompas.id/baca/utama/2017/12/09/bahasa-betawi-yang-nyaris-tergerus-zaman>
- Bundari, M. (2003). *BETAWI LANGUAGE DICTIONARY - INDONESIA*. Jakarta: Sinar Harapan Library.
- Editor, S. (2023). 9 Ways to Remove Communication Barriers. Taken back from www.studilmu.com: <https://www.studilmu.com/blogs/details/9-cara-menghilangkan-hambatan-komunikasi>
- Ghifari, H., & Siregar, I. (2023). The Effect of Service Quality and Promotion on Visiting Decisions at Betawi Cultural Villages. *Formosa Journal of Sustainable Research*, 2(3), 607–622. <https://doi.org/10.55927/fjsr.v2i3.3516>
- Maulana, A. (2022, March 05). Get to know Cultural Sociology. Taken back from www.kompasiana.com: <https://www.kompasiana.com/ariqmaulana6193/6222f168bb4486297e579714/mengenal-sosiologi-budaya>
- Sabrina, A., Siregar, I., & Sosrohadi, S. (2021). Lingual Dominance and Symbolic Power in the Discourse of Using the PeduliLindungi Application as a Digital Payment Tool. *International Journal of Linguistics Studies*, 1(2), 52–59. <https://doi.org/10.32996/ijls.2021.1.2.8>
- Salsabila, Siregar, I., & Sosrohadi, S. (2021). Analysis of Code Mixing in Jerome Polin Youtube Content “Nihongo Mantappu”. *International Journal of Linguistics, Literature and Translation*, 4(12), 01–08. <https://doi.org/10.32996/ijllt.2021.4.12.1>
- Saputra, A. S., & Iskandarsyah Siregar. (2023). Implementation of DKI Jakarta Provincial Regulation Number 4 of 2015 Concerning the Preservation of Betawi Culture (Case Study: Education Curriculum). *Formosa Journal of Sustainable Research*, 2(3), 591–606. <https://doi.org/10.55927/fjsr.v2i3.3518>
- Siregar, I. & Sabrina, A. (2021). Representation of Religious Values in Gurindam Twelve and Their Relevances with Modern Era. *International Journal of Cultural and Religious Studies*, 1(1), 50–57. <https://doi.org/10.32996/ijcrs.2021.1.1.7>
- Siregar, I. & Salsabila. (2021). Acts of Illocutionary Speech by Ganjar Pranowo in the "One Hour Closer" Talkshow. *International Journal of Arts and Humanities Studies*, 1(1), 95–100. <https://doi.org/10.32996/ijahs.2021.1.1.14>
- Siregar, I. & Siregar, R. (2021). The Relevances between Poda Na Lima Philosophy with Islamic Perspective. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v4i4.3240>
- Siregar, I. (2020). Exploration and Implementation of the Cultural System as a Solution to National and State Problems. <http://repository.unas.ac.id/id/eprint/811>
- Siregar, I. (2020). *Geografi Leksikon Betawi*. Jakarta: LPU Unas
- Siregar, I. (2021). Analysis of Betawi Language Interference on the Morphology of Adolescent Speech in Jakarta. *Journal of Humanities and Social Sciences Studies*, 3(8), 54-60. <http://doi.org/10.32996/jhsss.2021.3.8.7>
- Siregar, I. (2021). Epistemological Challenges Against Sociolinguistics. *International Journal of Linguistics Studies*, 1(2), 37–42. <https://doi.org/10.32996/ijls.2021.1.2.6>
- Siregar, I. (2021). The Existence of Culture in its Relevance to the Dynamics of Globalization: Bahasa Indonesia Case Study. *International Journal of Cultural and*

- Religious Studies, 1(1), 33–38. Retrieved from <https://www.al-kindipublisher.com/index.php/ijcrs/article/view/2285>
- Siregar, I. (2021). Verbal Communication of Schizophrenic Patients Due to Neurotransmitter Distortion. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 13(2), 543-556.
- Siregar, I. (2022). Correlation and Logical Consequences between Pancasila and the Perspective of Tradition. *Lakhomi Journal Scientific Journal of Culture*, 3(4), 170-181. <https://doi.org/10.33258/lakhomi.v3i4.864>
- Siregar, I. (2022). Criticism of Philosophical Approaches to Sociolinguistics. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v5i1.4233>
- Siregar, I. (2022). Cyber Library Auditorium Acoustic Evaluation in Acoustic Phonetic Perspective. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v5i1.4234>
- Siregar, I. (2022). Effective and Efficient Treatment of Regional Language Preservation Strategies in the Nusantara. *Journal of Humanities and Social Sciences Studies*, 4(2), 16–22. <https://doi.org/10.32996/jhsss.2022.4.2.3>
- Siregar, I. (2022). Implications of Learning Methods Based on Multisensory Stimulation Therapy in Patients with Transcortical Aphasia. *I T A L I E N I S C H*, 12(1), 809–818. <https://doi.org/10.1115/italienisch.v12i1.252>
- Siregar, I. (2022). Islamic Values in Palang Pintu Procession in Semiotic Perspective. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v5i1.4239>
- Siregar, I. (2022). Language Response as a Cultural Element to Globalization. *Lakhomi Journal Scientific Journal of Culture*, 3(1), 8-18. <https://doi.org/10.33258/lakhomi.v3i1.619>
- Siregar, I. (2022). Papuan Tabla Language Preservation Strategy. *LingLit Journal Scientific Journal for Linguistics and Literature*, 3(1), 1-12. <https://doi.org/10.33258/linglit.v3i1.620>
- Siregar, I. (2022). Semiotic Touch in Interpreting Poetry. *Britain International of Linguistics, Arts, and Education (BIoLAE-Journal)*, 4(1), 19-27. <https://doi.org/10.33258/biolae.v4i1.618>
- Siregar, I. (2022). Semiotics Analysis in The Betawi Traditional Wedding "Palang Pintu": The Study of Semiotics Roland Barthes. *International Journal of Linguistics Studies*, 2(1), 01–07. <https://doi.org/10.32996/ijls.2022.2.1.1>
- Siregar, I. (2022). The Effectiveness of Linguistics in Studying Fiscal and Monetary Policy Issues. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v5i1.4235>
- Siregar, I. (2022). The Effectiveness of Multisensory Stimulation Therapy in People with Specific Language Disorder. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v5i1.4238>
- Siregar, I. (2022). Viewpoints and Perspectives of Batak Migrants on Dalihan Na Tolu: The Exposition Revition. *Lakhomi Journal Scientific Journal of Culture*, 3(4), 182-193. <https://doi.org/10.33258/lakhomi.v3i4.865>
- Siregar, I. (2023). Basic Techniques and Approaches in Preserving the Endangered Betawi Language. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v6i2.7603>
- Siregar, I. (2023). Democratic Liberal Theory Based on Literature Review. *Konfrontasi*

- Journal: Culture, Economy and Social Changes.
<https://doi.org/10.33258/konfrontasi2.v10i1.265>
- Siregar, I. (2023). Description of the Condition of the Betawi Language in Future Developments. *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*. <https://doi.org/10.33258/birle.v6i2.7557.g7494>
- Siregar, I. (2023). Determination of Aesthetic Acts as Resistance by Social Society. *Konfrontasi Journal: Culture, Economy and Social Changes*. <https://doi.org/10.33258/konfrontasi2.v10i1.266>
- Siregar, I. (2023). Phenomenological Analysis of Consumer Shopping Behavior in Asia and Europe. *Konfrontasi: Jurnal Kultural, Ekonomi Dan Perubahan Sosial*, 10(1), 25-33. <https://doi.org/10.33258/konfrontasi2.v10i1.264>
- Siregar, I. (2023). The Dynamics of Communication Forms in the Betawi Language in Community Implementation. *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*. <https://doi.org/10.33258/birle.v6i2.7556.g7493>
- Siregar, I. (2023). The Re-Evaluation of Function Hall Acoustic Phonetic Condition. *LingLit Journal Scientific Journal for Linguistics and Literature*, 4(1), 49-58. <https://doi.org/10.33258/linglit.v4i1.867>
- Siregar, I. (2023). The Role of Language in a Dynamic Situation of Globalization. *Britain International of Linguistics, Arts And Education (BIO LAE) Journal*. <https://doi.org/10.33258/biolae.v5i1.868>
- Siregar, I. (2023). The Technical Essence of Poda Na Lima as the Foundation of Public Health Philosophy. *Lakhomi Journal Scientific Journal of Culture*, 4(1), 1-11. <https://doi.org/10.33258/lakhomi.v4i1.866>
- Siregar, I., & Yahaya, S. R. (2022). Betawi Speech Shift in Internal Family Communication. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v5i4.7511>
- Siregar, I., & Yahaya, S. R. (2022). Semiotic Exploration of Roti Buaya as a Cultural Ornament. *British Journal of Applied Linguistics*, 2(1), 06–13. <https://doi.org/10.32996/bjal.2022.2.1.2>
- Siregar, I., & Yahaya, S. R. (2023). The Betawi Lexicon of Kinship and Greeting. *Formosa Journal of Sustainable Research*, 2(3), 667–680. <https://doi.org/10.55927/fjsr.v2i3.3522>
- Siregar, I., & Zulkarnain. (2021). CSR-Based Corporate Environmental Policy Implementation. *British Journal of Environmental Studies*, 1(1), 51–57. Retrieved
- Siregar, I., & Zulkarnain. (2022). The Relationship between Conflict and Social Change in the Perspective of Expert Theory: A Literature Review. *International Journal of Arts and Humanities Studies*, 2(1), 09–16. <https://doi.org/10.32996/bjahs.2022.2.1.2>
- Siregar, I., (2021). *Research Methodology*. Jakarta: Uwais Inspirasi Indonesia
- Siregar, I., Anjani, S. D., & Yahaya, S. R. (2023). Projection of the Vitality of the Betawi Language in the Future Time in Jakarta. *International Journal of Linguistics, Literature and Translation*, 6(3), 39–46. <https://doi.org/10.32996/ijllt.2023.6.3.4>
- Siregar, I., Rahmadiyah, F., & Siregar, A. F. Q. (2021). Auditorium Model Assessment with Corrected Acoustic Function. *British Journal of Physics Studies*, 1(1), 01–06. Retrieved from <https://al-kindipublisher.com/index.php/bjps/article/view/2610>
- Siregar, I., Rahmadiyah, F., & Siregar, A. F. Q. (2021). Linguistic Intervention in Making Fiscal and Monetary Policy. *International Journal of Arts and Humanities Studies*, 1(1), 50–56. <https://doi.org/10.32996/ijahs.2021.1.1.8>
- Siregar, I., Rahmadiyah, F., & Siregar, A. F. Q. (2021). The Impact of Multisensory

- Stimulation of Biological Organs in Dysarthria Patients as Articulation Skills Rehabilitation. *British Journal of Nursing Studies*, 1(1), 20–29. <https://doi.org/10.32996/bjns.2021.1.1.3z>
- Siregar, I., Rahmadiyah, F., & Siregar, A. F. Q. (2021). Therapeutic Communication Strategies in Nursing Process of Angry, Anxious, and Fearful Schizophrenic Patients. *British Journal of Nursing Studies*, 1(1), 13–19. <https://doi.org/10.32996/bjns.2021.1.1.3>
- Siregar, Iskandarsyah. (2016). *Eksposisi General Psikolinguistik*. Jakarta: LPU Unas
- Siregar, R., Zulkarnain., & Siregar, I. (2022). Analysis of Naturally Hospitable Alternative Energy Cultivation Regulations. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v5i1.4422>
- University, M. (2021, March 15). The relationship of language and society in sociolinguistics. Taken back from masoemiversity.ac.id: <https://masoemiversity.ac.id/berita/hubungan-bahasa-dan-masyarakat-dalam-sosiolinguistik.php>