

## Examining the Vulnerability of the Betawi Language through a Multidisciplinary Approach

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### Abstract

*Betawi language, the original language of Jakarta's indigenous population, is currently facing a critical situation due to the rapid progress and changes in the city's social and cultural landscape. This predicament underscores the urgent need for strong and effective strategies to preserve this linguistic heritage. This concern stems from concerns that the extinction of the Betawi language will result in failure to pass on the valuable traditions, technology, cultural norms and customs of the Betawi people to future generations. The loss of such a civilization signals the collapse of a rich and unique cultural heritage. This research was designed to examine the current health and vitality of the Betawi language, using the disciplines of Social Semiotics, Demography and Sociology as the methodological framework. Rather than relying solely on quantitative data, this research uses a qualitative approach to capture particular intricacies, nuances, and preferences regarding language use and meaning. The findings of this research indicate that the Betawi language is more vulnerable today than in the past, and this decline has severe consequences for the Betawi community. Despite these challenges, educational interventions show promise in helping to preserve the language. In the future, it is important to develop a comprehensive strategy for preserving the Betawi language that involves the collaboration of various stakeholders in various sectors.*

### Keywords

*Betawi; Language; Multidisciplinary; Vulnerability; Preservation; Urbanization*



### I. Introduction

Language is an important bridge that connects speakers with listeners, facilitating the exchange of ideas and emotions. Siregar (2021) highlights the essence of language ability in conveying messages effectively and efficiently. According to Alwasilah (1989), language is a complex symbol system that allows humans to interact and communicate widely, including feelings, ideas and desires. In Indonesia, both Indonesian (BI) and various regional languages (BD) play an important role in cultural heritage. Article 36 of the 1945 Constitution stipulates Indonesian as the state language while regional languages are recognized as a vital means of communication in society.

Language development continues, influenced by various sectors such as science, technology, politics and economics. This development gave rise to cross-pollination between various languages, changing and enriching vocabulary and language structure. For example, Betawi, a regional language rich in history and influence, reflects this dynamic. The Betawi language, which originates from Jakarta, mixes elements from Malay, Javanese, Chinese and Dutch. Words such as "cencaluk" for salted fish, "contang"

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for glass, and "abang" for older brother, show the diversity and adaptations typical of this language.

The history of Batavia (now Jakarta) as a spice trading center in the 17th century played an important role in the development of the Betawi language. The Dutch colonial era saw intense cultural exchange, enriching the Betawi language with Chinese, Malay, Arabic and European influences. Other Javanese coastal languages such as Sundanese, Banten and Cirebon also made important contributions to the formation of the Betawi language. However, with Indonesian independence in 1945, the Betawi language experienced a decline in daily use, replaced by Indonesian and English, although it still persists among native speakers.

Although daily use of the Betawi language has declined over time, its cultural and historical heritage lives on in this language. The Betawi language is not only a symbol of diversity and cross-cultural cooperation in Jakarta, but also shows the language's ability to continue to adapt and develop as times change. Thus, the Betawi language plays an important role in depicting the linguistic complexity and cultural diversity of Indonesia.

The Betawi language holds significant historical and cultural value, prompting various stakeholders, including local communities and governmental bodies, to actively engage in its preservation. Despite not being the official language or part of formal education, Betawi remains in use in daily communications in Jakarta and its surrounding areas. Unfortunately, due to urbanization and economic pressures, native Betawi speakers are increasingly migrating to other regions, thereby reducing the number of active users of the language.

This research was conducted in the East Jakarta area, with a focus on Dukuh District and Kramat Jati District. Study participants were grouped into four different age categories: 6-12 years, 12-18 years, 18-40 years, and 40-75 years. This study is indicated by the decline in the use of the Betawi language as well as the migration of native speakers, providing important insights for future conservation efforts.

Based on the foundation outlined, this research aims to answer two main questions, namely: what is the current state of the Betawi language, and what is its current status. Overall, this research aims to describe the form of the Betawi language that exists today and determine its position today.

The hope is that this research will contribute to efforts to preserve Betawi culture, especially in terms of language. This will help the younger generation of the Betawi tribe to learn, understand and use the Betawi language well. The main aim of this research is to prevent the extinction of the Betawi language.

The Betawi language has significant implications for linguistics, including the study of dialect variation, linguistic development, social functions, language maintenance, and linguistic communities. Therefore, research on the Betawi language does not only focus on cultural preservation, but also contributes to the development of theory and knowledge in linguistics.

This research also has substantial benefits for the Betawi people, including in the maintenance and preservation of culture, language understanding, educational development, economic potential, and tourism. However, there are also disadvantages that need to be acknowledged, such as limited resources, changes, and the risk of extinction of the Betawi language, as well as cultural and social environmental challenges. However,

these obstacles do not stop the enthusiasm for continuing research, but it is important to remember that research must be carried out with the consent and cooperation of the community being studied.

## II. Literature Review

Language, as explained by Kridalaksana (1993: 21) and the Ministry of Education and Culture (1997: 77), is a system of phonetic symbols which is the main means for humans to communicate, cooperate and identify themselves. Language is not only a complex communication tool used by humans to exchange ideas, information and messages, but also reflects the history, culture, collective knowledge and intellectual thinking of a society. It allows us to gain new knowledge, articulate our feelings and thoughts, and build social relationships, whether through oral communication, writing, or signs and symbols.

When we study language, we can categorize it into six key dimensions. First, language is a fundamentally human characteristic, as only humans use symbol-based systems to communicate, distinguishing us from other species thanks to our unique cognitive abilities. Second, language is learned, not naturally innate, following Aristotle's concept that language is a skill that children acquire from their environment, especially from parental influence. Third, language is systematic, following a certain set of grammatical rules that determine its structure. Fourth, language is arbitrary; humans voluntarily select certain sounds and arrange them in a certain order to create meaning. Fifth, language is symbolic, consisting of a series of arbitrary symbols that correspond to certain spoken sounds. Finally, language is analogical, consisting of systems that are interconnected to form a coherent whole.

Communication, as defined by Webster's New Collegiate Dictionary, is the act of conveying information between individuals using a system of symbols, signs, or actions. Language and communication have a close relationship; Through language, both spoken and written, we can share a wide variety of ideas, perspectives, opinions and emotions. The main purpose of language is to facilitate complex and abstract thought processes. However, communication barriers can arise due to language differences, so it is important to implement strategies so that interactions run smoothly. These strategies include careful use of words, universally understood terminology, maintaining an ongoing dialogue, proactive communication, straightforward language, managing anxiety, and improving communication skills.

Betawi language, as a cultural symbol of Jakarta's indigenous people, has its own characteristics. Even though the modernization of the capital city is developing rapidly, cultural festivals still maintain the essence of Betawi culture. The Betawi language, which originates from the 10th century and has been influenced by Portuguese since the 16th century, was originally spoken by the native population of Jakarta. This language borrows heavily from Malay, which is the basis of Indonesian. Although Betawi is often considered a dialect of Indonesian, its uniqueness lies in the pronunciation of certain words which is influenced by various languages such as Arabic, Chinese, Javanese and Sundanese.

The Betawi dialect has its roots in the broader Malay language and has evolved over the centuries in the region stretching from the Cisadane River in the west to the Citarum River in the east. It extends from Jakarta Bay in the north down to the base of Mount Salak in the south. The dialect borrows extensively from Malay but has been enriched over time with words from Arabic, Chinese, Dutch, and other regional languages like Javanese, Sundanese, and even Hindi Balinese. Before the declaration of the Youth Oath, what we

now call Indonesian was known as Malay and served as the common language for daily communications among different Indonesian tribes and even between Indonesians and foreigners. As such, Malay acted as a unifying thread, fostering amicable relations among diverse ethnic groups across Indonesia.

The Betawi dialect, commonly referred to as Betawi, holds a central place in the cultural identity of the Betawi people and has been their predominant language for daily communication for countless generations. Geographically, regions that are seen as the heartlands of Betawi culture span not just the entire area of DKI Jakarta but also extend to most parts of Bekasi Regency, Bogor Regency, Batu Raya Regency, Karawang Regency, and Tangerang Regency. Over time, the influence of Betawi has also been incorporated into the broader Indonesian language, resulting in a hybridized form called "Prokem Betawi," according to the Ministry of Education and Culture's report in 2018. This blended dialect isn't confined to everyday spoken conversation; it has also permeated formal correspondence and even media, making its presence felt in Jakarta-based newspapers.

However, the Betawi language faces significant challenges, particularly as it confronts the influences of other regional and international languages. Research by the Indonesian Institute of Sciences (LIPI), as highlighted in a *Tempo* newspaper article published in March 2012, indicated that there are 756 regional languages in Indonesia, as sanctioned by State Government Law No. 22 of 1999. Alarmingly, close to 30% of these languages, including Betawi, are currently under threat of extinction. The decreasing usage of Betawi, particularly in the cosmopolitan landscape of Jakarta, has resulted in the gradual obsolescence of specific Betawi terms, intensifying fears that the language could eventually fade into oblivion.

Further exacerbating these concerns are broader trends observed by organizations such as UNESCO, which issued stern warnings about the possible extinction of regional languages. According to reports, more than a hundred of Indonesia's regional languages were identified as extinct or endangered as of 2009. Given that Indonesia ranks second only to Papua New Guinea in linguistic diversity, this erosion of regional languages is a critical issue that must be given immediate attention.

To counter this trend, the Indonesian Government issued Presidential Regulation Number 24 of 2010, in line with Law Number 24 of 2009, establishing the Language Development and Development Agency as the official institution responsible for the nurturing, educational advancement, and preservation of languages and literature in Indonesia. This entity is committed to ensuring the continuation and growth of regional languages, including Betawi. Practical steps that can be undertaken to rejuvenate the Betawi language include its incorporation into educational curricula, grassroots-level teaching programs, and promoting media content in the Betawi dialect.

Interestingly, while Betawi vocabulary has diminished in everyday conversations, especially in the sprawling urban area of Jakarta where residents are increasingly diverse, pockets of Betawi speakers can still be found in outlying regions like Bogor and Karawang. When these speakers interact with fellow Betawi people, they naturally revert to the traditional lexicon and intonation, demonstrating that the language is not entirely extinct, albeit increasingly rare. Furthermore, the spread of Betawi language to other regions is evident when Jakarta immigrants return to their places of origin, often retaining their distinct Betawi accents and stylistic elements.

Community efforts to revive the language are also visible. For instance, various community groups are championing the cause by organizing events and festivals like the Betawi Maritime Festival and the Betawi Cultural Festival. Academic institutions are also doing their part by incorporating Betawi language studies into their curricula. Given its

rich historical and cultural significance, there remains optimism that the Betawi language can survive and continue to be a vibrant part of Indonesia's rich tapestry of cultural diversity.

Social interaction among individuals within any community is an important facet of societal life and can be characterized by processes involving mutual influence, such as cooperation, conflict, social exchange, coercion, and conformity, as described by Nisbet. Language serves as a cornerstone in these interactions, functioning not merely as a communication tool but also to establish peace, assert authority, and achieve collective goals. Therefore, understanding how language can both shape and be shaped by social interactions is critical, emphasizing the urgency of preserving languages like Betawi, which play an essential role in the social fabric.

Sociology, which originated from the work of Auguste Comte, known as the father of sociology, is a scientific discipline that studies various aspects of society and its impact on human life. Herbert Spencer then expanded the scope of sociology into a broader scientific discipline. On the other hand, culture refers to a way of life that is passed down from generation to generation by a group of people. Language and culture include a variety of 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 being human, many consider them to be inherited. In this context, cultural sociology has become a field of study that focuses on cultural analysis as the object of study, combining a sociological perspective with research on how meaning is created in society and how this meaning influences human behavior.

Cultural sociology is closely related to language, especially in the context of regional languages that are threatened with extinction. Regional languages are an important part of a community's cultural heritage, and their use influences social interactions and identity within the community. Therefore, efforts to preserve regional languages need to be carried out on an ongoing basis, and individual awareness of the importance of this is very necessary. According to Durkheim, culture, both material and immaterial, has the potential to strengthen the values of social solidarity, which can be realized through individual participation in rituals or cultural activities, which in turn means participating in efforts to maintain and preserve that culture. By empowering communities to participate in preserving their local culture, cultural values become stronger, and this can ultimately strengthen social ties within society.

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 behavior 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).

The term "sociolinguistics" was first introduced by Haber C. Curry, a professor at the University of Houston, Texas, in 1952. At the same time, William Bright also adopted the term in the context of the United States. International interest in the subject of sociolinguistics began to increase when it was discussed at the 8th International Congress of Linguistics in Cambridge in 1962. That same year, this topic received further attention and discussion at another international conference in Los Angeles, California. According to Chaklader Alwasilah's research in 1990, sociolinguistics continues to maintain its popularity. Alwasilah describes that sociolinguistics examines language variations in various social and environmental contexts, and highlights how language is used in various social phenomena.

Indonesia is known as a country with an extraordinary wealth of regional languages. According to data from the World Economic Forum and the 2016 Ethnologue report, Indonesia has 707 regional languages, making it the second most linguistically diverse country in the world after Papua New Guinea. The latest information from the Indonesian Ministry of Education and Culture through the Center for Education and Culture Data and Statistics in 2019 provides more detailed statistics. Based on this report, Indonesia has 668 regional languages that have been verified dialectologically and 750 regional languages that have been verified sociolinguistically. These languages are spread throughout the archipelago, from Nangroe Aceh Darussalam in the west to Papua in the east.

One of the regional languages that is part of Indonesia's linguistic wealth is Betawi. However, this language is at risk of extinction because its use is decreasing, especially in the Indonesian capital. A significant decline in the use of Betawi vocabulary can be observed in daily life in Jakarta. Without effective conservation efforts, the Betawi language may become extinct and become a forgotten part of history. To overcome this potential extinction, concerted steps must be taken not only to preserve but also revitalize the literary and spoken forms of the Betawi language. This is important so that the language not only survives but also develops in the modern era and continues to make its unique contribution to cultural and linguistic diversity in Indonesia.

### **III. RESEARCH METHODS**

A mixed methods approach, which includes triangulation and multidisciplinary perspectives, serves as a solid research framework for collecting comprehensive, detailed, and accurate data or information. This approach, as described by Creswell, is a synergistic combination of qualitative and quantitative research methods. Sugiyono also emphasized

that mixed methods research integrates various research methodologies into one study to produce broad, credible and objective understanding. Data triangulation, as explained by Sugiyono, is a data collection technique that combines various types and sources of data, and uses different research methods.

In the context of this research, observation techniques and questionnaires are used as primary data collection methods. Observations are carried out systematically, including careful documentation of the condition or behavior of research subjects. Nana Sudjana defines observation as systematic supervision and recording of observed phenomena. In addition, the questionnaire technique involves the use of structured questions related to the subject under study. Meanwhile, data analysis uses descriptive data analysis techniques, which aim to characterize, disassemble, and present sample data so that it is easy to understand and interpret.

The term “data source” refers to the original repository of the information collected. These data sources vary, from written documents and digital platforms such as websites and databases, to interactive methods such as interviews, surveys, and observations. Primary data was obtained directly by researchers through interviews, filling out questionnaires, and analyzing the status of the Betawi language. On the other hand, secondary data is data collected by other parties or certain institutions and is available to the public, such as library materials, previous research, and books.

Data collection techniques through documentation involve collecting information from written or visual sources related to research, which is supported by primary data and secondary data. Meanwhile, data analysis is a technique for organizing, sorting, and grouping the problems you want to solve.

#### **IV. Results and Discussion**

Jakarta, as a center of economic and cultural activity, attracts residents from various regions in Indonesia, especially young people who come looking for work. In this heterogeneous environment, the dominant language of communication tends to be influenced by the terminology commonly used in communication media. As a result, Indonesian has become the main choice for social interaction in Jakarta, especially for immigrants, thereby significantly reducing the use of Betawi in everyday life. The factors of modernization, urbanization and mass media increasingly strengthen the dominance of Indonesian or other regional languages over Betawi in social communication in the capital city (Lestari, Sariningsih, 2017).

Ethnomethodology, a sociological approach developed by Emmanuel Schegloff, highlights the importance of discourse analysis in understanding how people use language in social interactions. This approach pays attention to the way people apply indirect rules and principles in their interactions, as well as how social meaning is constructed through verbal activity and social practices. Ethnomethodology allows us to understand how social reality is constructed in everyday life, by emphasizing the need to explore the social implications of language activities and social interactions.

The data obtained in this research came from interviews and filling out questionnaires, with a focus on the Betawi language. Respondents were selected from various age ranges, from 6 to 48 years, to obtain a comprehensive picture of the use of the Betawi language in Jakarta society. This approach allows researchers to gain a deep understanding of how the Betawi language is maintained and used in various social contexts.

The results presented above offers insights into the utilization of the Betawi language, also known as Betawi Malay (BMB), in day-to-day activities. To streamline the process of data collection and facilitate easier questionnaire completion for the respondents, researchers have employed a coding system. The following codes have been established: BMB represents Betawi Malay,  $BMB > BI$  indicates that Betawi Malay is more frequently used than Indonesian,  $BMB = BI$  suggests that both languages are used equally,  $BMB < BI$  signifies that Betawi Malay is less frequently used than Indonesian, and BI stands for the use of Indonesian language alone.

A close analysis of the data encapsulated in the table reveals some noteworthy observations. Quantitative evidence demonstrates that Betawi Malay is less prevalently employed in various settings—including offices, schools, and homes—compared to Indonesian. This observation is substantiated by a point tally of 311, which translates to a percentage of 53.9% indicating the rate at which Betawi Malay is used relative to Indonesian. When this data is visually depicted in the form of a diagram, the comparison between the two languages becomes even more apparent.

This research aims to explore the use of the Betawi language, also known as Betawi Malay (BMB), in various social contexts, such as cultural ceremonies, arts performances and literary activities. Data was collected through interviews and filling out questionnaires which focused on activities that reflect elements of Betawi culture. The aim is to gain a more comprehensive understanding of the role of language in cultural systems.

Data analysis shows that the use of the Betawi language is relatively rare in these various activities, perhaps due to the impact of modernization and global cultural penetration. This is reflected in the relatively small percentage of Betawi language use in social activities, with only 46% of the total points. On the other hand, the perception of the Betawi language as a whole is still considered mediocre, even though there is recognition of the importance of this language in the cultural system. This shows attention to the existence and role of Betawi culture.

The analysis table highlights five main issues related to threats to the Betawi language, such as loss of vocabulary and barriers to intergenerational communication. However, there were also conservation efforts highlighted, including the organization of cultural events and integration into school curricula. Interview respondents acknowledged the importance of Betawi cultural heritage and expressed their support for efforts to preserve it, despite skepticism regarding the effectiveness of such efforts.

Even though the majority of people claim to be familiar with Betawi culture, their understanding is still limited. Obstacles such as inadequate funding and lack of coordination with Betawi cultural organizations are obstacles in efforts to preserve this language and culture. Ideally, Betawi language should be integrated into the education curriculum to ensure its transmission to future generations, in accordance with regional regulations that have been issued by the DKI Jakarta Government to preserve Betawi culture.

Language is not just a communication system; it's the bedrock of cultural identity. Though Betawi language activities still occur, and the language is considered a variant of Malay and a Jakarta dialect, its prominence seems to be waning over time. Even though the language is geographically situated at the heart of the nation, it is often relegated to specialized contexts like art forms, including shadow puppetry and 'lenong' performances.

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.

The capacity for meaningful social interaction across generations—be it children, adolescents, or other age groups—hinges on a foundational understanding of the Betawi language. This educational journey towards language proficiency is not something that can be rushed; rather, it necessitates a methodical, step-by-step approach. Given the backdrop of our modern era, teeming with an amalgam of cultures, it's crucial to strike a harmonious balance between preserving traditional languages and adapting to new cultural influences. Researchers contend that the safeguarding of the Betawi language can be efficiently executed with the concerted support from families and appropriate governmental policies and initiatives.

The language serves as a vital facet of Betawi's rich cultural tapestry. To lose the language would be to lose an irreplaceable cultural heritage, a repository of the community's history, traditions, belief systems, and values. The extinction of regional languages such as Betawi not only results in the loss of linguistic diversity but also eradicates a wealth of cultural knowledge and practices. The Betawi language is much more than a mere communication tool; it is the very identity of the Betawi people. Its disappearance would leave the native speakers disoriented, depriving them of their unique identity, thereby making it harder for them to assimilate into communities with different linguistic backgrounds.

Beyond mere communication, the Betawi language serves as the custodian of the community's traditional wisdom. It is the vessel through which knowledge about

traditional wedding ceremonies, rites of passage like circumcision, culinary traditions, folklore, and local customs is transferred from one generation to the next. Should the language fall into oblivion, it would cut the lifeline to these reservoirs of cultural wisdom, leading to a rupture in the continuity of local traditions. Moreover, the language plays a vital role in facilitating intergenerational communication. It serves as the conduit through which values, morals, and life lessons are passed down within families and the broader community. Language extinction would therefore sever this crucial link between generations, resulting in a societal disconnect and the irrevocable loss of invaluable wisdom.

The summary that can be made from the data analysis and discussion in this chapter shows that the continuity of Betawi culture is currently very threatened and is on the verge of extinction. To respond to this threat, a comprehensive and multifaceted strategy is needed that aims to preserve, promote and revitalize the Betawi language. This strategy includes several approaches that include integrating the Betawi language into the educational curriculum, providing strong support to the language community, thorough documentation of the language, as well as implementing policies specifically formulated for the preservation and restoration of the language.

The importance of integrating the Betawi language into the educational curriculum is a very important aspect in efforts to preserve this culture. By including Betawi language in the school curriculum, the younger generation will be directly involved in learning and understanding Betawi language and culture, thereby helping to maintain this cultural heritage. Apart from that, strong support from the Betawi language community is also a key factor in maintaining the continuity of this language. The language community needs to be encouraged to be active in efforts to preserve and promote the Betawi language, so as to create wider awareness of the importance of preserving the language.

Apart from that, careful language documentation is also equally important. By carrying out thorough documentation of the Betawi language, both in written form and audiovisual recordings, it will help to maintain and expand knowledge of this language for future generations. Finally, implementing policies that lead to the preservation and restoration of the Betawi language also needs to be the main focus. Policies specifically designed to support efforts to preserve this language may include incentives, subsidies, or other programs that facilitate activities aimed at strengthening the position of the Betawi language in society.

With this comprehensive multi-faceted strategy, it is hoped that it can provide a significant boost in efforts to preserve the Betawi language. It is hoped that these steps can overcome the challenges faced and have a positive impact in maintaining the existence of the Betawi language as an inseparable part of Indonesia's cultural heritage.

## V. Conclusion

Through comprehensive research that has been carried out, it was found that the use of the Betawi language in society is facing an alarming trend; this language is still far from becoming a common or dominant language. One of the worrying things about this decline is the lack of use of native Betawi vocabulary. When only a small portion of a language's rich lexicon is used, this indicates that speakers are not taking full advantage of the rich vocabulary available to them. Moreover, the issue of syntactic structure in the languages used today is also a concern. Errors in sentence construction not only reduce the richness of the language, but also make it difficult to understand for anyone trying to learn it.

Not only that, this research also identified semantic distortions in the use of the Betawi language. These distortions add complexity to an already critical situation, making accurate construction and understanding of the language difficult. These irregularities in syntax and semantics together contribute to the decline in clarity and effectiveness of the Betawi language.

The deteriorating state of the Betawi language is very sad, especially because the younger generation is showing less and less interest in this language. Loss of interest from younger generations causes major obstacles in the intergenerational transfer of language knowledge, which previously held a wealth of ethnic and cultural data. In a more standard context, this situation could be classified as 'status 7d' according to the Expanded Graded Intergenerational Disorders Scale (EGIDS), an official measuring tool for assessing the vitality or extinction of a language.

From these findings, it is clear that immediate, specific and intensive action is very important to save the Betawi language from the brink of extinction. The role of community members and linguistic practitioners in efforts to preserve this language is very crucial. However, their efforts will only yield maximum results if they are supported, empowered, and actively involved by government agencies. It is important for the government to work together with stakeholders in society to ensure that language preservation programs are not only implemented, but also effective and successful in achieving their goals.

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