

The Dynamics of Communication Forms in Betawi Language in Community Implementation

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Abstract

In practice, a language is a tool for conveying messages from the articulator to the auditor, requiring adjustments in carrying out their duties. Thus, the essence of the language process is how messages can be conveyed effectively and efficiently by using the method that is considered the best. Language is constantly developing and changing. These developments and changes occur due to various factors, such as social, economic, and cultural dynamics. Using two languages side by side can cause language distortion in practice. The problem emphasized is the shift in the Betawi dialect in the family sphere, especially the Betawi descendants who live in Jakarta. This study aims to determine the form of the shift in the Betawi dialect. Data was provided using a questionnaire and random interviews explicitly aimed at several Betawi communities in the family realm. Then the data is described phenomenologically by looking at the basic principles of speech components as a reference for the analysis. From the research that has been done, it was found that the dialect shift that occurred in the Betawi community occurred in the generation of children and parents. This shift in form can be identified in the Betawi vocabulary, which shifts to another vocabulary. Another language which Indonesian dominates has indirectly become the second language of the Betawi people. Meanwhile, the causes of the dialect shift in the Betawi community include the influence of language variations and the lack of loyalty of the local community. This condition must be answered immediately, and a solution sought for the great good.

Keywords

Betawi language; form dynamics; communication; implementation



I. Introduction

It must be understood that a language is a tool for conveying messages from the articulator to the auditor. Thus, the essence of the language process is how messages can be conveyed effectively and efficiently by using the method that is considered the best. Experts state that language consists of a series of symbols to communicate with humans because humans have feelings, ideas, and desires. As part of the nation's culture, both Indonesian (BI) and regional languages (BD) have a place in the Indonesian cultural treasures that must be maintained and preserved. This condition is in line with the elucidation of Chapter XV Article 36 of the 1945 Constitution, which reads that Indonesian is the state language,

In practice, using two languages side by side can cause language distortions. This form of language distortion is called language disorder. Chaer and Agustina (2004: 120) say that interference is an event of using elements of another language in the use of a

language, which is considered an error because it deviates from the rules or rules of the language used.

In the dynamics of time, language is continuously developing and changing. 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 politics, economics, science, and others can cause a language to be influenced by other languages. The process of mutual influence between one language and another must be avoided. Language as an integral part of the culture cannot be separated from the abovementioned problems. Interaction between languages must occur, for example, the vocabulary of the language in question, considering that vocabulary is open. Weinrich argues (in Chaer and Agustina 1995: 159) language contact is an event where the same speaker uses two languages.

Language contact is the transfer or transfer of elements from one language to another, covering all levels. As a consequence, the process of borrowing and interplay of other language elements is unavoidable. It is assumed that if two or more languages are used alternately by the same speaker, it can be said that the languages are in contact with each other. In every language contact, there is a process of mutual influence between one language and another. As a result, there will be verbal and written interference. Language contact is the transfer or transfer of elements from one language to another, covering all levels.

The process of borrowing and mutually influencing other language elements is a logical consequence of this situation. It is assumed that if two or more languages are used alternately by the same speaker, it can be said that the languages are in contact with each other. In every language contact, there is a process of mutual influence between one language and another. As a result, there will be verbal and written interference. Languages are in a state of mutual contact. In every language contact, there is a process of mutual influence between one language and another. As a result, there will be verbal and written interference. Languages are in a state of mutual contact. In every language contact, there is a process of mutual influence between one language and another. As a result, there will be verbal and written interference.

II. Review of Literatures

There are many references we need to explore in this research. 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 due to his introduction to more than one language. This condition happened as a result of language contact.

In the phenomenon of interference, using 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, 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 or 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 abandoning 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. 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.

Speech context	Betawi dialect speech	Explanation
Mother is talking to her daughter.	Mother: <i>Lu ngapa ngenpon mulu?</i> Daughter: <i>Kaga ngapa.</i>	' <i>ngenpon</i> is not from the Betawi dialect, but from the foreign dialect which is from handphone.

The dialect shift occurs when the father conveys the word *ngenpon* to the child. While the understanding of children, '*ngenpon*' means 'playing handphone'. Even though

the word ‘ngenpon’ does not mean to eat, but means 'use handphone seriously', which comes from the foreign language. In this generation, there is a difference in understanding.

Speech context	Betawi dialect speech	Explanation
Someone is asking his friend about his friend’s act.	Child: <i>Mo kemane luh?</i> Father: BAB <i>bentaran</i> .	‘BAB is not from the Betawi dialect, but from the Indonesian language.

Dialect shift occurs when speakers use the word room. The word BAB has yet to be discovered in the Betawi dialect. The word ‘BAB in the Betawi dialect should be called ‘beol/berak’. The friend, 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.

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.

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, also 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.

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.

Throughout the research process, the researcher also got a strong impression of the psychological nuances of the speakers regarding this phenomenon. Among them is that speakers experience a condition of being unsure of their language skills. This condition encourages speakers to cover it up by combining spoken language with the Betawi language, which is considered not to have a standardized structure so that true-false judgments become more tolerant. The picture also appears that speakers feel that using the Betawi language in the concept of code-switching and code mixing is a plural habit that can be socially justified. Depth impression also shows that speakers feel and conclude that the languages involved in speech acts have parallel status and import. In this case, speakers consider that both Indonesian and Betawi spoken languages lack formal control from a grammatical perspective.

The study also found that three essential elements play a role in the interference process. The first is the source language, commonly referred to as the donor language. The donor language is the dominant language in a language community, so language elements are often borrowed for communication between community members. The second is the target language or the absorber (recipient) language. An *absorbent language* is a language that accepts foreign elements and then harmonizes the pronunciation and writing rules into the recipient language. The third element is the absorption or import variable (import). What is meant here is changing the elements of the foreign language into the 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

Many things were found in this research. The most terrible thing that can be seen now is that this research shows the actual conditions of the current shift in the Betawi dialect, which is increasingly troubling. It can be seen from the analysis above that in various generations, there has been a dialect shift. The phenomenon of dialect shift in Betawi occurs in generations of children, youth and parents. The form of this shift can be identified in the use of Betawi language vocabulary, which shifts to other language vocabularies. Some findings indicate that the speaker needs to be more confident about whether the vocabulary status used is included in the Betawi language. The mixing of Betawi language vocabulary with Javanese, Indonesian and foreign languages is widespread, especially among teenagers and children. On the other hand, the factors

causing the dialect shift 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.

There is great hope from lovers and observers of the Betawi language that a unique educational program is initiated regarding the habituation and deepening of the Betawi language at the level of children and adolescents. If this is done after some time, it is estimated that the Betawi language will experience more significant and profound dequantities and dequalities.

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