

## Description of the Condition of the Betawi Language in Future Developments

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### Abstract

*This study analyzes Betawi language users in the Jakarta area. The purpose of this research is to find out the health vitality of the Betawi language in the future, the factors that can cause the Betawi language to be endangered, and how the solution is to maintain the existence of the Betawi language. The theory used in this research is sociolinguistic, and the supporting theory is cultural sociology. The method used in this study is the cauldron quantity method or mixed methods. This research step combines two forms of research that have existed before: qualitative and quantitative. This method is used to obtain more complete, valid, reliable and objective and describes the results of data collection by researchers through observation of the statements of research subjects. This study used observation techniques and questionnaires (questionnaires). Observation is a data collection technique carried out through observation, which involves recording the condition or behaviour of the subject. The questionnaire technique (questionnaire) is a list of questions about the problem or area being investigated. The results obtained are calculations of the current use of the Betawi language in order to determine the health vitality of the Betawi language in the future. Observation is a data collection technique carried out through observation, which involves recording the condition or behaviour of the subject. The questionnaire technique (questionnaire) is a list of questions about the problem or area being investigated. The results obtained are calculations of the current use of the Betawi language in order to determine the health vitality of the Betawi language in the future. Observation is a data collection technique carried out through observation, which involves recording the condition or behaviour of the subject. The questionnaire technique (questionnaire) is a list of questions about the problem or area being investigated. The results obtained are calculations of the current use of the Betawi language in order to determine the health vitality of the Betawi language in the future.*

### Keywords

Betawi language;  
sociolinguistics; mixed  
methods; observation;  
questionnaires



### I. Introduction

As we know, the Betawi language is experiencing a shift or almost entering the extinct category. According to research conducted by the Indonesian Institute of Sciences (LIPI) in the article "Invention of an Almost Extinct Language", published in the Tempo newspaper on March 18 2012, there are 756 regional languages in Indonesia. This variable is regulated in the Law on State Administration no. 22 of 1999, which gives responsibility to the state government for handling language and literature. Around 30% of regional languages are currently endangered in Indonesia, one of which is Betawi. The extinction of

local languages in Indonesia is an issue that has attracted the attention of many scholars, especially linguists. Various efforts have been made to save the endangered regional languages. Of course, it makes sense considering that Indonesia has the second most regional languages in the world after Papua New Guinea. Some of these languages are included in the Austronesian language family, and some are included in the non-Austronesian (Papuan) family.

Language of the World states that there are 742 languages in Indonesia, 737 of which are still alive or used by their speakers. Several of these surviving languages are considered endangered. The influence of using Indonesian as the national language, especially in various public spaces such as government and education, often causes a decrease in the use of regional languages.

Currently, the Betawi people are only scattered around Jakarta, such as Cengkareng, Tanah Abang, Srengseng Sawah and Cempaka Putih. The fate of the Betawi language is so concerning that it is rarely used in daily life, both orally and in writing, among the Betawi people. Therefore, researchers examine the fate of the Betawi language in the future, the driving factors for the extinction or survival of the Betawi language, and the efforts of the Betawi people and the government to maintain their existence in the era of globalization. This study is intended to provide input to various interested parties, especially speakers of regional languages, so that they pay more attention to the life and continuity of their regional languages. Besides that,

Based on the description of the background mentioned above, the writer can formulate the problem, including:

- a. How will the life of the Betawi language be in the future?
- b. What factors can cause the Betawi language to be endangered?
- c. What solutions can be applied to maintain the existence of the Betawi language?

Of course, this research was conducted to obtain data and information about the variables that the authors used to describe and analyze:

- a. Predicting the lifeline of the Betawi language in the future.
- b. Knowing the factors causing the extinction of the Betawi language.
- c. Looking for a solution to maintain the existence of the Betawi language.

Before conducting the research, the researcher concluded that the Betawi language is almost extinct because people in Jakarta rarely use it. They more often use slang or foreign languages. In addition, they also use Indonesian more often. Because this language is often used in everyday life. The researcher assumes that this Betawi language is rarely used because people are used to slang or a foreign language that is more familiar.

In addition, the lack of education provided by the family can also have an effect. Because the first education is in the family environment. If one did not obtain it, one would have difficulty implementing it. This should not be allowed to go unpunished because it could endanger the existence of Betawi culture. What can be done to overcome this is by socializing the Betawi language to the community.

## **II. Review of Literatures**

According to Sumarsono and Partana (2002: 7-9), general linguistics looks at language structurally, which includes the fields of sound structure, phonology, morphology, sentences and discourse. General linguistics sees language as a closed system, one that stands alone regardless of its relation to the structure of society. At the same time, in sociolinguistics, language is seen as a system related to the structure of society, which

cannot be separated from the characteristics of speakers and the sociocultural values they adhere to something. In sociolinguistics, language is seen as social behaviour (social behaviourist) used in communication (Effendi & Wahidy, 2019). The point of view above emphasizes that language is not only a systematic sound but also the identity of speakers as individuals and as a group. In addition, language is also a social or cultural product that cannot be separated from culture itself.

Durkheim said that tangible and intangible culture has the power to emphasize the value of solidarity, which can be realized through individual participation in rituals or culture, meaning that individuals participate in preserving and maintaining that culture. So, as to strengthen cultural values, which strengthens the solidarity of community groups by empowering each other to preserve the local community's culture (Zahran, 2022).

In social life, someone cannot live alone without the presence or involvement of other people. Individuals express their whereabouts, interests, and opinions to influence others for their benefit, the group's benefit, or the common good. In a broad sense, language is a means of communication. Joko Nurkamto (2001: 205) argues that communication is a dynamic transactional process that directs communicators to encode verbal and nonverbal actions to produce messages through specific communication channels. Porter and Samovar (1996) show that communication becomes complete when the intended communication feels or understands the encoded action, gives meaning to it, and is influenced by it (Joko Nurkamto 2001: 205).

Of course, because language is a social phenomenon, non-verbal factors greatly influence the use of language. Non-verbal factors such as social factors, education level, economic level, gender, age, Etc. Other nonverbal factors are situational factors, namely who is speaking, what language is spoken, who, when, where, and on what topic. These two factors' existence in language use gives rise to language variations (Suwito, 1996: 3-8). Sociolinguistics studies language by considering its relationship with society, especially with its speakers. Therefore, it is clear that Sociolinguistics focuses on the relationship between sociology's linguistic and social aspects (Abdurrahman, 2011).

The term sociolinguistics was first introduced in 1952 by Haber C. Curry, a professor at the University of Houston, Texas. This term was later published in the United States by William Bright and presented at Cambridge's eighth International Linguistic Congress in 1962. Later, it was redeveloped at a more formal international conference in Los Angeles, California, in 1962, and is popular today. (Alwasilah, 1990: 2-3). Several Hymes experts put forward the term sociolinguistics, which emphasizes the study of language concerning society (Alwasilah, 1990: 2). What is meant by "social phenomena" is "a sociolinguistic term for the relationship between language and society, language and social phenomena". Even Chaklader Alwasilah (1990:

Kridalaksana (1993: 21) and the Ministry of Education and Culture (1997: 77) define language as a system of phonetic symbols community members use to work together, interact, and identify themselves. (Herniti, n.d.). From the linguistic limitations above, language can be classified into five essential points, human (human), learned (non-instinctive), system (system), arbitrary (voluntarily produced), and symbols/symbols (symbols). 1) Humane, only humans have a symbol system to communicate. Other creatures, such as animals, communicate and make sounds, but this system is nonverbal. Language development distinguishes humans from other creatures because humans are gifted with excellence in thinking; 2) learned, which means that humans cannot speak directly when born.

Children must learn language through their environment, just as their parents did; 3) system, that is, language has a set of rules. These devices determine the structure (grammar) of what is spoken; 4) arbitrary, that is, humans use certain voices and organize

them in a certain way; 5) symbolic, meaning that language consists of a series of arbitrary symbols that have meaning. Aristotle defines language as a tool used to convey human thoughts and feelings. In other words, thought influences language because it is thought that language exists. According to Leonard Bloomfield (a structural linguist), language is an arbitrary sound symbol system used by people to work together and interact.

In this regard, Wurm (1998), quoted from Crystal (2000), categorizes language "health" into several levels, which can be formulated as follows: 1) It is classified as a social and economic minority and becomes a potentially endangered language which is under tremendous pressure from the majority language. The younger generation is starting to switch to the majority language and rarely uses the local language; (2) Endangered languages are languages that no longer have a younger generation that can speak them. Only the middle generation (adult) group can speak fluently; (3) Endangered languages, or languages classified as critically endangered, are languages spoken only by first-generation speakers; (4) The dying language is the language spoken by some older adults, about 70 years and over; (5) Extinct languages are languages that only have one speaker.

Language maintenance concerns the issue of discontinuing or evaluating a language to continue using it in another language. Language maintenance is generally interpreted as a conscious effort to maintain the use of a particular language in threats to other languages. In other words, according to Crystal, language maintenance creates cultural diversity, preserves ethnic identity, enables social adaptation, psychologically increases children's sense of security, and increases linguistic sensitivity. Language maintenance is associated with language change, transition, and death.

According to Siregar, language conservation and transition studies usually focus on the changes or stability that occur in language habits and the psychological, social, and cultural processes when language communities have different relationships, leading to relationships. Language maintenance generally aims to maintain a culture that functions as the identity of a group or society, making members of the community better known. This situation arises in multi-language communities, which can range from individuals, through families and communities, to the identity of the group or community to which they belong (Sintia Apriyani, 2017).

One of the regional languages in Indonesia is Betawi. This language is almost as old as the name of the area where it was developed, namely Jakarta. Jakarta, the nation's capital, is a meeting place for new arrivals from countries across Indonesia and the world. They bring diverse cultural and artistic practices. This makes the city of Jakarta more diverse and makes visitors and the public feel the beauty of the city of Jakarta. As a splendid city, Jakarta has attracted many visitors and visitors from outside the city. They live as permanent residents or become citizens of Jakarta. In and around Jakarta, there is a process of gradual assimilation between ethnicities and even nations, with each descendant gradually losing their original cultural characteristics. Finally, these elements merged into a new ethnic group called Betawi. For the Betawi people, everything that grows and develops in their artistic and cultural life depends on where these elements come from. Regardless of whether or not these elements exist, it is felt as one's own culture is formed.

According to Siregar, Betawi is the Creole language based on market Malay, coupled with the addition of elements of Sundanese, Balinese, South Chinese (especially Hokkien), Arabic and European languages, primarily Dutch and Portuguese. Betawi is a dialect of Jakarta Malay or Batavian Malay. This language is a derivative of Malay. Betawi people use this language in their life and communication. In general, Betawi has its characteristics for the listener's ear. For example, the sound most often heard at the end of each word is the sound of the letter 'e' such as Jakarte, pade, where to go, gimane, ready, and others.

The lower middle class initially used this language at the beginning of the development of Jakarta. No clear canonical structure distinguishes the language from Malay, as it developed naturally, but the removal of the prefix *me-*, the suffix *-in* (Balinese influence) and shifts in tone. In some local dialects, /a/ starts with /e/ or /ε/ at the end of a word. In addition, there is the Betawi community or LKB. The Betawi Cultural Institute (LKB) held a pre-workshop on the discovery and development of Betawi art and culture organized by the Department of Culture, DKI Jakarta, on 16-18 February 1976, on the advice and ideas of the Betawi community it was founded. The Establishment Charter of the Betawi Cultural Institution (LKB) dated June 22 1976 agreed with its founders.

The Betawi people have similarities with traditional history regarding the issue of authenticity in occupying certain areas. As a unit, language is a means of communication between citizens and an element of group identity that distinguishes citizens from other social groups. In the past, the Betawi language was the language of communication between Jakarta residents and the Betawi community. From this we can conclude that Betawi is a subsidiary language of Malay. People who use this language are called Betawi people.

### **III. Research Methods**

This study used a quantity cauldron method or a mix method. This research step combines two forms of research that have existed before, namely qualitative research and quantitative research. According to Creswell, mixed research is a research approach that combines qualitative research with quantitative research.

This research was conducted by visiting several Betawi residents in the Jakarta area using observation and questionnaire techniques (questionnaire). Researchers provide document sheets that the resource persons must fill out. The rest is done with a questionnaire that uses a Google form.

This study used observation techniques and questionnaires (questionnaires). Observation is a data collection technique carried out through observation, which involves recording the condition or behavior of the subject. According to Nana Sudjana, observation is systematic and recording of observed symptoms. In a broad sense, actual observations are not limited to direct or indirect observations. Questionnaire technique (questionnaire) is a list of questions related to the problem or area being investigated. Meanwhile, according to S. Nasution, a questionnaire or what is often 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).

The data analysis technique used in this research is descriptive data analysis technique. Descriptive analysis is a statistical data analysis technique used to describe, simplify, and present sample data in an easy-to-understand form (Dita Kurniasari, 2022).

### **IV. Discussion**

This research was conducted in the Jakarta area. The Jakarta area which is the location of this research is divided into three: North Jakarta, East Jakarta and South Jakarta. The form of this research is qualitative and quantitative, in which there are numbers and words that describe the findings in the research. In this study, researchers obtained 26 respondents of various ages and belonging to the Betawi ethnic group.

As we know today, the Betawi language seems to have almost reached the "extinct" phase. It is rare to find someone or a group who uses the Betawi language intensely. However, there is another presupposition that the Betawi language has not been declared

"extinct" because many still use it. In Jakarta, there have been many foreign cultures that have entered and poisoned the young cultural successors. This causes cultural deviations which can lead to erosion even to the extinction of a culture itself. As a nationalist nation that loves its own culture, we should protect and preserve this culture.

Not only foreign cultures, Jakarta has been visited by many migrants from various ethnic and cultural groups. Because, Jakarta is their place to earn more significant income. However, in some areas, most are still Jakartans with an indigenous Betawi ethnicity. So, the Betawi language still exists and can be passed on to the next generation. Many young people in Jakarta mainly use slang or slang in their daily lives. This happens because the times are growing, and many foreign cultures are entering, so the youth in Jakarta do not want to be out of date or short-lived (lack of updates).

On this occasion, researchers observed three areas of Jakarta: West Jakarta, East Jakarta and South Jakarta. The research results prove that the Betawi language is still often used in the region. Of the 26 respondents, 21 people still often use the Betawi language. Based on the results of the research, it shows that 80.8% of the people of Jakarta still frequently use the Betawi language. People who do not often or rarely use the Betawi language are shown in the percentage figure of 19.2%. This proves that the Betawi language in Jakarta has not been declared "extinct" because speakers still use that language.

In fact, after making observations, the Betawi language is still often used in everyday life. Usually, speakers like this live around people still thick with culture. In a sense, they live in Betawi villages or so on. So, they will continue following the cultural flow in their environment. Some use it when hanging out. This is done because they often use it when meeting with their peers. They use the Betawi language to make it look cool, because the manner of this Betawi language is very relaxed. Some people rarely use it. Usually, speakers like this feel that Betawi is the same as Indonesian, and they are more used to using slang.

Betawi, also known as Betawi Malay, is a language spoken by the Betawi people of Jakarta, Indonesia. It is a unique blend of Malay, Javanese, Sundanese, Chinese, Arabic, and Dutch languages. Betawi Malay is a rich cultural heritage essential to Jakarta's identity. However, in recent years, the condition of the Betawi language has been declining, and it is facing the risk of extinction.

The Betawi language has a long history that dates back to the 17th century when Jakarta was known as Batavia. At that time, the city was a melting pot of different cultures and languages, and the Betawi people emerged as distinct ethnic groups with their language and culture. Betawi Malay evolved as a creole language that blended different languages, and the Betawi people have spoken it for centuries.

However, the Betawi language has faced several challenges threatening its survival in recent years. One of the main reasons for the decline of the Betawi language is the rapid urbanization of Jakarta. As the city grows, more people are moving in from other parts of Indonesia, bringing their languages and cultures. This condition has led to a situation where the Betawi language is no longer the dominant language in Jakarta.

Another challenge that the Betawi language faces is the need for more support from the government. Although Betawi culture is integral to Jakarta's identity, the government must do more to promote and preserve the language. There is no official status given to Betawi Malay, and it is not taught in schools. This condition has resulted in a lack of interest among young people in learning the language, and it is gradually fading away.

Moreover, the media has played a significant role in the decline of the Betawi language. The use of the Indonesian language in media, such as television, radio, and newspapers, has increased, and the Betawi language is being sidelined. Young people

exposed to the media are more likely to use Indonesian than Betawi Malay. This has resulted in the younger generation seeing the Betawi language as old-fashioned and irrelevant.

To preserve the Betawi language, efforts are being made by various organizations and individuals. One such organization is the Betawi Cultural Center (Pusat Kebudayaan Betawi), which aims to promote and preserve the Betawi culture, including the language. The centre organizes events such as cultural festivals, language classes, and seminars to raise awareness about the importance of Betawi culture.

In addition, several Betawi language enthusiasts are also working to document and promote the language. They have compiled dictionaries, textbooks, and grammar books to help people learn the language. Social media platforms such as Facebook and Instagram are also used to promote the language and connect with Betawi language enthusiasts.

In conclusion, the condition of the Betawi language could be better and it is facing the risk of extinction. However, efforts are being made to preserve and promote the language. The Betawi people and the government must work together to preserve the language and culture for future generations. Betawi Malay is an essential part of Jakarta's identity, and we must take steps to preserve it.

The conclusion is that the health vitality of the Betawi language in the future can still be said to be healthy. Because, as time goes by, this Betawi language will be passed on to the next generation. Regional languages will not become extinct if there are still speakers who can pass them on to the next generation. This can be proven by the existence of Betawi figures in the Betawi cultural village of Setu Babakan. These native speakers will pass on Betawi culture through various ways, such as Betawi cultural performances, Betawi language extracurricular activities, and so on.

In this study, the researcher also wanted to know how the community thinks about using the Betawi language around them. Based on the research results, the Betawi language is rarely used. Several factors cause this. The first, because many foreign cultures have entered Indonesia, thus indoctrinating youth to follow their cultural trends. Second, many tribes enter and inhabit the city of Jakarta. Third, many people use slang. Fourth, the Betawi people are used to the Indonesian language often used in their daily activities, and fifth because they (Betawi people) need to be made aware of the vocabulary of the Betawi language. In addition, the lack of introduction to the Betawi language from an early age can also influence the use of the Betawi language.

Of course, this problem must be overcome with various solutions to achieve mutual comfort and victory. Why is it called victory? Because if we succeed in maintaining the existence of our culture, it means that we have succeeded in preserving the heritage of our ancestors. Because the name of culture, it must be maintained and preserved. The solution that can be applied to overcome this problem is to hold Betawi language learning activities, hold Betawi cultural events, and socialize the Betawi language. In addition, the government must also facilitate the establishment of a Betawi language center in DKI Jakarta Province, the Ministry of Education and Culture's Language Development Center can collaborate with humanists, researchers, and the Betawi community. Thus, as part of the Indonesian nation.

So, the government must equally support the maintenance and preservation of regional languages. The government holds a more substantial order than ordinary people. The implementation will run smoothly if the government supports the maintenance and preservation. Researchers believe that if there is a forum that houses activities for cultural preservation, the community will also be part of these activities. What is more, with a cultural forum or community, people will be prouder of their preserved culture.

## V. Conclusion

This study concludes that the health vitality of the Betawi language in the future can still be said to be healthy or good. There are still speakers who use the Betawi language in everyday life. These speakers will pass down the Betawi language to the next generation. Even so, the use of the Betawi language is rarely done. This is due to many influencing factors, namely the many foreign cultures that have entered Indonesia, the many tribes that inhabit the city of Jakarta, the extensive use of slang, and the lack of Betawi language education from an early age. However, in several areas of the City of Jakarta, one or a group of people still use the Betawi language intensely.

In conclusion, the condition of the Betawi language could be better and it is facing the risk of extinction. However, efforts are being made to preserve and promote the language. The Betawi people and the government must work together to preserve the language and culture for future generations. Betawi Malay is an essential part of Jakarta's identity, and we must take steps to preserve it.

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With this research entitled "Health Conditions of the Betawi Language in South Jakarta: Sociolinguistic Studies", it is hoped that the people of Jakarta will preserve the Betawi language. Also, the Jakarta City Education Office is expected to hold Betawi language lessons to educate and educate children from an early age.

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