

The Effective and Efficient Construction of an Endangered Language Preservation: Study Case of Betawi Language

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Abstract

Language is both a product and a very important medium of civilization. This condition makes the role and condition of language very crucial in civilization. Like the Betawi language, which is currently threatened with latent and slow extinction. It is feared that this condition will lead to the loss of Betawi's original values and culture, not its people biologically. This research tries to find an effective and efficient construction in preserving endangered languages. In the case of the Betawi language, an approach that pays attention to the cultural dynamics that occur within the Betawi community is the key to success. The conscientious situation of the Betawi people in loving and being passionate in defending their language is also an absolute requirement in the process of preserving this endangered language.

Keywords

preservation; betawi; language; effective; efficient



I. Introduction

Language is a tool for communicating messages. From this perspective, the success of a language can be measured by how effectively and efficiently the correct message is conveyed from speakers to speech partners clearly (Siregar, 2021). Language is a means of communication both orally and in writing. Without language, humans cannot communicate well with each other. Language is not only limited to the ability to speak but also a means of communication between writers and readers through writing. According to (Siregar, 2021) Experts say that language consists of symbols to communicate with humans because they both have feelings, ideas, and desires. Both Indonesian (BI) and regional languages (BD) which are part of the nation's culture, have a place in Indonesian cultural values that must be maintained and preserved. This is by the explanation of Article 36 Chapter XV of the 1945 Constitution which explains that the national language is Indonesian used by the community as a means of communication between people.

According to Muhajir (Siregar, 2023) Language of the World, states that Indonesia has 742 languages, 737 of which are still alive and used by its speakers, as well as five others considered endangered. The use of Indonesian as an official language often has an impact on the lack of use of regional languages, one of which is Betawi language. The Betawi language is the result of a mixture of Malay with other languages. There are more Betawi people in Jakarta. Betawi people mix Betawi language with Indonesian sentence structure. The biggest contribution to the use of Indonesian is the Betawi language which is not by Indonesian rules. Many people speak Betawi and forget their mother tongue because of the Betawi influence in this capital city.

The extinction of regional languages in Indonesia is a problem that attracts the attention of many circles, especially linguists. Various efforts have been made to save endangered regional languages (Siregar, 2023). An endangered language is one that is no longer spoken or spoken. This is due to the reduced number of speakers. When there are

no more speakers, the language is automatically endangered. Some languages, such as Indonesian, may have tens of thousands of spoken languages. However, it is considered an endangered language because the younger generation no longer learns and uses the language.

In an increasingly developed era, the world seems to change towards a modern and sophisticated life. There is no denying that globalization has had a positive impact on economies and facilitated interaction over time. On the other hand, the existence of regional languages began to undergo changes in Indonesian use in all areas of life. Many argue that the use of Indonesian reflects the social status of the most educated and economically capable users, while the use of regional languages reflects the less educated and poor groups of society.

Betawi language is the language used 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. The Betawi language is often spoken with a distinctive accent, and the vocabulary is very different from the standard Indonesian. Some examples of Betawi language such as Mpok (brother/sister), lelet (slow), dongkol (annoyed), ngintilin (follow), and celentang (lying down). The Betawi language developed along with the historical development of the city of Batavia (now Jakarta) which was built by the Dutch in the 17th century as a spice trade centre (Permandani, 2021).

Betawi, also known as Malay Betawi, is the language spoken by the Betawi people of Jakarta, Indonesia. It is a unique blend of Malay, Javanese, Sundanese, Chinese, Arabic, and Dutch. Betawi Malay is a wealth of cultural heritage that is important to Jakarta's identity. However, in recent years, the status of the Betawi language has become increasingly concerning, and faces the risk of extinction (Siregar, 2023). In addition, unlike other local Malay languages, the Betawi language has a very unique and important role in the development of Indonesian. This status is determined either by the internal structure of the language due to its unique history or by the fact that it is located in and around the capital city of the Republic of Indonesia.

According to (Chaer, 2012), Betawi is one of the regional dialects. Betawi certainly has differences with other regional Malay dialects such as Riau Malay, Banjar Malay, and Manado Malay. Betawi Malay stretches very widely from Central Jakarta to East Jakarta to South Jakarta, so there are differences in both pronunciation and some vocabulary in the Betawi language.

This research was conducted in the Jakarta area. The Jakarta area that was the subject of this study was divided into four parts, namely Central Jakarta, East Jakarta, West Jakarta, and South Jakarta. This study had four age groups, the first group was aged 6 years – 12 years, the second group 12 years – 18 years, the third group 18 years – 40 years, and the last group 40 years – 75 years.

Based on the limitations of the problem mentioned above, the formulation of the problem in this study is as follows.

1. What is the ratio of the comparison of the ideal form of the Betawi language with its actual conditions?
2. How is the construction of the Betawi language preservation language?

In connection with the above problems, the objectives of this study are:

1. To get an overview of the current condition of Betawi language.
2. To get an overview of the language of Betawi language preservation effectively and efficiently.

With this research, this research is expected to help maintain and preserve the Betawi language. This will provide opportunities for the younger generation of the Betawi tribe to

understand, learn and use the Betawi language properly and correctly, with the use of Betawi language in everyday life-the Betawi community can prevent the extinction of the language.

This research also can add insight into understanding the Betawi language and prevent the extinction of the Beatwi language. By using the all-around Betawi can generate positive awareness of the Betawi language so that regional languages still fulfill their role as markers of identity and ethnicity both in the role of language and as a means of communication.

II. Review of Literature

2.1 Linguistics

According to Sumarsono and Partana in (Sara Anjani and Iskandarsyah Siregar, 2023) General linguistics looks at language structurally, which includes the fields of sound structure, phonology, morphology, sentences, and discourse. Linguistics is the most effective and efficient tool for learning languages. Linguistics has been empirically proven to be effective and efficient in solving various civilizational problems. One of the most popular areas of microlinguistics is sociolinguistics. Sociolinguistics is an interdisciplinary technology that studies language about the communicative ecosystem of civilized societies.

Based on the opinions expressed, it can be concluded that the subject of linguistic research is language. It does not focus on just one language, it is a common language used to communicate with language speakers. The language can be a regional language, Indonesian, or a foreign language. Therefore, linguistics is often referred to as general linguistics (general linguistics).

2.2 Sociolinguistics

As we know, humans are social creatures who need each other to meet their needs. In other words, everyone has their role in society and will complement each other. As a creature of language in everyday life, communication is indispensable for every human being. Communication is the process of conveying messages from one person to another to achieve certain goals. And communication is an interaction between humans both individually and in groups. According to Joko Nurkamto (2001: 205), communication is a dynamic transactional process that directs communicators to encode verbal and nonverbal language designed to create messages conveyed through certain communication channels.

Of course, the non-verbal element greatly influences the use of language, since language is a social phenomenon. Social conditions, education level, economic status, gender, age, and other nonverbal characteristics are one of them. Important aspects such as who speaks, what language is used in conversation, who, when, where and what topics have other non-verbal elements. Linguistic variation is caused by the presence of these two elements in the use of language (Suwito, 1982). Sociolinguistics is the study of how we interact with society, especially its speakers, to learn a language. Thus, it is clear that sociolinguistics focuses on the interaction of sociologically important linguistic and social features.

2.3 Cultural Sociology

Sociology is a science that studies human relations in every society. Sociology is a science that considers what is happening in the environment, especially public relations and tries to find a general, rational, empirical and general understanding. At the same time, culture is a set of norms, customs, and practices that are embraced by a group of people

and applied from generation to generation. Auguste Comte was a French scientist who is also called the father of sociology. According to Auguste Comte, sociology is a positive scientific discipline that studies all things phenomena of society through rational and scientific thinking.

In general, cultural sociology is one branch of sociology, which is the study of culture from a social (sociological) point of view. Culture cannot be separated from human life. Every society sees how they use and sometimes even damage the culture. Society is a human being who lives together that produces culture, there is no society without culture and vice versa culture without society as a container and supporter. Mutual respect and respect will grow if between human beings uphold culture as a means of connecting life, as a means of communication with each other, and as something characteristic. Durkheim stated that culture, whether material or immaterial, can emphasize the value of solidarity, which can be realized individually through participation in rituals or culture, which means that individuals participate in maintaining and preserving culture to strengthen culture.

2.4 Language

Language is a social communication tool in the form of a system of sound symbols produced from human speech. As social creatures, humans need a way to interact with other humans in society. For social interaction, we need a vehicle called language. Without language skills, a person cannot carry out thinking activities systematically and regularly Kridalaksana (1993: 21) and the Ministry of Education and Culture (1997: 77) define language as a system of phonetic symbols used by community members to cooperate, communicate and identify themselves (Herniti, n.d.). Based on the above languages, languages can be classified into five important points: human (human), learned (non-instinctive), system (data system (system) arbitrary (born voluntarily) and symbols (symbols). 1) Humans, ie. Only humans have a symbolic communication system. Other creatures, such as animals, communicate and make sounds, but this system is non-verbal. The development of language distinguishes man from other creatures because man has the gift of thought; 2) educated, that is. Born, unable to speak directly. Children must learn language through their environment, just like their parents; 3) system, i.e. that language has rules. They determine the structure of speech (grammar); 4) arbitrary, ie. people use certain sounds and arrange them in certain ways; 5) symbolic, meaning that language consists of arbitrary symbols that have meaning. Aristotle defined language as a tool to be used to communicate people's thoughts and feelings. In other words, thinking affects language because language is perceived to exist.

2.5 Regional Language Conditions

One of the regional language countries is Indonesia. According to the World Economic Forum, Ethnologue (2016) reports that Indonesia has 707 regional languages, second only to Papua New Guinea in the world. Meanwhile, "Language Statistics 2019" was released by the Indonesian Ministry of Education and Culture (Kemdikbud) through the Center for Education and Culture Data and Statistics.

For Indonesian citizens, the regional language is usually their mother tongue which they learn from the cradle and then use for communication within the family as well as communication with the surrounding people. On the other hand, most people's native language is a colloquial language that is widely used by the people they interact with. In its development, there are indigenous languages or regional languages that survive and are passed on to the next generation either through family, community, or school, but few feel that regional languages experience a decrease in vitality and eventually the language becomes extinct.

Today we believe that regional languages are one of the inheritances of the ancestors and identity of a nation. However, this sometimes heroic and patriotic-sounding confession unfortunately often does not manifest itself in the practice of its defence. So many speakers of regional languages ignore or forget this heroic-patriotic confession. So many speakers switch to another language and leave their mother tongue. They have become active speakers of foreign languages or speak only Indonesian of course.

There are so many causes of the decline in the number and quality of speakers of regional languages. The two factors are the linguistic attitudes of speakers and the impact of globalization. In the past, the linguistic attitude of speakers was always considered an important factor, and this has not changed, because language attitudes are a core value of the culture of the speaking community. This change in key cultural values can be interpreted as a change in the cultural identity of a society or under very extreme circumstances even disappear from within. As a basic cultural value, language attitudes do not change. However, the latest facts suggest otherwise. It turns out that language attitudes can change according to the pragmatism of its speakers, especially when they have to choose the language to use in complex multilingual situations.

2.6 Endangered Languages

An endangered language is no longer spoken or spoken. The main cause of language extinction is that parents no longer teach their children the use of language and do not actively use it in the field of communication at home or in the vicinity. Thus, the extinction was not the result of the cessation of speakers, but the result of the choice of language used by the majority of language communities. Native speakers no longer teach their children to use their mother tongue, nor do they actively use it when speaking at home. In addition, the extinction of a language is also determined by the pressure of the mother tongue and the use of another language, and the pressure of the majority of languages. If a parent and community no longer teach and use the mother tongue to a child, then who else teaches the mother tongue? If the community no longer uses the mother tongue, then who will teach the mother tongue to the next generation?

2.7 Betawi Language

The Indonesian nation is unique. This nation is a collection of hundreds of nations, each of which has its regional language, therefore the nations that make up this great nation are called ethnic groups. In addition, Indonesian people who have hundreds of regional languages through the Youth Promise event realize that this nation already has one language, namely Indonesian. But it is undeniable that Indonesian is a new language derived from Malay.

In the territory of the Republic of Indonesia, in addition to the national language, there are at least 200 regional languages and 30 local Malay languages. According to others, Indonesia has 707 registered languages spoken by around 221 million people, including Betawi. Betawi Malays are spread throughout the administrative area of DKI Jakarta and outside the DKI Jakarta area such as in Tangerang, Bekasi, Bogor, Karawang, and Depok. The expansion of the use of the Betawi language does not reduce the role of the national language. However, according to Muhajir, the Betawi language has a very important role in Indonesia's growth in an effort to enrich the national language.

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and Depok. The expansion of the use of the Betawi language does not reduce the role of the national language.

According to Bunyamin Ramto, the Betawi language is geographically divided into two parts. On the outskirts of Betawi and Central Betawi City. On the periphery, the Betawi language dominates on the outskirts of Betawi, better known as Betawi Ora, where it has Javanese-like characteristics. Betawi periphery is pronounced with the suffix 'a' or 'ah' as in my case guah or gua, while central Betawi is still pronounced with the suffix 'e'. Like using the word gun in Indonesian is called gune .

In addition to the core Malay vocabulary, the Betawi language is influenced by the various vocabulary of its speakers, consisting of Sundanese, Javanese, and various tribes in eastern Indonesia. Examples of separate language absorption are the words dewek, ora, and lanang, in Betawi language dewek means "alone", ora means "no" and lanang means "man". In addition, Chinese and Arabic are also spoken with Betawi vocabulary, including the daily language used by the Betawi people to perform calculations in Chinese. For example, cepek, gocap, ceban and goceng, cepek means "one hundred thousand", gocap means "fifty thousand", ceban means "ten thousand" and goceng means "five thousand". And in Arabic the words ana and anta, and in Betawi ane and anta. Betawi also has person pronouns, namely gue and lu, and it is used to use conjunction words and so on.

III. Research Methods

Mixed Methods is a research approach that combines quantitative and qualitative methods. According to Sugiyono, mixed method research is a research method that combines quantitative and qualitative methods used together in research activity to obtain more comprehensive, valid, reliable, and objective information. In the mixed method, triangulation is a commonly used technique. Triangulation involves gathering information from multiple sources or using various methods. In addition, mixed methods often involve collaboration from several different fields. This is called multidisciplinary. Multidisciplinary allows researchers to look at problems from different perspectives and gain a broader and deeper understanding. According to (Sugiyono, 2015), data triangulation is a data collection technique that combines various existing data and sources. Using different research methods, including triangulation, combining different disciplines.

Descriptive data analysis is the data analysis method used in this study. Descriptive analysis is an approach to analyzing statistical data so that sample data can characterize, deconstruct, and display in an easy-to-understand way (Dita, 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.

There are two types of data. They are Primary and Secondary data. Primary data is information obtained directly from the source, obtained from direct observation, interviews with related parties, and the provision of questionnaires to relevant respondents. The questionnaire is a way of data collection carried out by providing written questions to respondents to be asked for answers about the preservation of endangered languages. Secondary data is a source of research information obtained through the media or indirectly in the form of literature, library materials, books, journals, previous research, and references to various endangered languages. The method used to collect secondary data in this study is documentation techniques can be video and audio from people who have been interviewed by a researcher.

Data retrieval techniques use documentation, namely information collected from written or visual sources related to this study. The information obtained is also supported

by primary data and secondary data. Documentation techniques can be video and audio of people who have been interviewed. Data analysis is a data collection technique that aims to organize, sort, categorize and classify various problems to be solved.

IV. Review of Literature

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

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

		Language Use			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	BMB	1	4.0	4.0	4.0
	BMB > BI	1	4.0	4.0	8.0
	BMB = BI	9	36.0	36.0	44.0
	BMB < BI	13	52.0	52.0	96.0
	BI	1	4.0	4.0	100.0
	Total	25	100.0	100.0	

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

In the table above, the results of the data analysis show the use of the Betawi language in the community. Based on data on the use of BMB (Nekayu Betawi language) is lower than the use of BMB < BI (Betawi Malay is less commonly used than Indonesian) by 52% applied to the home, school, and peer environment. While in the office environment, some people still use BMB = BI (the use of Betawi Malay is the same as the use of Indonesian) by 36%. The following is presented in the form of a diagram of the use of the Betawi language.

The next question asked by the researcher to the respondents, regarding Betawi language activities that are applied based on Betawi tradition and culture. The following calculation results obtained are presented in Table 2.

Table 2. Language Activities

		Language Activities			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very often	1	4.0	4.0	4.0
	Often	7	28.0	28.0	32.0
	Infrequently	15	60.0	60.0	92.0
	Almost never	1	4.0	4.0	96.0
	Never	1	4.0	4.0	100.0
	Total	25	100.0	100.0	

Based on the table above, the results of data processing were obtained from the use of the Betawi language applied in traditional activities including marriage, birth, seven months, and recitation. Arts include dance, music, and art performances from other Betawi tribes. Literature such as writing novels and short stories, to other Betawi cultures is less by 28% compared to the use of Indonesian in Betawi cultural activities by 60%. Changes in the use of language in cultural activities include the impact of the development of information technology which causes changes in people's habits, especially in adolescents, resulting in a decrease in the use of the Betawi language. The following is presented in the form of the diagram below, looks very significant

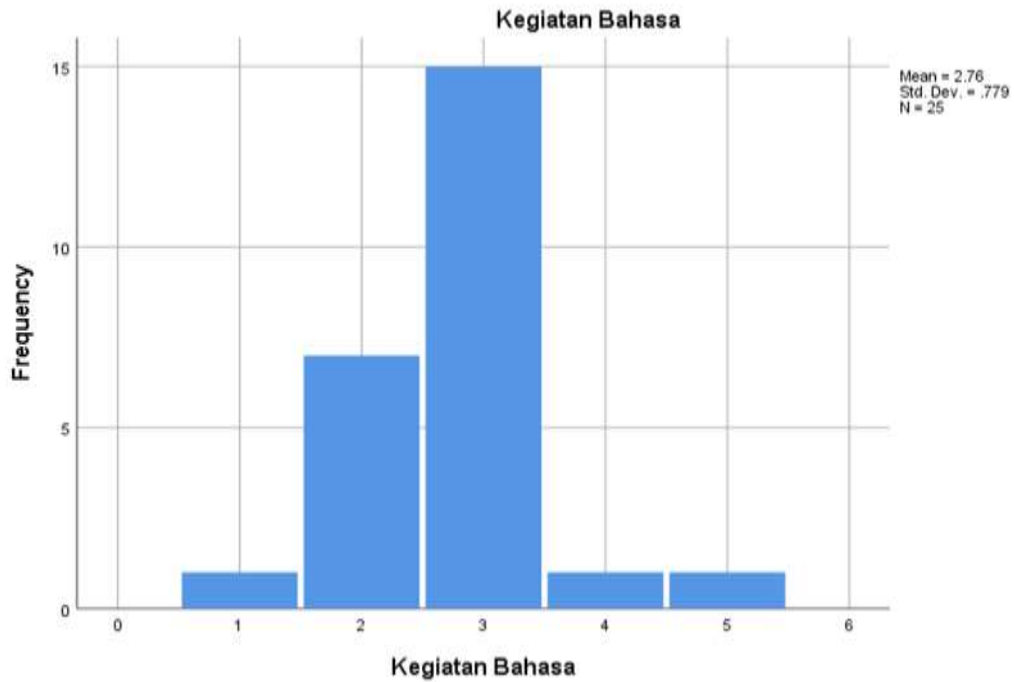


Figure 1.

The next question asked by the researcher to the respondent, regarding the position and understanding of respondents to the Betawi Language or Betawi Malay Language (BMB). Respondents gave answers according to what they felt and experienced. Researchers calculated the results of the questionnaire in the table below.

Table 3. Betawi Language Attitude

Betawi Language Attitude		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Totally Agree	1	4.0	4.0	4.0
	Agree	4	16.0	16.0	20.0
	Mediocre	18	72.0	72.0	92.0
	Disagree	1	4.0	4.0	96.0
	Strongly Disagree	1	4.0	4.0	100.0
	Total	25	100.0	100.0	

The attitude toward the Betawi language based on the position and understanding of the community in daily use to strengthen communication in the social environment and preserve Betawi culture shows the attitude of respondents who are mostly ordinary in using, learning, and understanding the Betawi language in everyday life by 72%. So that in the results of this analysis, the use of the Betawi language in society is considered not to have an important role because it is handled casually. However, some respondents still consider the use of the Betawi language.

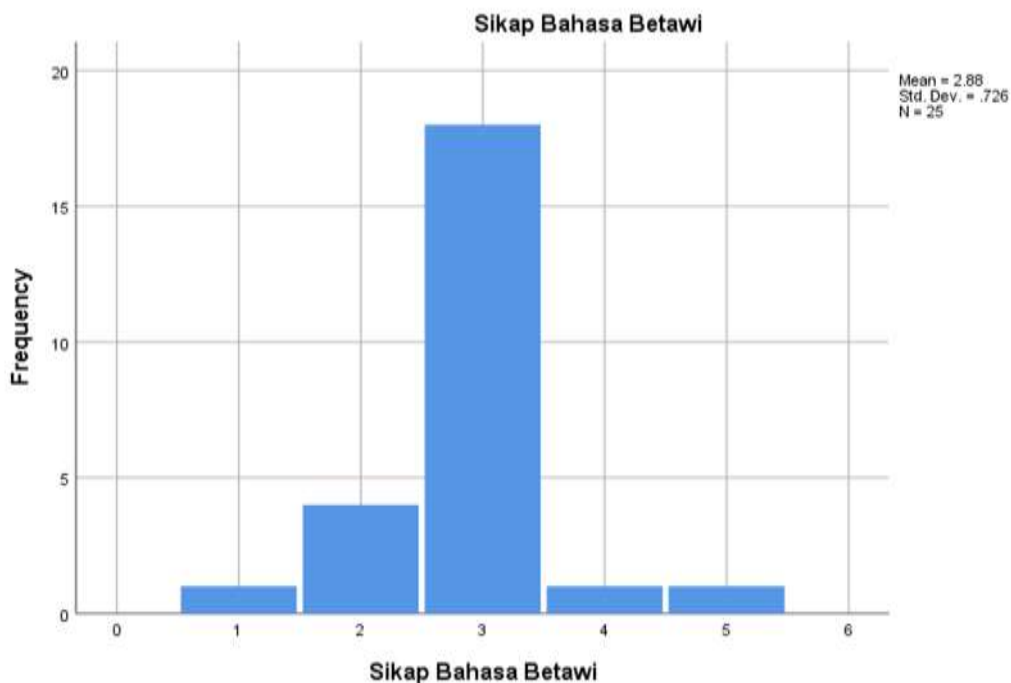


Figure 3

Based on the results of the analysis of the use of Betawi language in daily life which is still little applied by people in the Jakarta area, especially in social environments such as workplaces and activities of Betawi cultural traditions that still use many Indonesian. In addition, in understanding the use of the Betawi language, there are still few people who understand or often apply everyday language in establishing communication and Betawi culture 4%. This condition if left unchecked will cause a decrease in the use of the Betawi language and can even be threatened with extinction because it is not preserved or applied optimally in using the Betawi language in everyday life such as cultural activities including marriage traditions, births, seven months, art, and many others.

Some respondents said that the use of the Betawi language deserves to be preserved because it can be a characteristic of indigenous Jakarta people who are identical to using the Betawi language. In addition, along with the increasingly frequent use of the Betawi language, it will increase the preservation of Betawi cultural customs which will later be passed on to future generations. So that the next generation can understand Betawi culture and apply the Betawi language to be preserved and not threatened with fading and can be used as a regional tribal language identity.

However, some respondents responded casually in an effort to preserve Betawi culture by using the Betawi language in everyday life, this was due to several external factors such as changes in technological advances that affected the education system, migration, the entry of other cultures from outside the region which caused the decline in

the application of Betawi culture among the people of the Jakarta area. In addition, some respondents responded that the need for efforts to preserve Betawi culture to become Betawi cultural customs so that they do not become extinct by providing impact changes on the community to introduce Betawi language and culture to the people of the Jakarta area, both people who are migrants from areas outside Jakarta to follow the implementation of Betawi culture so that it can still be preserved.

Based on the description above, it can be concluded that some people know Betawi culture but do not understand and apply Betawi culture optimally. So that the application of Betawi language in Betawi culture such as Betawi arts and traditions tends to be less than optimal which causes the implementation of Betawi traditions and arts to continue to decline. The interpretation that has been presented previously shows that the community is still lacking in knowledge and understanding of traditions, Betawi cultural arts, and social values applied to everyday life.

According to Siregar, (2022) explained that language is a very interesting entity to learn and understand because its existence can have an important role in making a decision, besides that language can be used as a means of delivering information and communication to explain social values that are in the community and prevent extinction, one of which is in culture. The characteristics of vocabulary possessed in the Betawi language can help in understanding the culture, history, and regional identity of the Betawi community. In addition, Betawi language pelestarian can increase language diversity and understand Indonesian that have many varieties.

This statement is strengthened by the condition of the use of the Betawi language in the Jakarta area which has changed as evidenced in table 1. which shows that the use of Betawi Malay tends to be still low compared to the use of Indonesian applied to daily life in social environments such as peer environments, office or work environments, school environments, and home environments. This is because environmental habits and influences in technological and information changes cause changes in the use of Betawi language in everyday life.

In addition, the statement is reinforced in table 2. also shows the application of Betawi language in cultural activities that have rarely been applied such as in traditional weddings, births, seven months, or other thanksgiving events that are identical to Betawi culture. And the community has also experienced a decline in the application of the Betawi language in Betawi art activities such as music and dance events part of Betawi culture. This is due to the lack of public interest in participating in traditional events that have become a tradition in Betawi culture.

And in this condition is supported by the analysis of research results in table 3. The analysis shows that the lack of knowledge and understanding of the community in applying the Betawi language has led to a decrease in the use of Betawi language as a suggestion for daily communication, tribal identity, establishing friendships, lectures and people tend to use the Indonesian more often. However, some people agree that the Betawi language needs to be preserved by teaching the easy generation to learn Betawi culture such as Betawi art in the form of music and dance taught to the younger generation so that Betawi culture can be preserved and not endangered,

This is inseparable from the participation of the community in preserving the Betawi language is also considered very important such as by developing or implementing pre-existing Betawi traditions. This tradition is inserted with the use of Betawi language which is also applied so that the younger generation community can preserve the Betawi language and its culture (Noorbani, 2022)). The results of this study are reinforced by research by Anjani & Siregar, (2022) stating that the health of the Betawi language is currently still quite good and can be preserved to be introduced to future generations.

Although there is still a decline in the use of the Betawi language in everyday life, the use of the Betawi language that is often used will be able to prevent extinction in the Betawi language.

So, in this case, prevention efforts must be applied by often using Betawi language in everyday life and staying abreast of language change trends along with advances in technology and communication. In addition, Betawi traditional events that take place in the Jakarta area must be more applied in the use of the Betawi language so that the younger generation understands narration in the Betawi language.

V. Conclusion

Based on research that has been done, shows that the use of the Betawi language is still very little among the community. The use of the Betawi language has decreased due to people's habits, interests, and understanding of learning Betawi vocabulary and culture is still not optimal. And people tend to experience a lot of confusion in the use and understanding of the Betawi language so it banked the increasingly complicated construction of the Betawi language.

The application of the Betawi language in today's society is in a condition that is starting to lose its essence in the use of Betawi language applied to the younger generation. This is due to external factors that have a big influence and internal factors.

The preservation of the Betawi language requires special attention because it has been threatened with extinction. After all, the use of the Betawi language in the community continues to decline. This requires the participation of the community and government, as well as education personnel to work together in implementing programs to improve language use to run effectively and efficiently and have a positive impact on society.

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