

The Effectiveness of Setu Babakan Cultural Village as a Betawi Language Preservation Model: An Anthropolinguistic Study

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Abstract

This research analyzes the Setu Babakan Cultural Village as a preservation of the Betawi language. The research aims to explore the use of the Betawi language in the Setu Babakan Cultural Village and the role of the Setu Babakan Cultural Village in preserving the Betawi language. The method used combines qualitative and quantitative methods, with data collection through interviews and questionnaires and data analysis through descriptive analysis. This research uses anthropolinguistic theory, a science combining anthropology and linguistics. The research results show that the Setu Babakan community is very committed to preserving the Betawi language and actively maintains the use of the Betawi language in daily communication. The research conclusions show that efforts to protect the Betawi language in this cultural village have had a significant positive impact. We have created an environment that supports preserving the Betawi language and culture through strategies including community programs, education, and conservation efforts. Therefore, this research provides a better understanding of language preservation efforts, especially in the context of regional languages such as Betawi in the Setu Babakan Cultural Village

Keywords

cultural village; mix method; descriptive analysis; anthropolinguistics



I. Introduction

As is known, the Betawi language has currently experienced a shift or is on the verge of extinction. In research conducted by the Indonesian Institute of Sciences (LIPI), there was an interesting finding that among the 756 regional languages in Indonesia, around 30% were threatened with extinction, including Betawi. Linguists, who pay attention to the extinction of minority languages, especially in developing countries, conclude that the cause of language extinction is that parents no longer teach their children their mother tongue and do not actively use it in various areas of communication at home. So, extinction is not the result of speakers stopping speaking, but rather the result of the majority of the language community deciding to use that language. Apart from that, pressure from the majority language in multilingual communities also has an impact on the extinction of that language.

One of Indonesia's most important urban areas is DKI Jakarta because it is the capital city. This situation also includes the reality that occurs in the Setu Babakan Cultural Village area, which the DKI Jakarta government designated as a Cultural Village area. The Setu Babakan Cultural Village is defined as a Betawi Cultural protection area, which is the original culture of the city of Jakarta. This is proven by the enactment of Regional Regulation Number 4 of 2015 concerning the Preservation of Betawi Culture, which aims

to protect, secure, and preserve Betawi Culture (Syafawy, 2018). Thus, it is clear that the government and society generally participate in maintaining and preserving local culture, namely Betawi Culture.

Based on this, in 2005, the DKI Jakarta Government designated the Setu Babakan area as a Betawi Cultural Village. The designation of Setu Babakan as a Betawi heritage site was a response to the many relocations of Betawi people who left the city of Jakarta or moved to the outskirts of Jakarta. Community participation itself is a central theme. The cultural preservation process is supported by policies implemented by the DKI government in Jakarta. The Setu Babakan Cultural Village as a whole was established by Governor Decree No. 9 of 2000 (Rahmanto Dwi Sasongko & Jumardi, 2021). After this decision, the government and the community began to take ideas and make the village a cultural village worthy of being visited by tourists. In addition, DKI Jakarta Governor Sutiyoso inaugurated Setu Babakan as a Betawi Heritage Site in 2004 (Prinajati & Mulyawati, 2017). Stakeholder intervention has a significant impact because there is something about this place that people can benefit from. Therefore, the existence of local wisdom in this place is a significant factor in its development.

The situation that causes the survival of the Betawi ethnic population in Setu Babakan is a fact that explains that the role and participation of the community are the main points in the cultural preservation process and are supported by the policies implemented by the DKI Jakarta government. As a manifestation of the DKI Jakarta Government's responsibility to preserve Jakarta's original cultural environment, Regional Regulation (PERDA) no. 3 of 2005 established the Betawi Cultural Village in Srengseng Sawah Village, Jagakarsa District, South Jakarta (Ghiyats & Adriana Grahani Firdausy, 2021). Betawi Cultural Village development model aims to preserve Betawi Culture, the harmony of buildings, and the environment that reflects the characteristics of Betawi Culture. One of the aims of the Betawi Cultural Village is to preserve traditional Betawi culture, which is increasingly consumed by Jakarta's development.

All forms of preservation or preservation of cultural heritage carried out by social groups in society are interested in protecting these social groups from the risk of social and cultural exclusion socially, economically, and politically. Cultural preservation is thus a method that prioritizes unity and integrity between community participation and the object to be preserved, which in this case is the Setu Babakan Cultural Village. If an interactive relationship is created between elements of society, then this is one of the successes in preserving cultural heritage. Community participation, especially the Betawi ethnic community, in realizing Betawi culture in socio-cultural life as a guide to life is an important factor in preserving Betawi culture itself.

Based on the explanation above, the researcher chose the Setu Babakan Cultural Village because it closely relates to Betawi culture. In addition, this research examines efforts to preserve Betawi culture, especially in the Setu Babakan area, as a concrete example of how local communities are trying to preserve their cultural heritage amidst globalization and dynamic social change. By the title of this research, language is a culture that must be preserved. Therefore, this study not only provides an in-depth understanding of the situation of linguistic and cultural minorities but also provides a basis for more effective and sustainable conservation strategies.

II. Review of Literature

2.1 Characteristics of the Betawi Language

Betawi is a regional dialect of Malay used by residents of the Jakarta area and its surroundings. Betawi, also known as Jakarta dialect Malay or Batavian Malay, is a baby language of Malay. The Betawi dialect is divided into two regions: Central/City Betawi and Peripheral Betawi. Central Betawi covers the Betawi village areas around Jakarta-Kota, while Peripheral Betawi covers the areas of Jatinegara, Jagakarsa, Depok, Rawabelong, Ciputat, the outskirts of West Java. The definition of the Betawi Malay dialect according to CD Grijns (1991) is not a language but a form (dialect) of the Malay language. Another view of Betawi according to Saidi (1993) is that Betawi is a language adopted from Kawi and contains more Malay, Arabic, Portuguese, Chinese, and Dutch than Malay itself. (Attas et al., 2019).

2.2 Characteristics of Betawi Cultural Villages

The Setu Babakan Betawi Cultural Village is a vehicle for tourists, researchers, and the public to study existing potential. The Setu Babakan Cultural Village has an area of 289 hectares and was founded in 2000 based on the Decree of the Governor of DKI Jakarta Number 9. The entrance gate has unique wooden carvings like the main entrance. When entering the performance area, there are rows of Betawi-style wooden houses. Apart from the house structure decorated with carved wooden fences, there is also a significant stage in the middle area. The stage is surrounded by U-shaped audience seats, and behind the seats is the UPK office building, a multi-story building with a classic design managed by the manager, deputy manager, and staff (Attas et al., 2019). UPK organized this performance event in collaboration with the Head of the DKI Jakarta Tourism Department and LKB (Betawi Cultural Institute).

The role and function of Setu Babakan village in efforts to preserve and develop Betawi arts shows that the fire is far from being extinguished and the role and function of Setu Babakan still needs to be improved. As the center of the Betawi Cultural Village, it is hoped that Setu Babakan can become a trend center so that tourists, researchers, or the public who visit Setu Babakan can enjoy the necessary performances. With ceremonial attractions and cultural parades such as the DKI Jakarta Anniversary and Betawi Eid al-Fitr which have been regularly held in recent years, this celebration event organized by UPK Setu Babakan has become the identity of Setu Babakan's existence as a Betawi cultural heritage. Therefore, Setu Babakan is considered an area that still maintains the authenticity of Betawi culture, even though there are no other places in Jakarta anymore. As a result, part of Betawi culture was lost. The characteristics of the Betawi Cultural Village include the values contained in the life of the Betawi people. Parts of Betawi people's lives include lifestyle, news, customs, art, cuisine, architecture, and others.

2.3 Anthropolinguistics

From an anthropological point of view, language is part of culture, and at the same time a manifestation of culture. Language and culture can be considered two sides of the same coin. Language is closely related to culture and culture is realized through language. Culture is a very broad term. Culture consists of all the ideas, beliefs, and behaviors, and determines the way of life of a group. Culture includes everything humans create and possess when interacting with each other. Culture shapes the way we view the world. Culture also determines how we think, and act, what we value, what we speak, what organizations we form, what rituals we follow, and what laws we make and follow.

Culture influences what and how we worship, what we eat, what we do, what we use, and what we consider good or bad (Stolley, 2005) (Mu'in et al., 2023).

All culture consists of tangible and intangible elements. Material culture includes all tangible products that emerge through human interaction. All physical objects created by humans are part of material culture. This material culture includes clothing, books, art, buildings, inventions, food, vehicles, tools, and more. Intangible culture consists of the creation of human interaction. This intangible culture includes ideas, language, values, beliefs, behavior, and social institutions (Stolley, 2005). From a cultural point of view, language is a means that connects humans with the real world. Language can express human awareness, thinking, and knowledge which functions to understand and interpret the reality of the existing world. Humans need language to understand themselves and the world (Mu'in et al., 2023).

According to experts, language and culture are very closely related. The close relationship between language and culture can be likened to two sides of the same coin. This means that language and culture are two things that cannot be separated from each other. Speakers use language to express all aspects of their culture and is a forum for speakers. In addition, in some cases, culture is used by speech communities as guidelines or patterns of behavior, including linguistic behavior. The relationship between language and culture is of concern to linguists and anthropologists, so discussion of the relationship between these two fields is a topic that has been discussed previously in the scientific world.

Many experts have expressed views regarding the relationship between these two fields. The combination of the two gave birth to anthropolinguistics, a science combining anthropology and linguistics. This anthropolinguistics investigates, among other things, language, and its variations, as well as its use of cultural forms and components. This anthropolinguistics focuses on the relationship between language and culture in society, including the role of language in studying how family relationships are expressed in cultural terms.

2.4 Applied Linguistics

Applied linguistics is a science that aims to apply the results of linguistic research for practical purposes and everyday life. The goal of applied linguistics is to advance language education. Applied linguistics does not refer to applied language structure. To address this problem, applied linguists turn to the field of linguistics for insights and possible solutions. However, this does not mean that the main task of applied linguistics is to apply linguistic theory, a process called applied linguistics. Applied linguistics, on the other hand, is considered a problem-oriented discipline rather than a theory-oriented discipline.

2.5 Language Preservation

Language preservation is an effort to preserve a language on the verge of extinction or being replaced by another language. Preservation refers to efforts to maintain the continuity or existence of something, especially in linguistic contexts that highlight existential aspects. According to Pudentia (2006, p. 7), preservation means protecting language and literature without disturbing its original state. This activity is usually carried out in the protected area of the monument in question. "Regional Language Protection Policy in Changing National Culture" (Ismadi, 2017) states that the forms of regional language protection are mapping, vitality assessment, preservation, revitalization, and language registration. In the context of regional languages, mapping, vitality assessment, preservation, revitalization, and language registration are forms of regional language protection. The study of the vitality of regional languages involves the study of the power

and presence of language use as a means of communication in different social contexts. Meanwhile, revitalization is an effort to increase the vitality of regional languages and advance speakers of these languages (Mujizah, 2018).

2.6 Language Preservation Model

From existing research, several strategies can be obtained to maintain linguistic continuity, including developing language education programs, implementing cultural activities involving language, and developing technology to support language use. Communities also play an important role in maintaining the continuity of the language. For example, teaching languages to the younger generation, developing programs to support language sustainability, and increasing awareness of the importance of language preservation. From the results of this research, language preservation includes various aspects ranging from mapping, vitality assessment, and language preservation. This shows the importance of maintaining the continuity of languages, especially regional languages, as part of cultural heritage that must be preserved.

III. Research Methods

This research was carried out in the Setu Babakan Cultural Village, South Jakarta by distributing questionnaires and questionnaires to a predetermined sample, as well as conducting interviews with resource persons. The process of distributing questionnaires and interviewing informants took one month. Data collection in this research used mixed methods. The design used is a countercurrent triangulation (balanced mixing) design. Sugiyono (2014) stated that countercurrent triangulation (balanced mixing) is a methodology that combines quantitative and qualitative methods in a balanced way to answer the formulation of research questions. This is also supported by Creswell's opinion (in Tabak, 2019) which states that quantitative and qualitative data collection in countercurrent triangulation design occurs simultaneously (Tiopiolina et al., 2023).

3.1 Data Collection Technique

The data collection technique used for this research was through interviews and questionnaires. Data collection through interviews/questionnaires involves the process of interviews and direct field observations (Rezkie, 2022). Meanwhile, quantitative data is collected using Google Forms or G-Forms.

3.2 Data Analysis Technique

In the advanced stage, data processing or reference quotations are carried out to present research results, condense them into complete information, and interpret them to provide information for conclusions (Darmalaksana, 2020). For qualitative data, data analysis techniques usually include data collection, data reduction, data presentation, drawing conclusions, and reviewing (Rezkie, 2020). Meanwhile, quantitative data can be obtained by calculating questionnaire results using SPSS 25 software. The data presented in this research is in tabular form.

IV. Results and Discussion

This research was conducted in the Setu Babakan Cultural Village, South Jakarta. This research is mixed, namely qualitative and quantitative. Researchers interviewed experts (Culturalists), managers, and visitors at the Setu Babakan Cultural Village. Apart

from that, researchers also gave questionnaires to the Betawi people. This research aims to determine the effectiveness of the Setu Babakan Cultural Village as a place for preserving Betawi's Language and Culture. In this research, the researcher involved 5 informants and 36 respondents, this large number enabled the researcher to get a comprehensive picture of the "Effectiveness of the Setu Babakan Cultural Village". The analysis results provide a deeper understanding of the Setu Babakan Cultural Village.

Qualitative data was obtained through interviews with Betawi cultural figures and Setu Babakan Village Managers, namely Babeh Yahya Andi Saputra, Babeh H. Yoyo Muchtar, Babeh Indra, Pak Jaka, and Pak Yaman. Quantitative data was obtained from 36 respondents from various ages and ethnic groups. The data obtained is explained in detail and presented in the form of tables and graphs.

Table 1. Age of Respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	17-20	10	27.0	27.8	27.8
	21-24	14	37.8	38.9	66.7
	29-30	3	8.1	8.3	75.0
	42-47	3	8.1	8.3	83.3
	52-63	6	16.2	16.7	100.0
	Total	36	97.3	100.0	
Missing	Systems	1	2.7		
Total		37	100.0		

The table above shows the age range of the 36 respondents in this study. 10 people aged 17-20 years, 14 people 21-24 years old, 3 people 29-30 years old, 3 people 42-47 years old, and 6 people 52- 63 years old. These results conclude that the Betawi language is known by people from their teens to their tens.

Table 2. Respondent's original ethnicity

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Betawi	28	75.7	77.8	77.8
	Javanese - Betawi	5	13.5	13.9	91.7
	Java	3	8.1	8.3	100.0
	Total	36	97.3	100.0	
Missing	Systems	1	2.7		
Total		37	100.0		

Table 2 above shows the original ethnic groups of the 36 respondents in this study. There were 28 respondents from the Betawi tribe, 5 people from the Javanese-Betawi tribe, and 3 people from the Javanese tribe.

Table 3. Place of Birth of Respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Jakarta	32	86.5	88.9	88.9
	Tangerang	1	2.7	2.8	91.7

Sragen	1	2.7	2.8	94.4
Bogor	1	2.7	2.8	97.2
Magetan	1	2.7	2.8	100.0
Total	36	97.3	100.0	
Missing Systems	1	2.7		
Total	37	100.0		

Furthermore, table 3 shows the place of birth of the 36 respondents in this study. 32 respondents were born in Jakarta, 1 person in Tangerang, 1 person in Sragen, 1 person in Bogor, and 1 person in Magetan. This proves that many respondents came from Jakarta.

Table 4. Respondent's mother tongue

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Indonesian	20	54.1	55.6	55.6
	Betawi language	15	40.5	41.7	97.2
	Javanese language	1	2.7	2.8	100.0
	Total	36	97.3	100.0	
Missing	Systems	1	2.7		
Total		37	100.0		

Table 4 shows the mother tongue of the 36 respondents in this study. 20 respondents used Indonesian as their mother tongue, 15 people used Betawi, and 1 person used Javanese. The table above provides the conclusion that Indonesian as a mother tongue is more widely used than Betawi and Javanese.

Table 5. Respondent's Occupation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Student/Students	16	43.2	44.4	44.4
	Private sector employee	14	37.8	38.9	83.3
	Housewife	3	8.1	8.3	91.7
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Student/Students	16	43.2	44.4	44.4
	Private sector employee	14	37.8	38.9	83.3
	Housewife	3	8.1	8.3	91.7

Furthermore, table 5 shows the jobs of the 36 respondents in this study. The highest number of respondents were shown in Student/Student data as many as 16 people, the rest were shown as Private Employees as many as 14 people, Housewives as many as 3 people, Teachers as many as 2 people, and Entrepreneurs as many as 1 person.

Furthermore, apart from the data above, the researcher also calculated the data correlation between variables to achieve validity. The following is the data from this correlation

Correlations

		To what extent do you agree that the Setu Babakan Cultural Village is a cultural heritage site that is effective in preserving the Betawi language?	To what extent do you agree that the Setu Babakan Cultural Village has succeeded in promoting the use of the Betawi language?	To what extent do you agree that the Setu Babakan Cultural Village is effective in involving local communities in preserving the Betawi language?	How do you agree that the Setu Babakan Cultural Village plays an important role in preserving the Betawi language for future generations?	To what extent do you agree that the Setu Babakan Cultural Village has succeeded in attracting visitors to learn the Betawi language and culture?	To what extent do you agree that the Setu Babakan Cultural Village is effective in encouraging the use of the Betawi language in everyday life?	How much do you agree that the Setu Babakan Cultural Village has helped preserve the Betawi language as a living language, and not just a historical artifact?	Through the Setu Babakan Cultural Village, I learned the Betawi language	Before visiting the Setu Babakan Cultural Village, my daily language was Betawi	My ability to master the Betawi language remained stable after visiting the Setu Babakan Cultural Village	Total number
To what extent do you agree that	Pearson Correlation	1	,604(**)	,481(**)	,507(**)	,301	,408(*)	,228	-,013	-,309	,297	,564(**)

the Setu Babakan Cultural Village is a cultural heritage site that is effective in preserving the Betawi language?	Sig. (2-tailed)		,000	,003	,002	,074	,014	,182	,942	,067	,079	,000
	N	36	36	36	36	36	36	36	36	36	36	36
To what extent do you agree that the Setu Babakan Cultural Village has succeeded in promoting the use of the Betawi language?	Pearson Correlation	,604(**)	1	,734(**)	,574(**)	,103	,434(**)	,357(*)	-,170	,052	,147	,584(**)
	Sig. (2-tailed)	,000		,000	,000	,549	,008	,033	,322	,764	,392	,000
	N	36	36	36	36	36	36	36	36	36	36	36
To what extent do you agree that the Setu Babakan Cultural Village is effective in involving local communities in preserving the Betawi language?	Pearson Correlation	,481(**)	,734(**)	1	,338(*)	,197	,700(**)	,337(*)	-,054	-,048	,084	,576(**)
	Sig. (2-tailed)	,003	,000		,044	,249	,000	,045	,752	,783	,626	,000
	N	36	36	36	36	36	36	36	36	36	36	36
How do you agree that the Setu Babakan Cultural Village plays an important role in preserving the Betawi language for future generations?	Pearson Correlation	,507(**)	,574(**)	,338(*)	1	,075	,268	,352(*)	-,175	-,119	-,005	,405(*)
	Sig. (2-tailed)	,002	,000	,044		,665	,114	,035	,309	,488	,975	,014
	N	36	36	36	36	36	36	36	36	36	36	36
To what extent do you agree that the Setu Babakan Cultural Village has succeeded in attracting visitors to learn the	Pearson Correlation	,301	,103	,197	,075	1	,363(*)	,258	,445(**)	,244	,461(**)	,695(**)
	Sig. (2-tailed)	,074	,549	,249	,665		,029	,129	,007	,152	,005	,000
	N	36	36	36	36	36	36	36	36	36	36	36

Betawi language and culture?												
To what extent do you agree that the Setu Babakan Cultural Village is effective in encouraging the use of the Betawi language in everyday life?	Pearson Correlation	,408(*)	,434(**)	,700(**)	,268	,363(*)	1	,650(**)	,064	,087	,169	,686(**)
	Sig. (2-tailed)	,014	,008	,000	,114	,029		,000	,709	,616	,326	,000
	N	36	36	36	36	36	36	36	36	36	36	36
How much do you agree that the Setu Babakan Cultural Village has helped preserve the Betawi language as a living language, and not just a historical artifact?	Pearson Correlation	,228	,357(*)	,337(*)	,352(*)	,258	,650(**)	1	-,057	,347(*)	,146	,607(**)
	Sig. (2-tailed)	,182	,033	,045	,035	,129	,000		,742	,038	,396	,000
	N	36	36	36	36	36	36	36	36	36	36	36
Through the Setu Babakan Cultural Village, I learned the Betawi language	Pearson Correlation	-,013	-,170	-,054	-,175	,445(**)	,064	-,057	1	,149	,243	,390(*)
	Sig. (2-tailed)	,942	,322	,752	,309	,007	,709	,742		,385	,154	,019
	N	36	36	36	36	36	36	36	36	36	36	36
Before visiting the Setu Babakan Cultural Village, my daily language was Betawi	Pearson Correlation	-,309	,052	-,048	-,119	,244	,087	,347(*)	,149	1	,193	,358(*)
	Sig. (2-tailed)	,067	,764	,783	,488	,152	,616	,038	,385		,260	,032
	N	36	36	36	36	36	36	36	36	36	36	36
The Betawi language is a subject in Jakarta schools	Pearson Correlation	,297	,147	,084	-.005	,461(**)	,169	,146	,243	,193	1	,589(**)
	Sig. (2-tailed)	,079	,392	,626	,975	,005	,326	,396	,154	,260		,000
	N	36	36	36	36	36	36	36	36	36	36	36
Total number	Pearson Correlation	,564(**)	,584(**)	,576(**)	,405(*)	,695(**)	,686(**)	,607(**)	,390(*)	,358(*)	,589(**)	1
	Sig. (2-tailed)	,000	,000	,000	,014	,000	,000	,000	,019	,032	,000	
	N	36	36	36	36	36	36	36	36	36	36	36

Table 6. Respondent Correlation Data

The table above is a data correlation table between variables to achieve validity. Validity is a product of validation. Validation is a process carried out by researchers to collect data empirically to support the conclusions drawn from the value conclusions. Validity refers to the ability of a measuring instrument to measure what it is intended to measure. When measuring validity, attention is paid to the content and usefulness of the instrument (Darma, 2021).

In the table above, the left column contains the researcher's questions related to the Betawi Cultural Village. The correlation results show that the data is valid, as shown by the r table value of 0.2709 (rounded to 0.270 because the calculated r is only 3 digits after the comma). The table above provides the conclusion that 36 respondents agreed with the effectiveness of the Setu Babakan Cultural Village with the following calculations.

K1 = r count > r table = 0.564 > 0.270	K2 = r count > r table = 0.584 > 0.270	K3 = r count > r table = 0.576 > 0.270	K4 = r count > r table = 0.405 > 0.270
K5 = r count > r table = 0.695 > 0.270	K6 = r count > r table = 0.686 > 0.270	K7 = r count > r table = 0.607 > 0.270	K8 = r count > r table = 0.390 > 0.270
K9 = r count > r table = 0.358 > 0.270	K10 = r count > r table = 0.589 > 0.270		

Apart from the calculations above, researchers also present data in descriptive form:

1	To what extent do you agree that the Setu Babakan Cultural Village is a cultural heritage site that is effective in preserving the Betawi language?	
	Analysis results	: A total of 36 respondents agreed that the Setu Babakan Cultural Village was an effective cultural heritage site for preserving the Betawi language, and it was through this cultural village that the Betawi language was spread. According to them, the Setu Babakan Cultural Village always involves local communities to preserve the Betawi language and culture.
	Conclusion	: The Setu Babakan Cultural Village is effective in preserving the Betawi language.
2	To what extent do you agree that the Setu Babakan Cultural Village has succeeded in promoting the use of the Betawi language?	

Analysis results	:	From this research, 36 respondents agreed that the Setu Babakan Cultural Village was successful in promoting the use of the Betawi language. The Betawi language is still used in everyday life, so indirectly Setu Babakan Village promotes the Betawi language to residents (visitors and the public).
Conclusion	:	Setu Babakan Village has succeeded in promoting the Betawi language to the community around Setu Babakan (including visitors).

3	To what extent do you agree that the Setu Babakan Cultural Village is effective in involving local communities in preserving the Betawi language?		
	Analysis results	:	A total of 36 responses agreed with this because according to them the Setu Babakan Cultural Village always involved the community in Betawian activities. One of them is the "Ngaji Betawi" activity.
	Conclusion	:	Setu Babakan Cultural Village always involves the community in preserving the Betawi language through Betawian activities.
4	How do you agree that the Setu Babakan Cultural Village plays an important role in preserving the Betawi language for future generations?		
	Analysis results	:	In terms of language preservation, 36 respondents agreed that the Setu Babakan Cultural Village has an important role for future generations because this village is a place to preserve the Betawi language and culture. Here, people from various ethnicities and ages can learn and enjoy Betawi culture.
	Conclusion	:	The Setu Babakan Cultural Village has an important role as a place or house for the preservation of the Betawi language.
5	To what extent do you agree that the Setu Babakan Cultural Village has succeeded in attracting visitors to learn the Betawi language and culture?		

	Analysis results	:	In carrying out its role as a place for language preservation, 36 respondents agreed that this Cultural Village was successful in attracting visitors to the activities it carried out. His arrival, automatically made them curious about the Betawi language, and they became interested in learning it.
	Conclusion	:	The Setu Babakan Cultural Village attracts the attention of visitors who want to learn the Betawi language.
6	To what extent do you agree that the Setu Babakan Cultural Village is effective in encouraging the use of the Betawi language in everyday life?		
	Analysis results	:	On this question, 36 respondents agreed. The existence of the Setu Babakan Cultural Village encourages the use of the Betawi language in everyday life because their activities are in the Betawi cultural environment.
	Conclusion	:	Setu Babakan Cultural Village encourages the use of the Betawi language in everyday life.
7	How much do you agree that the Setu Babakan Cultural Village has helped preserve the Betawi language as a living language, and not just a historical artifact?		
	Analysis results	:	A total of 36 respondents agreed that the existence of the Setu Babakan Cultural Village had helped preserve the Betawi language as a living language. By question number 6, the Betawi language is still used in everyday life.
	Conclusion	:	Setu Babakan Cultural Village helps preserve the Betawi language.
8	Through the Setu Babakan Cultural Village, I learned the Betawi language		
	Analysis results	:	Of the 36 respondents, 11 people could already speak Betawi before coming to Setu Babakan Village. However, they also learned new vocabulary after visiting the Setu Babakan Cultural Village. So, they agreed that through the Setu Babakan Cultural Village, they would learn the Betawi language.
	Conclusion	:	Setu Babakan Cultural Village is a medium for learning the Betawi language.
9	Before visiting the Setu Babakan Cultural Village, my daily language was Betawi		

	Analysis results	:	With a total of 36 respondents, 5 people stated that their daily language was not Betawi. However, as many as 31 people use Betawi as their daily language.
	Conclusion	:	Betawi people (especially) use the Betawi language in everyday life.
10	The Betawi language is a subject in Jakarta schools		
	Analysis results	:	In this statement, of the 36 respondents, 7 of them did not agree that the Betawi language should be a subject in Jakarta schools. However, as many as 29 people agreed that there should be Betawi language subjects in schools.
	Conclusion	:	The community agrees that the Betawi language is taught in Jakarta school subjects.

In research conducted by the Indonesian Institute of Sciences (LIPI), there was an interesting finding that among the 756 regional languages in Indonesia, around 30% were threatened with extinction, including Betawi. However, Betawi cultural observers say that the Betawi language is still often used, especially in the Setu Babakan Cultural Village. However, the Betawi language is indeed experiencing a decline, because in the past the Betawi language was included in universities, and now it is no longer included. This is caused by the existence of educational regulations that require you to use Indonesian properly and correctly by EYD. With the construction of this Cultural Village, it is hoped that it can revitalize Betawi culture, especially language.

UPK Setu Babakan Cultural Village has implemented several collaboration programs with LKB (Betawi Cultural Institute) to preserve and rebuild the Betawi language. Social, economic, and cultural factors are the driving force in the continued use of the Betawi language in Setu Babakan. The existence of this Cultural Village is not only for the Setu Babakan community but for all Betawi communities in Jakarta.

One of the programs that have been implemented in the Setu Babakan Cultural Village is the "Cultural Ngaji" held by a Betawi community organization called the "Jibang Forum". This activity took place to discuss past, present, and future Betawi culture. Of course, this activity was attended by Betawi cultural resource persons. Overall, the language used in this activity is Betawi. Apart from that, the Setu Babakan Cultural Village also has a Betawi dance studio, of course, this makes the Betawi people, especially the next generation, interested in learning and preserving Betawi culture.

Law on the Advancement of Culture Number 5 of 2017, contains 10 Objects for the Advancement of Culture (OPK) and one of them is language. So, in it, there is protection for regional languages in each province, because, from Law Number 5 of 2017, every Province, City, and Regency is required to create PPKD or Principles for the Advancement of Regional Culture.

Apart from legislation, the government is also working on providing local content subjects which include a linguistic context. The LKB (Betawi Cultural Institute) itself is also working on a lexicon. Then, this year, we are collaborating with the Government of the Culture Service to enrich the Betawi language dictionary based on the dictionary written by Mr. Abdul Chaer, namely the Jakarta Dialect Dictionary, because the original Betawi

language dictionary does not yet exist. Apart from compiling the lexicon, LKB (Betawi Cultural Institute) was also involved in preparing Local Content Subjects. LKB (Betawi Cultural Institute) was chosen as the expert team for preparing basic competencies (KD).

In this research, the researcher gave a questionnaire to respondents to find out the extent of the role of the Setu Babakan Cultural Village in Betawi language preservation activities. Respondents agreed that the Setu Babakan Cultural Village was an effective cultural heritage site for preserving the Betawi language, and it was through this cultural village that the Betawi language was spread. According to them, the Setu Babakan Cultural Village always involves local communities to preserve the Betawi language and culture.

Setu Babakan Cultural Village is a home or place to preserve the Betawi language and culture. Here, people from various ethnicities and ages can learn and enjoy Betawi culture. According to respondents, the Setu Babakan Cultural Village has succeeded in attracting visitors to learn the Betawi language and culture. In this village, the Betawi language is still maintained, because it is still often used in everyday life. Even though the residents of the Setu Babakan Cultural Village come from various tribes, they will indirectly become Betawi residents because they are located in the area of the Betawi Cultural Village.

In terms of preservation, the Setu Babakan Cultural Village has helped preserve the Betawi language as a living language, not just a historical artifact. This can be proven by one of the existing activities, namely the Betawi museum service in the Setu Babakan Cultural Village. Here, communication with visitors and between colleagues uses the Betawi language. This means that the Betawi language was used by them as a living language. If visitors hear this language, visitors will ask if they don't know what the language means. From there, this Cultural Village has a role in language education and language preservation.

Based on the data obtained, respondents used the Betawi language before they visited the Setu Babakan Cultural Village. This can break the opinion of the Indonesian Institute of Sciences (LIPI) which states that Betawi is an endangered language because many Betawi people still use Betawi in their daily lives. The data obtained also shows that respondents do not only use the Betawi language when visiting the Setu Babakan Cultural Village.

According to cultural observers and managers of the Setu Babakan Cultural Village, to preserve Betawi culture, the community is very enthusiastic about trying to preserve Betawi culture, one of which is language. They are actively involved in preserving the use of the Betawi language in daily communication or conversation. After and before the existence of Setu Babakan, the Betawi language was stable, there was no reduction in the intensity of its use in daily life, but the quality of the language itself had decreased, because there were several vocabulary words that had suddenly disappeared or were rarely used, and there were several new vocabulary additions.

V. Conclusion

This research uses an anthropolinguistic approach to closely examine the effectiveness of the Setu Babakan Cultural Village as a Betawi language preservation model. The research results show that the Setu Babakan Cultural Village has proven to be an effective forum for preserving the Betawi language. The Setu Babakan Cultural Village has successfully carried out promotional activities, especially for residents and visitors, and succeeded in promoting the use of the Betawi language. This success cannot be separated from the community's active participation in various Betawi activities initiated by the Setu Babakan Cultural Village. The important role of the Setu Babakan Cultural Village as a

preserver of the Betawi language can be seen from its efforts to attract the attention of visitors and the local community to learn the Betawi language. Apart from that, the Setu Babakan Cultural Village is also an effective learning medium for those who want to understand the Betawi language more deeply. The community, especially Betawi residents, has shown active support for the use of the Betawi language in everyday life. This is proven by the great interest of visitors in learning the Betawi language at the Setu Babakan Cultural Village.

Suggestion

For further research and development, researchers suggest investigating Betawi dialect variants in the Setu Babakan Cultural Village. Deeper insights can be gained by analyzing the factors that influence changes in dialects and language differences over time. In addition, a comprehensive evaluation of the Betawi language education program being implemented must be carried out, focusing on its effectiveness, participation, and impact on the understanding and use of the Betawi language by the younger generation. Examining the role of social media in preserving the Betawi language could also be interesting research to explore how digital platforms can be used to promote and preserve the language. Therefore, by studying changes in the Betawi language along with the development of urbanization, we can understand the adaptation of the language to the urban environment. It is also important to involve young people directly in research to understand how they use the Betawi language and what obstacles they face in preserving their language heritage. Finally, the development of holistic and sustainable conservation policies as well as comparative studies with other cultural communities can be strategic steps to support the preservation of the Betawi language in facing current development challenges.

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