



Prediction on the Future Condition of Betawi Language

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ABSTRAK

Tujuan penelitian ini adalah untuk menentukan kondisi masa depan bahasa Betawi, faktor-faktor yang dapat membahayakannya, dan solusi untuk mempertahankan keberadaannya. Teori yang digunakan dalam penelitian ini adalah sociolinguistik, dan teori pendukungnya adalah sosiologi budaya. Metode yang digunakan dalam penelitian ini adalah metode kuali kuantitatif, atau pendekatan metode campuran. Langkah penelitian ini menggabungkan dua bentuk penelitian yang telah ada sebelumnya: kualitatif dan kuantitatif. Metode ini digunakan untuk memperoleh hasil yang lebih lengkap, valid, reliabel, dan objektif serta untuk mendeskripsikan data yang dikumpulkan oleh peneliti melalui observasi pernyataan subjek penelitian. Penelitian ini menggunakan teknik observasi dan kuesioner. Hasil yang diperoleh adalah perhitungan penggunaan bahasa Betawi saat ini untuk menentukan vitalitas bahasa di masa depan. Observasi adalah teknik pengumpulan data yang melibatkan pencatatan kondisi atau perilaku subjek. Teknik kuesioner (kuesioner) adalah daftar pertanyaan tentang masalah atau area yang sedang diteliti. Hasil yang diperoleh adalah perhitungan penggunaan bahasa Betawi saat ini untuk menentukan vitalitas bahasa di masa depan. Observasi adalah teknik pengumpulan data yang melibatkan pencatatan kondisi atau perilaku subjek. Teknik kuesioner (questionnaire) adalah daftar pertanyaan tentang masalah atau area yang sedang diteliti. Hasil yang diperoleh adalah perhitungan penggunaan bahasa Betawi saat ini untuk menentukan vitalitas bahasa tersebut di masa depan.

ABSTRACT

The research objective is to determine the future condition of the Betawi language, the factors that may endanger it, and the solution to maintaining its existence. 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 a mixed-methods approach. 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 results and to describe the data collected by researchers through the observation of research subjects' statements. This study used observation techniques and questionnaires. The results obtained are calculations of current Betawi language use to determine the language's future vitality. Observation is a data collection technique that 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 current Betawi language use to determine the language's future vitality. Observation is a data collection technique that involves recording the condition or behaviour of the subject. The questionnaire technique (questionnaire) is a list of questions about the problem or area being

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1. INTRODUCTION

The Betawi language is undergoing a shift and is almost extinct. According to research conducted by the Indonesian Institute of Sciences (LIPI) in the article "*Invention of an Almost Extinct Language*", there are 756 regional languages in Indonesia. This variable is regulated by the Law on State Administration No. 22 of 1999, which assigns responsibility to the state government for language and literature. Around 30% of Indonesia's regional languages are currently endangered, including Betawi [6].

The extinction of local languages in Indonesia has attracted the attention of many scholars, especially linguists. Various efforts have been made to save the endangered regional languages. This concern is sensible, considering Indonesia has the second-most regional languages in the world after Papua New Guinea [7]. Some of these languages are included in the Austronesian language family, and others in the non-Austronesian (Papuan) family.

Language of the World states that there are 742 languages in Indonesia, 737 of which are still spoken. Several of these surviving languages are considered endangered. The influence of Indonesian as the national language, especially in various public spaces such as government and education, often leads to a decrease in the use of regional languages. This phenomenon aligns with global research which states that dominant national languages tend to erode minority languages through domain expansion [8].

Currently, the Betawi people are scattered across Jakarta, including 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. Studies also indicate that urbanisation and migration have contributed significantly to language shift among Betawi speakers [9].

Therefore, researchers examine the future of the Betawi language, the driving factors behind its extinction or survival, and the efforts of the Betawi people and the government to maintain its existence in the era of globalisation. Previous studies on endangered languages emphasize the importance of community involvement and local policy in revitalisation programs [10]. In addition, technological integration such as digital archiving and linguistic documentation is considered crucial for the long-term preservation of minority languages [11].

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:

1. How will the life of the Betawi language be in the future?
2. What factors can cause the Betawi language to be endangered?
3. What solutions can be applied to maintain the existence of the Betawi language?

This research was conducted to obtain data and information about the variables that the authors used to describe and analyse:

1. Predicting the lifeline of the Betawi language in the future;
2. Knowing the factors causing the extinction of the Betawi language;
3. 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 use more slang or foreign languages. In addition, they also use Indonesian more often. This language is often used in everyday life. The researcher assumes that the 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 affect the outcome, as the first education occurs 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 the Betawi culture. What can be done to overcome this is to socialise the Betawi language within the community.

2. METHOD

This study used a quantitative method or a mixed-methods approach. This research step combines two forms of research that have existed before, namely qualitative research and quantitative research. According to Creswell, mixed-methods research is an approach that combines qualitative and quantitative methods. According to Sugiyono, Mixed Methods is a quantitative and qualitative research method used together in a research activity to obtain more complete, valid, reliable and objective information.

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

This study used observation techniques and questionnaires. *Observation* is a data collection technique that involves recording the condition or behaviour of the subject. According to Nana Sudjana, observation is systematic and involves the recording of observed symptoms. In a broad sense, actual observations are not limited to direct or indirect observations. The data analysis technique used in this research is descriptive. *Descriptive analysis* is a statistical data analysis technique used to describe, simplify, and present sample data in an easy-to-understand form [1]

2.1 Literature Reviews

According to Sumarsono and Partana (2002: 7-9), general linguistics examines language structurally, including 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. In sociolinguistics, language is seen as social behaviour (social behaviourist) used in communication [2]. The point of view above emphasises that language is not only a system of sounds 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 emphasise the value of solidarity, which can be realised through individual participation in rituals or culture, meaning that individuals participate in preserving and maintaining that culture. So, to strengthen cultural values,

which in turn strengthens community solidarity by empowering each other to preserve the local community's culture [3].

In social life, no one can live alone without the presence or involvement of others. 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 recipient feels or understands the encoded action, gives it meaning, and is influenced by it (Joko Nurkamto 2001: 205).

Of course, because language is a social phenomenon, nonverbal factors greatly influence its use. 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. The existence of these two factors in language use gives rise to language variation (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 [4].

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 it is popular today. (Alwasilah, 1990: 2-3). Several Hymes experts have put forward the term "sociolinguistics", which emphasises the study of language in relation to 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. Based on 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). 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 organise 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 for conveying 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 system of sound symbols used by people to work together and interact.

In this regard, Wurm (1998), quoted from Crystal (2000), categorises 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 discontinuing or evaluating a language to continue using it in another language. Language maintenance is generally understood as a conscious effort to preserve the use of a particular language amid threats to other languages. In other words, according to Crystal, language maintenance creates cultural diversity, preserves ethnic identity, enables social adaptation, enhances children's psychological sense of security, and increases linguistic sensitivity. Language maintenance is associated with language change, transition, and death. Hoffman from Fauzi explains that if a language community fails to maintain its language and gradually acquires vocabulary from other languages, it leads to a language shift [5]. If a situation requires maintaining the language, the community decides to continue using the language elements previously used.

According to Arca, this reaction was only partially realised in his research. For minority, marginalised, and endangered languages, language maintenance is a challenge that requires careful attention and sustained effort. Therefore, existing definitions of language maintenance are usually associated with the linguistic preservation of underprivileged/minority languages. This includes deliberate, conscious efforts to prevent deterioration in language use due to certain conditions that may lead to language transmission or death.

According to Chaedar Alwasilah, the maintenance of language is generally very closely related to the maintenance of culture. 1) The value of language lies in the meaning it symbolises. 2) References to national culture in the Indonesian context were initially nothing more than ethnic culture. They were claimed as part of the national culture, especially by government officials and elite groups in Indonesian society. We must not forget that the unitary state of Indonesia was born from the tribes' agreement to unite in an organisation called the unitary state. 3) Generally, foreigners who learn Indonesian and regional languages are more interested in learning the culture rather than the language. Likewise, tourists from Indonesia and other countries are encouraged to see Indonesian culture rather than learn the language.

According to Siregar, language conservation and transition studies usually focus on changes or stability in language habits and the psychological, social, and cultural processes that occur when language communities have different relationships. Language maintenance generally aims to sustain a culture that serves as the identity of a group or society, making community members better known. This situation arises in multilingual communities, which can range from individuals to families and communities, and to the identity of the group or community to which they belong [5].

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 allows visitors and the public to appreciate its beauty. As a splendid city, Jakarta has attracted many visitors, both from within and outside the city. They live as permanent residents or become citizens of Jakarta. In and around Jakarta, there is a gradual process of assimilation among ethnicities and even nations, with each generation gradually losing its 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 its origins. Regardless of whether these elements exist, one's culture is felt to be formed.

According to Siregar, Betawi is a Creole language based on market Malay, 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, also known as Batavian Malay. This language is a derivative of Malay. The Betawi people use this language in their daily lives and in their communication. In general, Betawi has its own 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, pede, where to go, gimane, ready, and others.

The lower middle class initially used this language during Jakarta's early development. 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 /ɛ/ 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, organised 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, was agreed upon by its founders.

The Betawi people share a 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 Malay dialect. People who use this language are called the Betawi people.

3. RESULT AND DISCUSSION

The location of this research, is divided into three: North Jakarta, East Jakarta, and South Jakarta. This research uses both qualitative and quantitative methods, with numbers and words that describe the findings. In this study, researchers recruited 26 respondents of various ages who belonged to the Betawi ethnic group.

As we know, the Betawi language appears to be in the "extinct" phase. Because 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, many foreign cultures 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, but Jakarta has also been visited by many migrants from various ethnic and cultural groups. Because Jakarta is their place to earn a 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 in their daily lives. This happens because times are changing, and many foreign cultures are entering, so the youth in Jakarta do not want to be out of date or short-lived (due to a 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 still often use Betawi. The research results show that 80.8% of people in Jakarta still frequently use the Betawi language. People who do not often or rarely use the Betawi language are shown in the 19.2% figure. This shows that the Betawi language in Jakarta has not been declared "extinct," as speakers still use it.

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 Betawi to make it look cool because the way it is spoken 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, dating 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 a distinct ethnic group 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 urbanisation 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 the Betawi language no longer being the dominant language in Jakarta.

Another challenge the Betawi language faces is the need for greater government support. 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 led to a lack of interest among young people in learning the language, and it is gradually fading.

Moreover, the media has played a significant role in the decline of the Betawi language. The use of Indonesian in media, such as television, radio, and newspapers, has increased, while the Betawi language is being sidelined. Young people exposed to the media are more likely to use Indonesian than Betawi Malay. This has led the younger generation to see the Betawi language as old-fashioned and irrelevant.

Various organisations and individuals are making efforts to preserve the Betawi language. One such organisation is the Betawi Cultural Centre (Pusat Kebudayaan Betawi), which aims to promote and preserve the Betawi culture, including the language. The centre organises 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 improved, and it faces 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, over time, this Betawi language will be passed down 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 share Betawi culture through various channels, such as Betawi cultural performances, Betawi language extracurricular activities, and more.

In this study, the researcher also wanted to know how the community thinks about using the Betawi language in their community. Based on the research results, the Betawi language is rarely used. Several factors cause this. The first is that 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 early exposure to the Betawi language can influence its use.

This problem must be overcome with various solutions to achieve mutual comfort and victory. Why is it called victory? If we succeed in maintaining our culture, we will have preserved our ancestors' heritage. Because culture is named, it must be maintained and preserved. The solution to overcome this problem is to hold Betawi language-learning activities, organise Betawi cultural events, and socialise the Betawi language. In addition, the government must facilitate the establishment of a Betawi language centre in DKI Jakarta Province. The Ministry of Education and Culture's Language Development Centre can collaborate with humanists, researchers, and the Betawi community. Thus, as part of the Indonesian nation.

So, the government must also support the maintenance and preservation of regional languages, as it holds greater authority 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 hosts cultural preservation activities, the community will also be part of them. What is more, with a cultural forum or community, people will be more proud of their preserved culture.

4. CONCLUSION

This study concludes that the health of the Betawi language in the future can still be considered healthy or good. Because there are still Betawi speakers who use the language in everyday life, they will pass it down to the next generation. Even so, the use of Betawi is rare. This is due to several factors, namely the many foreign cultures that have entered Indonesia, the many tribes that inhabit 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 more people still use the Betawi language extensively. In dealing with this phenomenon,

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 children from an early age.

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