
RESEARCH ARTICLE

Projection of the Vitality of the Betawi Language in the Future Time in Jakarta

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ABSTRACT

This research analyzes Betawi language users in the Jakarta area. The purpose of this study is to determine the health vitality of the Betawi language in the future, the factors that can cause the Betawi language to be endangered, and how the solution is to maintain the existence of the Betawi language. The theory used in this study is sociolinguistic, and the supporting theory is cultural sociology. The method used in this research is a qualitative quantity method or a mixed method. This research step combines two forms of research that have existed before: qualitative and quantitative, to obtain more complete, valid, reliable and objective data and describe the results of data collection by researchers through observation of research subject statements. This study used observation and questionnaire techniques (questionnaire). The results obtained are a calculation of the current use of the Betawi language to determine the health vitality of the Betawi language in the future. The conditions for using the Betawi language, from measurements of the frequency of use and the number of speakers, are still very concerning. Although there is still a gap of hope for improvement in the future with the right strategy.

KEYWORDS

Betawi language, vitality, projection, future time, Jakarta

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1. Introduction

As we know, the Betawi language is experiencing a shift or almost entering the extinct category. According to research conducted by the Indonesian Institute of Sciences (LIPI) in the article "Invention of an Almost Extinct Language", published in the Tempo newspaper on March 18 2012, there are 756 regional languages in Indonesia. This condition is regulated in the Law on State Administration no. 22 of 1999, which gives responsibility to the state government for handling language and literature. Around 30% of regional languages are currently endangered in Indonesia, one of which is Betawi. The extinction of local languages in Indonesia is an issue that has attracted the attention of many scholars, especially linguists. Various efforts have been made to save the endangered regional languages. Of course, it makes sense considering that Indonesia has the second most regional languages in the world after Papua New Guinea. Some of these languages are included in the Austronesian language family, and some are included in the non-Austronesian (Papuan) family.

Language of the World states that there are 742 languages in Indonesia, 737 of which are still alive or used by their speakers. Several of these surviving languages are considered endangered. The influence of using Indonesian as the national language, especially in various public spaces such as government and education, often causes a decrease in the use of regional languages. The Betawi language is the result of mixing Malay with other languages. Malay is mixed with Egyptian Arabic, like the word "Ane", which means "I". In Chinese, like the word "Lu", which means "You", and "Gue", which means "I". They are mixed with Javanese, which is common in western Indonesia, such as the word "ora", which means "no", "bocah", which means "children", and "lanang", which means "boy".

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

1.1 Formulation of the problem

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?

1.2 Research purposes

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

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.

1.3 Hypothesis

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

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

2. Literature Reviews

According to Sumarsono and Partana (2002: 7-9), general linguistics looks at language structurally, which includes the fields of sound structure, phonology, morphology, sentences and discourse. General linguistics sees language as a closed system, one that stands alone regardless of its relation to the structure of society. At the same time, in sociolinguistics, language is seen as a system related to the structure of society, which cannot be separated from the characteristics of speakers and the sociocultural values they adhere to. In sociolinguistics, language is seen as social behaviour (social behaviourist) used in communication (Effendi & Wahidy, 2019). The point of view above emphasizes that language is not only a systematic sound but also the identity of speakers as individuals and as a group. In addition, language is also a social or cultural product that cannot be separated from culture itself.

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

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

Of course, because language is a social phenomenon, non-verbal factors greatly influence the use of language. Non-verbal factors include social factors, education level, economic level, gender, age, Etc. Other nonverbal factors are situational factors, namely who is speaking, what language is spoken, who, when, where, and on what topic. These two factors' existence in language use gives rise to language variations (Suwito, 1996: 3-8). Sociolinguistics studies language by considering its relationship with society,

especially with its speakers. Therefore, it is clear that Sociolinguistics focuses on the relationship between the linguistic and social aspects of sociology (Abdurrahman, 2011).

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

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

Children must learn language through their environment, just as their parents did; 3) system, that is, language has a set of rules. These devices determine the structure (grammar) of what is spoken; 4) arbitrary, that is, humans use certain voices and organize them in a certain way; 5) symbolic, meaning that language consists of a series of arbitrary symbols that have meaning. Aristotle defines *language* as a tool used to convey human thoughts and feelings. In other words, thought influences language because it is thought that language exists. According to Leonard Bloomfield (a structural linguist), language is an arbitrary sound symbol system used by people to work together and interact.

Quantitatively, the number of speakers of regional languages in the archipelago varies greatly. Even if the number of speakers of a language is quantitatively tiny, this is not necessarily an indicator of its minority. There are languages whose speakers are few but loyal enough to them to avoid extinction.

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

Language maintenance concerns the issue of discontinuing or evaluating a language to continue using it in another language. Language maintenance is generally interpreted as a conscious effort to maintain the use of a particular language in threats to other languages. In other words, according to Crystal, language maintenance creates cultural diversity, preserves ethnic identity, enables social adaptation, psychologically increases children's children's 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 already leads to a language shift. (Sintia Apriyani, 2017). If a situation wants to maintain the language, the community decides at that time to continue using the language (language elements) that were previously used.

According to Arca, this reaction was only partially realized in his research. For minority languages, marginalized languages, and endangered languages, the problem of language maintenance is a problem that needs to be addressed with great awareness and effort. Therefore, existing definitions of language maintenance are usually associated with the linguistic preservation of underprivileged/minority languages. This condition includes deliberate and conscious efforts to prevent deterioration in the use of language due to certain conditions that may lead to language transmission or death.

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

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

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

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

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

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

3. Research Method

This study used a quantity cauldron method or a mixed method. This research step combines two forms of research that have existed before, namely qualitative research and quantitative research. According to Creswell, mixed research is a research approach that combines qualitative research with quantitative research. According to Sugiyono, Mixed Methods are a research method between quantitative and qualitative methods used together in research activity to obtain more complete, valid, reliable and objective information. (iii et al., 2012).

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

This study used observation techniques and questionnaires (questionnaires). The observation technique is a data collection technique carried out through observation, which involves recording the condition or behaviour of the subject. According to Nana Sudjana, observation is systematic and recording of observed symptoms. In a broad sense, actual observations are not limited to direct or indirect observations. The questionnaire technique (questionnaire) is a list of questions about the problem or area being investigated. Meanwhile, according to S. Nasution, a questionnaire or what is often called a questionnaire, is a list of questions that are distributed to be filled out and returned or answered under the supervision of researchers. (Fathoni, 2006).

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

4. Results and Discussion

This research was conducted in the Jakarta area. The Jakarta area, which is the location of this research, is divided into three, namely North Jakarta, East Jakarta and South Jakarta. The form of this research is qualitative and quantitative, in which there are numbers

and words that describe the findings in the research. In this study, researchers obtained 26 respondents of various ages belonging to the Betawi ethnic group.

Statistics

		Often Use Betawi Language	Time to Use Betawi Language	The use of Betawi language is rarely used
<i>N</i>	<i>Valid</i>	26	26	26
	<i>missing</i>	0	0	0

Frequency Tables

Often Use Betawi Language

		<i>frequency</i>	<i>percent</i>	<i>Valid Percent</i>	<i>Cumulative Percent</i>
<i>Valid</i>	YES	21	80.8	80.8	80.8
	NO	5	19,2	19,2	100.0
	Total	26	100.0	100.0	

Researchers provide several questionnaires that respondents must answer. One is the question of how often to use the Betawi language.

Time to Use Betawi Language

		<i>frequency</i>	<i>percent</i>	<i>Valid Percent</i>	<i>Cumulative Percent</i>
<i>Valid</i>	Daily	15	57,7	57,7	57,7
	Hang Out	6	23,1	23,1	80.8
	Rarely Use	5	19,2	19,2	100.0
	Total	26	100.0	100.0	

In addition to questions regarding the intensity of the use of the Betawi language, the researcher also provided questions related to the time used by respondents to speak Betawi. Because what we know is that the people of Jakarta rarely use the Betawi language in their daily lives. Therefore, through this question, we can find out when they spoke Betawi.

The use of Betawi language is rarely used

		<i>frequency</i>	<i>percent</i>	<i>Valid Percent</i>	<i>Cumulative Percent</i>
<i>Valid</i>	YES	17	65,4	65,4	65,4
	NO	9	34,6	34,6	100.0
	Total	26	100.0	100.0	

Apart from the results of observations, researchers also want to know from the community's perspective regarding the use of the Betawi language among the community. They also admit that the Betawi language is rarely used. However, it cannot be stated that the Betawi language is "extinct" because there are still many who use the Betawi language in everyday life.

As we know today, the Betawi language seems to have almost reached the "extinct" phase. Because it is rare to find someone or a group who uses the Betawi language intensely; however, another presupposition is that the Betawi language has not been declared "extinct" because many people still use it. In Jakarta, there have been many foreign cultures that have entered and poisoned the

young cultural successors. This condition causes cultural deviations, which can lead to erosion, even to the extinction of a culture. 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 who come from various ethnic and cultural groups. This is 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 or slang daily. This situation happens because the times are growing, and many foreign cultures are entering, so the youth in Jakarta do not want to be out of date or short-lived (lack of updates).

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

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

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

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

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

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

5. Conclusion

Curiosity about the condition of the Betawi language in the future can be concluded that the health vitality of the Betawi language in the future can still be maintained and rehabilitated to make it healthier or better. This is because speakers still use the Betawi language in everyday life. These speakers will pass on the Betawi language to the next generation. The number of speakers and the frequency of use of the Betawi language in recent times still provide hope for the future. Even so, using the Betawi language, which is still rarely practised today, is a problem in itself. This condition is due to many influencing factors, namely the large number of foreign cultures that enter Indonesia, the many tribes that inhabit the city of Jakarta, the widespread use of slang, and the lack of Betawi language education from an early age. Even amid this difficult and threatening situation, in several areas of Jakarta, one or a group of people still use the Betawi language intensively. This condition is done with awareness to improve conditions that require special attention.

With this research, it is hoped that the people of Jakarta can preserve the Betawi language. In addition, the Jakarta City Education Office is expected to hold Betawi language lessons to educate and educate children from an early age. For this reason, it is

necessary to design and implement a strategy in the form of a particular program to achieve the goal of preserving and strengthening the Betawi language and culture, especially in its area of origin, namely the city of Jakarta. However, this research, which still needs to be revised, needs further depth to produce a more effective and efficient solution. Research on establishing an appropriate model for preserving the Betawi language is a necessity that must be carried out in the future.

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