



Model and Approaches to Preserving Betawi Language as an Endangered Language

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Received 13 December 2022 | Received in revised form 07 February 2023 | Accepted 05 March 2023

APA Citation:

Siregar, I., Yahaya, S. R. (2023). Model and Approaches to Preserving Betawi Language as an Endangered Language. *Eurasian Journal of Applied Linguistics*, 9(1), 274-283. Doi: <http://dx.doi.org/10.32601/ejal.901023>

Abstract

The Betawi language is one of the endangered languages that must be saved uniquely and comprehensively. The Betawi language speakers occupy a regional position in the heart of the Indonesian state capital, Jakarta and its surroundings. The challenge of pressure, intimidation, interference, influence, and the shadow of other regional languages or even the language of a foreign country is a particular context that requires attention. A multidisciplinary approach using phenomenological, linguistic, and sociological methods was utilized for conducting this research and analyze the problem. In this mixed method research study, comprehensiveness and collaboration between qualitative and quantitative methods were given much attention. Diagnosis of the causes of endangered extinction and preparation of learning module content materials and approaches were keys to success in preserving the Betawi language. This strategy for preserving the Betawi language was successfully applied to efforts to save other languages worldwide after minor and intermediate adjustments have been made. This research found the right model and approach to be applied to the Betawi people. This model has also paid close attention to the situation and dynamics of the Betawi people already in a vulnerable condition. Researchers also believe that future additional research must be carried out to preserve ancient manuscripts of the Betawi language which are currently very difficult to find.

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Keywords: Betawi Language, endangered, model, approach, preservation.

Introduction

Amidst the hustle and bustle of Jakarta, there is one voice that is slowly fading and it is on the verge of extinction, which is that of the Betawi language. It is the distinctive language of the Betawi people, which has become an inseparable part of their cultural identity. However, its fate now depends on the younger residents who are increasingly moving away from their cultural roots. Once upon a time, the Betawi language thrived on the bustling streets of Batavia. The Betawi ancestors, who came from various ethnicities and cultures, brought with them the linguistic heritage that became the basis for forming the Betawi language. The Malay, Sundanese, Javanese, Arabic, Dutch and Chinese vocabulary mix is creating the uniqueness and richness of the Betawi language.

However, the changing times have brought unfavorable fresh air to the Betawi language. The growth of the city of Jakarta and the migration of residents from various regions have changed the city's demographics. The Betawi people are starting to feel pressured by the migrant population who bring their own culture and language. In an adaptation effort, the younger Betawi generation has also shifted the Betawi language to standard Indonesian or modern popular languages. In addition, the influence of globalization and mass media

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<http://dx.doi.org/10.32601/ejal.901023>

has also played an essential role in driving the Betawi language towards extinction. As the official language and lingua franca in Indonesia, Indonesian has become the dominant language that replaces Betawi in various sectors. Everyday communication, education, and work are increasingly dominated by standard Indonesian, so the Betawi language is on the sidelines and is in danger of losing its place.

There are several factors that are responsible for the threat of the extinction of the Betawi language. For instance, there is a lack of support in terms of formal education and a curriculum that does not prioritize the Betawi language causes the younger generation to lose access to and opportunities to learn and use the language inherited from their ancestors. Limited resources and a lack of extension and preservation efforts also make it challenging to maintain the continuity of the Betawi language. Amidst this condition, the sound of the Betawi language is getting dimmer and marginalized. In a public environment, the Betawi language is increasingly rarely heard. The mass media, advertisements and formal institutions tend to ignore this language. The Betawi people who still faithfully use the Betawi language in their family environment continue to struggle to maintain the authenticity of this language. It is a dire need that their voices should be remembered in the increasingly modern city crowd in order to preserve the legacy of this language.

Quite recently, a few efforts have been made to make the Betawi language shine again. Several individuals and groups have come forward to preserve the Betawi language and fight against its extinction. They hold Betawi cultural festivals, art exhibitions, Betawi language workshops, and other activities to promote and strengthen the Betawi language among the people. Apart from that, Betawi arts and culture also play an essential role in preserving the Betawi language. Keroncong music, lenong, and Betawi wayang performances are vehicles for conveying stories and messages in the Betawi language. Betawi artists who use the Betawi language in their works act as preservers and guardians of the sound of the Betawi language.

Awareness of the importance of the Betawi language as a valuable cultural heritage needs to grow among the people of Jakarta. This language reflects the unique identity of the Betawi people and is essential in maintaining and passing on their cultural heritage to future generations. The Betawi language also has economic potential in the form of cultural tourism, language courses, and Betawi cultural products, which can be a source of income for the Betawi people. Support from the government, educational institutions, communities and individuals is needed to restore and preserve the Betawi language. Tangible steps such as integrating the Betawi language into the education curriculum, providing resources, and promoting it more broadly in the mass media can be the first step to saving the Betawi language from extinction.

In this precarious situation, time has become the biggest enemy of the Betawi language. If there is no immediate action, the voice of the Betawi language will be lost, leaving future generations without a valuable cultural heritage. Hence, there is an urgent need to fight to restore the glory of the Betawi language, maintain linguistic diversity, and preserve the priceless cultural heritage. The Betawi language is a treasure that must be safeguarded, and now is the time to act before it is too late. Keeping this scenario in mind, this study aimed to carry out research on its cultural legacy, especially the Betawi language. A deep study was required to tackle with the anxiety about the destruction of civilization caused by the failure of values to be transferred to the next generation in Betawi society. This study took the premise that language is the principal conductor of transferring values and culture to the next generation. Hence, this study took the responsibility to contribute to save the Betawi language to protect its values, civilization and cultural legacy, preventing them from becoming extinct.

A multidisciplinary approach, which acculturates Linguistics, Phenomenology, and Sociology, is the tool used in this research. Consideration of the complexity of the text and research context is the reason for using this multidisciplinary approach. The hope that arises is that using this approach and strategy can maximize the breadth and depth of results.

Literature review

The term phenomenology is etymologically derived from the word phenomenon and logos. The phenomenon comes from the Greek verb "phainesthai", which means to appear and is formed from the root words fantasy, phantom, and phosphorus, which means light or luster. The verb is formed from that word because it glows and therefore refers to light. The phenomenon is defined as a symptom or something that shines or illumines. Phenomenology is a scientific step in seeing something behind a specific event. Phenomenology can be viewed from two angles: first that it always "points outward" or relates to realities outside the mind; second, it is from the point of our awareness because phenomenology is always in our consciousness. Looking at these two angles, one must first look at "filtering" (ratio) to gain pure awareness (Moeryadi, 2009). Donny (2005) writes that phenomenology is the science of the essence of consciousness and the ideal essence of objects as a correlation with consciousness. Phenomenology is also a philosophical approach to investigating human experience. It means a method of thinking to acquire new knowledge or develop existing knowledge in logical steps, systematically critical, not based on a priori/prejudice, and not dogmatically accepted. Phenomenology as a method is not only used in philosophy but also in social sciences and education. Phenomenological research involves a careful and thorough examination of the awareness of

human experience. The central concept in phenomenology is meaning. *Meaning* is an important content that emerges from the experience of human consciousness. Identifying the essential qualities of conscious experience is carried out in-depth and in detail (Smith, Flower, & Larkin, 2009). These principles of phenomenological research were first introduced by Husserl. Husserl introduced a way of exposing meaning by making explicit the still implicit structure of experience. Another concept of phenomenology is intentionality and intersubjectivity and also recognizes the term phenomenological hermeneutic introduced by Heidegger.

Sociology comes from the Latin word "socius", which means "friend or friend", while "logos" means "science". Sociology, a term derived from the Latin word socius, which means friend, and logos from the Greek word, which means knowledge. The term Sociology as a branch of Social Science was first coined by a French scientist named August Comte (1798-1857) in 1842, in a book entitled "Cours De Philosophie Positive". Comte was eventually known as the Father of Sociology. Furthermore, Émile Durkheim, a French social scientist, later succeeded in institutionalizing Sociology as a critical systematic academic discipline. However, sociology was only born later in Europe as a science that studies society. So, sociology is the science of society. Society is a group of individuals who have relationships, shared interests, and a culture. Sociology aims to study society, including community behavior and human social behavior, by observing the behavior of the groups it builds. These groups include families, ethnic groups, countries, and various political, economic and social organizations.

Meanwhile, language maintenance is an analogy to a maintenance system to maintain existence and thwart the damage and destruction of a language (Siregar, 2020). *Language maintenance* may also be defined as the protection of language and literature without disturbing its original state as it is. This activity is usually for related inheritance (Pudentia, 2008). The Language Development and Development Agency of the Ministry of Education and Culture, in the Guidelines for Language Maintenance and Recovery, explains that maintenance is an act of maintaining, protecting and maintaining the safety of the language from various factors that damage and fade (BPPB Kemdikbud, 2017). The term maintenance or maintenance is also closely related to the diction of restoration and revitalization. The Language Agency interprets maintenance or protection of something regularly to avoid damage and destruction by maintaining it (Badan Bahasa, 2017). James Crawford explains that when a language dies, four main elements are lost with it from the world, namely linguistic diversity, intellectual diversity, cultural diversity and cultural identity. Crawford explains that the loss of language is similar to the loss of a species; that is, if it is lost, there may be no way to restore what has been lost to the world (Newnum, 2018). In his book entitled *Language Death* (2003), David Crystal explains at least five reasons why we need to take care of language seriously. These reasons are because we need diversity. After all, language expresses identity. After all, language is the repository of history because language contributes to the totality of human knowledge and because language itself is interesting.

According to Sumarsono and Partana (2002), 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 by the speakers themselves. In sociolinguistics, language is seen as social behavior used in day-to-day communication (Effendi & Wahidy, 2019). This perspective 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.

The 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 developed as a mixture of several languages (Muhadjir, 1999). This language is mainly the result of mixing with Malay, which is itself mixed with Egyptian Arabic, like the word "Ane", which means "I"; in English, like the word "Lu", which means "You", and "Gue", which means "I" are part of this language. The Betawi language is also mixed with Javanese, which is common in western Indonesia. This mixture has resulted in words such as "ora", which means "no", "bocah", which means "children", "and" "lanang", which means "boy". Currently, the Betawi people are limited to only 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.

Methodology

- **Research design**

This research can be classified as qualitative descriptive research that involves many disciplines because, in data collection, various additional methods and approaches were used. The qualitative research design was

used with phenomenological, linguistic, and sociological approaches. Considering the factual situation of the Betawi language and the need to find symptoms, causes of problems, and, finally, solutions to these problems, this study also used a multidisciplinary approach, which is quick to use all methods to achieve the research objectives and helps to uncover the limitations that prevent the achievement of the objectives of this study. This research was conducted in the Jakarta area, which is geographically divided into three regions namely, North Jakarta, East Jakarta and South Jakarta.

- **Data Collection**

The data of this study comprised both primary and secondary data. Primary data was obtained directly from the respondents and taken independently by the researcher. Primary data was in the form of video recordings, audio, and thematic notes that were gathered from field research methods. Semi structured interviews with the Betawi natives and observation were the main instruments of collecting the primary data. Meanwhile, secondary data was obtained indirectly from the sources of local government archives including records and relevant documents available in district offices, and offices of the penghulu and village heads.

- **Sampling and Research procedure**

The sample of this research were the respondents who were the original Betawi natives in three age groups early adulthood (<21 years), middle adulthood (≈ 21-40 years), and late adulthood (≈40 years). A total of 50 respondents were sampled for this study. The only criterion for the selection of this sample was to be a member of the Betawi ethnic group. Meanwhile, the secondary data samples were determined based on further verification at the validation stage. Various forms of videos, audios, observation notes were the basis of the entire data collection procedure. The interview was arranged by preparing a set of questions based on themes set in advance. Each interview was recorded in video form, and was later transcribed for content analysis. Both active and passive observations of participants were the part of the research procedure. The active observation took into account the presence of the researcher amid the existence of the respondents together with their family members. Everyone present during the interview was observed for their role and reaction, even if they were only present as listeners. The passive observation meant to avoid the researcher's presence in the video recording because the focus must be on the respondent and everyone around him.

- **Data analysis**

Since it was a qualitative study, the data collected in the form of interview transcripts was used to identify thematic notes and underlying constructs that helped to understand the concerns raised in this study. The thematic notes helped in various ways including capturing the spirit during the interview or observation, indicating the meaning or specific terms that are difficult to understand, and using as one of the reference materials.

Results and discussion

- **Betawi language at risk of extinction**

The research was conducted in three areas of Jakarta, namely West Jakarta, East Jakarta and South Jakarta. The results suggest that the Betawi language was still often used in the region. Of the 50 respondents, 17 (34%) admitted that they still often used the Betawi language, while a larger number 33 (66%) said that rarely used the Betawi language, as presented in Table 1. This result is surprising because the number of users of the Betawi language has significantly decreased in comparison with the previous studies. This suggests that the Betawi language is really in the state of getting extinct.

Table 1. Frequency of users of the Betawi language

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Users of Betawi language	YES	17	34	34	34
	NO	33	66	66	100.0
	Total	50	100.0	100.0	

However, the findings from observations revealed that the use of the Betawi language was still more often used in everyday life. Though the use of Betawi language was more varied in quantity and quality in terms of vocabulary, the visible intonation and gestures of the Betawi language still frequently appeared in people's everyday communication. Such speakers lived in region and in the company of people who are still thick with culture, particularly the regions inhabited with Betawi natives. These natives continued to follow

the cultural flow and the ethnic color in their environment. Besides these natives, there was also a group of people which use the Betawi language while hanging out during excursions and holidays. This was done because they liked to use this language while meeting with their peers and relatives. The use of the Betawi language make them feel cool because it put them in a relaxed state. However, the people who did not use this Betawi language thought it was like using a slang, and preferred to use the standard Indonesian language.

The findings of in-depth observations and interviews suggest following reasons why the Betawi language is at risk of extinction:

1. *Urbanization and Demographic Changes*: Jakarta's urban development and mass urbanization have changed the demographics of the Betawi population. Many immigrants from various parts of Indonesia moved to Jakarta, which led to a decrease in the number of Betawi speakers. This is caused by the absorption of a more dominant culture and the use of Indonesian as the main language in social interaction.
2. *Indonesian Language Domination*: As the nation's capital, Jakarta has an important role in Indonesian politics, economy, and social life. Indonesian, as the national language, has become dominant in Jakarta's public, educational, and media circles. As a result, the Betawi language has been marginalized, and it continues to decline as the younger generation more frequently used Indonesian as their everyday language.
3. *Lifestyle Changes and Globalization*: Globalization and lifestyle changes have brought influences from foreign cultures and languages that are more dominant. Betawi language and culture are faced with pressure to adapt to global trends, which has led to a shift in language use and a decline in interest in maintaining the Betawi language as a cultural identity.
4. *Lack of Education and Awareness*: The lack of formal education programs that could support the teaching of the Betawi language and lack of public awareness about the importance of preserving the Betawi language and culture have further exacerbated the situation. As a result, the Betawi language is considered an insignificant or less prestigious dialect, which reduces the interest of the younger generation in learning it.
5. *Decreased Use in the Family Environment*: The Betawi language spoken in household has also decreased. Many Betawi families have switched to using Indonesian in their daily communication at home. This is due to various factors such as family mobility, intercultural marriages, and changes in social values.
6. *Lack of Cultural Preservation*: Preservation of language cannot be separated from the preservation of culture as a whole. In the case of the Betawi language, the loss of traditional cultural heritage, such as music, dance and cultural celebrations, has also had an impact on the decline in the use of the Betawi language. With holistic cultural preservation, it is easier for the Betawi language to survive in the long term.

- ***Betawi language learning module and support material***

On the literary and academic side, a Betawi language learning module was designed and recommended to be adopted in local educational institutions. The module manifests the most recent provisions of a curriculum, aiming at helping students acquire a basic understanding and skills in the Betawi language. This module consists of several sections covering an introduction to the Betawi language, basic vocabulary, and grammar, as well as practical exercises and activities to improve speaking, listening, reading and writing skills in the Betawi language. This module can also be used by individuals interested in learning the Betawi language independently or as a guide in a formal teaching context. Here is a quick overview of the contents of this module:

1. Section 1: Introduction to the Betawi Language
 - History and Origins of the Betawi Language
 - Characteristics and characteristics of the Betawi language
 - The cultural significance of the Betawi language in the context of the Betawi people
2. Section 2: Basic Betawi Vocabulary
 - Basic everyday vocabulary (greetings, expressions, numbers, days, months, etc.)
 - Familiar words to describe people, places, and things
 - Phrases and idioms commonly used in Betawi
3. Section 3: Grammar of the Betawi Language
 - Phonetic System and Pronunciation in Betawi
 - Basic grammar (nouns, adjectives, verbs, etc.)
 - Rules of conjugation and use of pronouns in sentences
4. Section 4: Speaking and Listening Skills
 - Practice Betawi pronunciation and intonation.
 - Simple conversations in everyday situations (introducing yourself, ordering food, shopping, etc.)
 - Listen and understand dialogue in Betawi

5. Section 5: Reading and Writing Skills
 - Introduction to the Betawi alphabet and spelling
 - Read short texts in Betawi (stories, poems, short articles, etc.)
 - Write simple sentences and paragraphs in Betawi
6. Section 6: Betawi Culture and Traditions
 - An introduction to the culture, customs and traditions of the Betawi people
 - Betawi traditional celebrations and festivals
 - Betawi folklore and legend
7. Section 7: Additional Exercises and Activities
 - Game-based exercises to improve vocabulary and Betawi language skills
 - Group discussions on cultural and social topics related to the Betawi people
 - Research project to further explore the Betawi language and its cultural heritage

This module additionally contained dialogues, examples, cultural notes, and additional resources such as a Betawi language dictionary and related library references. In addition, there would be formative assessments to measure learner progress and understanding this module. Technology and digitization systems also acted as vital complements in this module. The modern perspective on using this variable was the primary consideration for selecting this step. The users of this module are expected to feel more confident in using the Betawi language in daily communication and to appreciate the cultural heritage of the Betawi people. By learning the Betawi language in this manner, it was hoped that it would help maintain and promote Indonesia's rich culture and engage in more comprehensive intercultural dialogue.

The Betawi language learning module also involve additional material supporting efforts to preserve the language. Here are some additional support and reference materials that were included in the module:

1. *History and Cultural Heritage of Betawi*: This material can dig deeper into the history and cultural heritage of the Betawi people. This can include historical aspects of the development of the Betawi language, other cultural influences on the Betawi language, as well as unique traditions and customs that are still preserved in the Betawi community.
2. *Use of Betawi Language in Modern Contexts*: Modules can also teach the use of Betawi language in modern contexts, such as the use of Betawi language in social media, informal conversations, and other modern communication situations. This helps learners understand that the Betawi language can remain relevant and used daily.
3. *Betawi Community*: Modules can introduce aspects of Betawi people's lives, such as social life, customs, traditional arts and culture, as well as organizations and communities that play a role in preserving the Betawi language. This provides a contextual understanding of the Betawi language and relates it to the identity and culture of the Betawi people.
4. *The beauty of the Betawi language*: This material can include poetry, songs, and literary works in the Betawi language. Through these literary works, learners can learn to read, understand, and appreciate the beauty of Betawi language expressions. This also helps to form a sense of pride and love for the Betawi language.
5. *Collaboration with the Betawi Community*: Modules may include collaboration with the local Betawi community or Betawi language preservation groups. Learners can participate in community activities, such as workshops, cultural performances, or social activities related to preserving the Betawi language. This provides an authentic experience of using the Betawi language and interacting with native speakers.
6. *Voice and Audio Recordings*: Modules can include audio recordings demonstrating authentic Betawi pronunciation and intonation. This helps learners to listen and imitate the proper pronunciation in Betawi.
7. *Use of Technology in Learning*: Modules can utilize language learning applications, online platforms, or other digital resources to provide interactive learning experiences and support independent Betawi language learning.

This additional material provided a broader dimension to learning the Betawi language and helping generate interest and motivation for students to continue learning and using the language. In addition, involving the community and external resources strengthened efforts to preserve the Betawi language and promote awareness of the importance of the local language and culture.

- ***Approaches for the preservation of the Betawi language***

Over time, several approaches are recommended to learn the Betawi language with the aim of its preservation. The approaches presented below are adjustments to the social dynamics that occur in the Betawi community.

1. *Immersion Based Learning (Immersion program)*

This program allows students to communicate only in the local language for a specific time. A group of students stays in a place with the teacher or instructor (who are native speakers of the local language) for a certain period. Various activities can be designed so students can practice the local language directly. To attract participants' interest, the immersion location can be given a name, for example, Kampung Srengseng, Kampung Ganjur, Kampung Tayem, or Kampung Priok.

2. *One-Day Language Practice-Based Learning (One-day Language Practice)*

This one-day practice-based learning in the local language requires the following:

- Schools should determine a special day where teachers and students must use the regional language when they can interact outside the classroom, for example, during recess.
- Schools should determine a particular time on certain days (e.g. every Tuesday, 10.00-11.30). Students met and exhibited their work written and delivered in local languages. The student's work can be contested, and the winner is determined.

3. *Technology-Based Learning*

In this all-digital era, patterns have changed in various areas of life that are destructive, starting from business behavior and social interaction to the learning process in education. In the process of learning the world of education, especially in learning local languages, for example, students must be creative in formulating teaching strategies relevant to the times' demands. The sophistication of available technology is a medium that can support students in developing success in acquiring knowledge practically and efficiently. One of the learning models that can be applied in learning regional languages and literature is mixed learning or blended learning. Blended learning integrates technology into learning that is suitable for the needs of students or students. Several kinds of applications are offered that are contextual for use in learning local languages and literature. Teachers or lecturers are free to choose and be creative according to various applications that suit their needs. Some of the applications used so far in the teaching and learning process are in the scope of our education, among others. Kahoot, Edmodo, Zenius, Google Classroom, Powtoon, Google Jumbord and Hot Potatoes and many more applications are continuously being developed.

In using the Kahoot application, for example, one of the game-based applications. By mastering this application, a learner can design games in the form of quizzes on the implementation of regional language and literature learning by identifying pictures, memorizing vocabulary, guessing words, and using the available pictures. This game-based Kahoot application is not only effective in teaching, it also provokes students to be actively involved; it is also no longer monotonous, which makes it very interesting.

4. *Religious-Based Learning*

Fishman (1965) recommends five domains to learn a language: family, friendship, religion, education and work, among which religious-based learning helps maintain and care cultures including regional languages and literature. This concept is possible in North Sumatra, West Nusa Tenggara, and Sulawesi, where the socio-cultural is quite close to the religious atmosphere. Strengthening regional languages through the religious realm relies on the harmony of the language used between speakers and speech partners so that the congregation can easily absorb the messages conveyed. On the other hand, the role model of the congregation in the religious environment is the religious leader, who preaches to strengthen religious values through language learning and following the cultural and ethnic traditions.

The technical implementation of strengthening regional languages and literature in the religious sphere is as follows.

- a) Revitalization formulates a concept of a linguistic environment in the religious realm to create natural nuances in the hope that religious actors absorb aspects of the created environment and can be expressed in every religious activity.
- b) Revitalizers can start coordinating with preachers or religious preachers through the heads of religious organizations such as MUI, KGE, Oikumene, Walubi, etc., which house religious preachers in private and public spaces.
- c) In addition to coordinating with the head of the revitalizing religious organization, they can also approach the heads of the executors of annual religious competitions such as MTQ, Preswarawi, Utsawa Dharma Gita, Etc. In each of these competitions, Gara can include elements of regional language and literature in the competition activities. In competitions to read the holy book of the Koran, for example, translations or sari recitations use local languages as well as in other religious competitions.

- d) Provide training to religious leaders such as Ustadz, priests, and monks who are involved in conveying religious messages in mosques, temple churches, etc., so that they can then practice religious activities.
- e) Give awards to religious leaders or administrators of places of worship who have consistently implemented language and literature training programs in their respective areas.

5. Arts and Culture Based Learning

Art-culture-based curriculum can be done inside or outside the classroom. If it is held in the classroom, schools can invite regional language activists or cultural arts actors to interact directly with students in the regional language. If held outside the classroom, students are invited to experience honest and direct cultural places or visit families/communities that still hold local cultural customs and can tell stories about local wisdom and values of local culture.

Cultural arts, especially literature, can generate knowledge about the standard features of experience that contribute to the philosopher's systematic explanation of the universe of thought (Hegel, 1975). In each case, literature is valued for evoking feelings that substitute images for the discursive knowledge of philosophy. Thus, learning or introducing language through arts and culture will certainly significantly contribute to the sustainability of this program.

Related to cultural arts, especially cultural arts as a medium for revitalizing regional languages, this is in line with Aristotle and Hegel's notes which state that literature can evoke feelings that replace images for discursive knowledge of philosophy and, on the other hand, literature provides valuable instructions in the process of achieving knowledge. (Rudrum, 2011).

6. Creativity-Based Learning

Creativity-based learning requires students to produce works written in local languages. For example, schools can hold competitions to make posters or banners written in local languages. For example, posters invite students to use the Betawi language. For example, a smoking ban poster competition in which all elements of language, symbols, caricatures, character clothing, or colours use Betawi attributes.

Conclusion

It is evident that each endangered language has a unique social and cultural context. Therefore, language learning models and approaches must consider local contexts and needs. This involves an in-depth understanding of the people and culture associated with that language. Models and approaches must respond to and respect the cultural values, customs and communication practices associated with the language. It should also be understood that the primary purpose of learning an endangered language is to ensure that it continues to be used in daily communication. Therefore, the learning model should emphasize developing speaking, listening, reading and writing skills in that language. Learning must be practical and relevant to everyday life so learners can use the language in fundamental social interactions and communication situations. From the perspective of instilling bonds in Betawi language users, learning an endangered language must also use a contextual and task-based approach. This approach allows learners to engage in tasks that reflect actual communicative situations. For example, playing different social roles or participating in cultural activities that involve using that language. Thus, learners can experience the use of language in relevant contexts and improve their communication skills.

The study made the following recommendations: all communities should be involved where endangered languages are spoken in the development of learning models and approaches. Collaboration with local communities helps ensure that learning approaches consider these communities' needs and aspirations. In the context of an endangered language, this collaboration can also involve native speakers, cultural figures, and community institutions that preserve language and culture. Secondly, technology can be an effective tool in learning endangered languages. Language learning apps, online platforms, and other digital resources can provide easy access and flexibility in learning languages. It also helps broaden the reach of language learning, making it accessible to individuals outside the communities where the language is traditionally spoken. Thirdly, endangered language learning models and approaches must also be continuously evaluated and improved based on feedback from learners and the community. This evaluation involves assessing the effectiveness of learning, improving teaching methods, and adapting to developments and changes in the society and culture associated with the language. Continuous improvement ensures that learning models and approaches remain relevant and effective in language preservation.

In the end, by considering the factors above, models and approaches to learning endangered languages can effectively assist efforts to preserve the language. Moreover, this strategy for preserving the Betawi language will also be successfully applied to efforts to save other languages worldwide after minor and intermediate adjustments have been made. It is essential to understand that each language

has its unique characteristics, and the appropriate approach must be tailored to the specific needs and context of the language.

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