Effectiveness of the Language Preservation Model in the Betawi Community

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Abstract

Betawi language, which carries a long history of interaction between various cultures in Indonesia, is threatened with extinction and needs preservation. This research investigates the effectiveness of language preservation models, that could analyze current language use, identify factors that contribute to language decline, evaluate preservation models, and propose strategies to improve their sustainability. This study hypothesizes that models involving formal education, media, and community involvement are considered adequate for conservation, with positive impacts on cultural identity and potential economic benefits through cultural tourism. Data was collected through surveys, interviews, and participant observation among the Betawi indigenous community in Jakarta. Various language preservation programs, emphasizing the role of the family, schools, government, and media were also reviewed. Findings indicate that formal education, media promotion, and community activities effectively foster language use and cultural pride. A language preservation model, which was indigenously formulated for this study, suggested the application of a comprehensive and multidimensional approach for a successful preservation of the Betawi language. This preservation model would also help to maintain Betawi cultural heritage and can positively impact social identity and integrity and pave ways for economic opportunities.

Keywords: Model, Preservation, Language, Betawi, Effectiveness.

Introduction

Indonesia is known for its abundant linguistic diversity, extraordinary cultural traditions and communal harmony beyond linguistic barriers. Each region in Indonesia has its language and dialect, which form its cultural identity as well as that of the local community. The Betawi language, the original language of the Betawi people in Jakarta, too, reflects the long history of interaction between various cultures in the Indonesian capital (Fishman, 1991). However, despite its significance in the modern times, the Betawi language is now threatened with extinction (Susanto & Alkatiri, 2022). There are several reasons for the diminishing usage of the Betawi language, taking it to the verge of extinction, among which modernization, urbanization and the dominance of Indonesian as the national language are three prominent ones that are gradually eliminating the Betawi language from the daily usage of the indigenous Betawi people (Hinton, 2014). Modernization, for instance, has made significant changes in people's lifestyles and preferences; where the need for efficiency and adaptation to global developments often marginalizes traditional values. Urbanization has expanded and accelerated cross-cultural interactions, particularly between the Betawi people and the immigrants from various regions who bring their language and culture with them. The

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dominance of the Indonesian language has also driven the Betawi language to the back seat as people give priority to the national language in daily communication and formal education. Moreover, strengthened by national policies and the mass media, the national language contributes more significantly in social, cultural and economic matters as compared to any regional language or dialect, including Betawi (Bano, Mir, & Issa, 2024).

As a result, the younger Betawi generation tends to be less familiar with this language, and prefer to use Indonesian or a foreign language. This phenomenon is worrying because the loss of the Betawi language means the loss of a valuable cultural heritage. Language is not only a means of communication, but it also preserves cultures, traditions, values and community identity. Therefore, preserving the Betawi language is significant in maintaining the sustainability of the Betawi cultural heritage, and a need for a language preservation model is strongly felt (Grenoble & Whaley, 2006). A strong and robust language preservation model has a great potential to preserve the rich cultural heritage, which can be a significant initiative to reiterate people's interest in their culture. To strengthen their cultural identity and sense of pride, as well as familiarize them with the potential economic benefits through the development of cultural tourism. In modern times, a focus on local uniqueness and cultural or ethnic ethos can boost any region's economic activity, paving away for cultural tourism.

Furthermore, language preservation requires a systematic effort and integration of several elements found within a society or community. Research studies highlight multiple critical components for practical language preservation, including the dissemination of education and literacy programs (Hinton & Hale, 2013; Hinton, Huss, & Roche, 2018), formal training and motivational initiatives (McCarty, Nicholas, & Wigglesworth, 2019), the influence of media (Nance, 2021) and active community involvement in preservation efforts (Hinton, 2013). These studies emphasize the importance of educational frameworks that support bilingualism and cultural pride, as well as the role of technology in documenting and promoting endangered languages (Awal, 2024). For instance, community-driven projects have successfully revitalized languages like Hawaiian and Māori through immersion schools and cultural events, demonstrating the power of local engagement in preserving linguistic heritage (Mahrooqi & Asante, 2012; Wong, 1999).

The current study majorly aimed to examine the impact of a language preservation model, especially aiming to preserve the Betawi language, on the indigenous Betawi community. Specifically, this research first analyzed the current state of the Betawi language usage among the Indigenous Betawi community, identified factors that led to its decline, and evaluated the effectiveness of various language preservation models that can be implemented. The study highlighted various social, cultural and economic benefits of preserving the Betawi language for the Indigenous Betawi community, and suggested concrete steps that can be taken to preserve it. It also proposed strategies and recommendations to improve the preservation of the Betawi language.

This research thus adopted a holistic approach to explore the impact of the Betawi language preservation model on the indigenous Betawi community. By understanding and implementing strategies that have been proven effective in various communities, efforts to preserve the Betawi language can be successful and provide sustainable benefits for the Betawi people. Preserving the Betawi language would also preserve not only the rich cultural heritage but also provide a strong foundation for the economic and social development of the Betawi community, ensuring that their identity and cultural values continue to live and develop in the future.

Literature Review

Language preservation is a systematic effort to sustain the continued use of languages at risk of extinction. Recent scholarship emphasizes that language serves as a vital conduit for maintaining a community's cultural and historical identity (Wang, 2021). It acts not only as a means of communication but also as a vessel for unique cultural values and worldviews, with the loss of a language equating to the loss of distinct perspectives on life (Tong & Cheung, 2011). For instance, the Betawi language contains specialized vocabulary related to food, traditions, and customs, underscoring its role in preserving cultural heritage. Therefore, language preservation is about maintaining communication, honoring ancestral heritage, fostering connections between generations, and ensuring that cultural values and identities are transmitted effectively.

Various models for language preservation have been developed and implemented across communities to combat language extinction. Recent studies identify vital strategies such as revitalization through formal education, integrating regional languages into school curricula (Hinton & Hale, 2013), and the active involvement of communities (Kono, 2020; McCarty et al., 2019). For example, Māori language education programs in New Zealand have successfully increased the number of speakers by embedding the language in educational frameworks. The role of mass media in preservation efforts has also been highlighted; in Scotland, Gaelic broadcast media has played a significant part in promoting and maintaining the language (Nance, 2021). Community engagement is crucial for strengthening cultural identity and increasing everyday use of endangered languages (Awal, 2024; Hinton, 2013). These multidimensional approaches demonstrate practical language preservation requires collaboration among various societal elements.

Numerous case studies shed light on the effectiveness of diverse language preservation models. Hermes, Bang, & Marin (2012) illustrate how government support and local community involvement have been pivotal in revitalizing the Basque language in Spain. Their findings show bilingual education programs and policies endorsing Basque use in public spaces significantly boosted speaker numbers. Similarly, Wong (1999) found that robust educational initiatives and community backing were essential for revitalizing the Hawaiian language. Susanto & Alkatiri (2022) emphasizes a holistic approach to preserving the Betawi language, highlighting the necessity of regional government support in crafting policies that promote its use across community life. These examples underscore that successful language preservation hinges on collaborative efforts among governments, educational institutions, media outlets, and local communities to foster an environment conducive to language use and education.

The impact of language preservation on native communities is profound, influencing cultural, social, and economic dimensions. Research indicates that preserving a language can enhance cultural pride and identity among speakers (Hornberger, 2008). Moreover, cultural tourism can improve social well-being and economic opportunities (Baker, 2011). In the case of Betawi, efforts to preserve the language through education and community activities have heightened awareness among younger generations about their linguistic heritage while fostering pride in their identity as part of the Betawi community. It suggests that such initiatives can motivate community members to engage actively in preservation efforts, creating a positive feedback loop that reinforces cultural identity and enhances community welfare (Kono, 2020).

Research Methods

Research Design

This research uses a mixed method research design that includes both qualitative and quantitative approaches to obtain a comprehensive picture of the use of the Betawi language in the indigenous Betawi community. While the qualitative approach helped target various age groups in Betawi society and explore their perception and preference for language preservation, the quantitative approach enabled measuring statistically the frequency of use of the Betawi language, the level of understanding of the Betawi language among the younger generation, as well as factors that influence the use of this language in everyday life. The quantitative approach also helped identify significant patterns in the data obtained, thereby allowing researchers to test hypotheses and evaluate the effectiveness of the language preservation model that has been implemented.

Sampling

The sample comprised participants (speakers and interlocutors) from South Jakarta identified through purposive sampling technique, meeting the requirements of the domain and those of the language they were associated with. A total of 30 informants participated in this study who volunteered to provide their views on the survey questions as well as make any information accessible that would assist in understanding the language preferences of the Betawi community.

Data Collection and Research Procedure

The qualitative approach involves in-depth interviews with stakeholders, including Betawi community leaders, language teachers, and cultural practitioners. This interview aims to explore their views on the current condition of the use of the Betawi language, the challenges faced in preserving it, and the efforts made to maintain its continuity. The data obtained from these interviews will provide in-depth insight into individual experiences and perceptions regarding the Betawi language.

This research focused on the indigenous Betawi people living in Jakarta. Data collection was carried out through surveys, interviews and participant observation. This research also reviewed various language preservation programs implemented in the Betawi community and analyze their success. This research also focused on various aspects, such as the role of families, schools, government and media in language preservation efforts. The social and cultural impacts of language preservation were also analyzed to provide a comprehensive picture of the importance of preserving the Betawi language. With this approach, this research hopes to provide appropriate and effective solutions for preserving the Betawi language.

Data Analysis

The research used descriptive analysis methods to analyze trends in the use of Betawi language and the factors that influence them. The descriptive statistics portray the current situation of Betawi language to understand changes that have occurred in the last few decades. In addition, statistical analysis was used to test previously formulated hypotheses and evaluate the effectiveness of the language preservation model. This analysis also provided a solid basis for developing relevant and applicable recommendations for future Betawi language preservation efforts.

Results and Discussion

As a disclaimer, this research focused on the results of the application of the model that no longer discusses the causes of the decline in language use or the strategy of forming the model. In this research, an implicational scale was needed to better explain the language selection map of the Betawi community in South Jakarta according to the domain concept, namely that language use is associated with participants (speakers and interlocutors). This study applies an implicational scale model to map the language selection patterns within the Betawi community in South Jakarta, aiming to capture the nuanced dynamics of language preferences within various social domains. Rather than examining the causes behind any decline in language use or detailing the model's formation strategy, this research focused on the results of language interactions among speakers and their interlocutors in family, work, and community contexts.

Table 1 summarizes language usage patterns among Betawi speakers, highlighting language dominance, areas of mixed-language use, and transitional points. This table also identifies unique deviations and blank spots, which add dimension to our understanding of language behavior within the community.

Table 1: *Participants' Data Table.*

	Aspect	Description
1.	Total interaction cells	540 cells (30 speakers x 18 interlocutors)
2.	Dominance of Betawi language	Marked with '1', dominant in lanes 1-9
3.	Dominance of mixed languages	Marked with '1-2', present in lanes 10-17
4.	Dominance of Indonesian	Marked with '2', only in lane 18
5.	Language transition areas	Areas with both Betawi and mixed languages
6.	Transition point (downwards)	Indicates shift from older to younger generation
7.	Transition point (rightwards)	Indicates shift from informal to formal, and from low to high social status
8.	Points of deviation	Deviations marked with '*', observed in several lanes and speakers, e.g., lane 3, speaker 19 (age 30)
9.	Empty spots	Various lanes with missing interlocutors, e.g., lane 5 (10 blanks), lane 18 (24 blanks)

Language Dominance

During the data collection, the meeting point between the speaker and the interlocutor of the language was chosen by the speaker, which described the configuration of language choice or use. The meeting points were named as cells totaling 540 cells (30 speakers x 18 interlocutors),as shown in Table 1. These 540 interaction cells were created as a part of this study. Each cell represented a specific interaction between a speaker and an interlocutor. This large dataset allowed for a comprehensive view of the Betawi language's role, mixed language usage, and the shifts toward Indonesian. For instance, the dominance of the Betawi language marked with number 1 was portrayed in all lanes (1-9) while the dominance of mixed languages (Melayu Betawi-Indonesian) was marked with numbers 1-2, located in lanes 10-17. Meanwhile, the dominance of Indonesians was marked with number 2 was located only in lane 18.

Table 1 also underscores how language dominance shifts across generations and situational contexts within the Betawi community. For instance, the Betawi language (represented by '1') prevails, particularly in informal or traditional contexts. These settings are likely associated with older generations and family-based or close community interactions. When the research shifts to dominance of mixed languages (lanes 10-17), the "1-2" marking indicated an increase in mixed language (Betawi-Malay/Indonesian) usage, which is most prominent among younger speakers or in semi-formal contexts where there is a blend of traditional and modern values. Finally, in lane 18, Indonesian (marked by '2') becomes the dominant language, reflecting its strong presence in formal interactions, workplaces, and official contexts.

Language Transition Patterns

As presented in Table 1, areas dominated by a combination of languages, namely Betawi and mixed languages, were called language transition areas. The transition point had two meanings which gave different layer of insights namely, downwards and rightwards. The downwards point was an initial indication of the shift in language from the older generation to the younger generation, while the rightwards point was viewed from that point to the right direction, a shift from informal to formal contexts. The downward transition pattern also marked a generational shift, where younger speakers tend to incorporate mixed or Indonesian languages. This suggests a gradual linguistic evolution influenced by modernity and external factors, possibly due to increased exposure to Indonesian through media, education, and employment. On the other hand, the rightward transition moved horizontally across the table reflecting the adaptability of language choice based on social setting, with speakers increasingly choosing Indonesian as a formality and social status demands grow. These transitions points, therefore, were an initial indication of the shift in language, from informal situations to formal situations and from low social status to high social status. The transition points add another.

Points of Deviation

Table 1 also portrays various deviations, marked with an asterisk (*), providing insight into individual or context-specific language choices that differed from the overall pattern. These deviations revealed how

some speakers may prioritize certain language preferences in unique settings, likely influenced by personal, situational, or social factors. Notable deviations included: Lane 3: Speaker 19 (aged 30) and Speaker 30 (aged 14); Lane 5: Speaker 23 (aged 23); Lane 7: Speakers 16 (aged 40) and 17 (aged 34); and Lane 8: Speakers 15 (aged 41), 18 (aged 30), 19 (aged 30), and 26 (aged 20). These deviations might point to specific cultural values or linguistic habits that persist despite the overall trend toward Indonesian in formal domains. They may also reflect individual identity choices, where language becomes a means to assert cultural heritage or adapt to modern environments.

Understanding the Role of Empty Spots

Empty spots in Table 1 indicate the absence of specific social interactions or interlocutor types. For instance, lanes 5, 6, and 7 each contained 10 blank spots, suggesting that some speakers lacked interlocutors that are typically found in family or close-community settings. Lane 18, with 24 blank spots, could indicate limited formal interactions among certain speakers, possibly reflecting employment or social status variances within the community. These blank cells provide additional insights into the community's social fabric, highlighting instances where speakers do not engage with family members, colleagues, or other significant interlocutors, likely due to demographic or socio-economic factors.

Calculating and Interpreting the Scalability Metric

To gauge the consistency of language usage patterns within the community, a scalability metric (SK) was calculated. The formula is:

SK=(NS−NZ)(NS−NZ)−NP ×100%

where: NS: Total cells (540); NZ: Empty cells (106); NP: Deviation points (26)

From the description above, it can be seen that the total number of deviations in the implicational scale table is 26, with 106 empty cells. So, the scalability of the table is:

SK = ((NS-NZ)–(NP))/((NS-NZ)) x 100%
= ((540-106)–(26))/((540-106)) x 100%
= (434 – 26)/434 x 100%
= 408/434 x 100%
= 94%

A scalability of 94% indicates a high degree of regularity in the language selection patterns observed. This strong consistency underscores the effectiveness of the implicational scale model in capturing the structured nature of language use within the Betawi community. Despite certain deviations and blank spots, the high scalability percentage suggests that language usage trends are stable and systematic across different social contexts, reflecting a cohesive community linguistic pattern shaped by both generational shifts and social settings.

In summary, the research finds out that the complex interplay of language use within the Betawi community, showing how language choice is intricately tied to social contexts and generational influences. The dominance of the Betawi language in informal and traditional settings gradually transitions to Indonesian in formal and modern contexts. This study's findings highlight how mixed-language use among younger speakers reflects a blend of cultural heritage and modern adaptation, demonstrating the flexibility and resilience of linguistic identity in the face of social change. The high scalability of the implicational scale model reinforces its utility in sociolinguistic studies, offering a robust framework to explore and document language use across diverse communities.

Language Ability

The informants were asked to comment on the language skills of the Betawi people in South Jakarta, and share what difficulties they often experienced in understanding the Betawi language, in the fields of fine arts and written works. They were asked to record their responses on a 5-point Likert scale, rating each question with choices like (1) very often, (2) often, (3) rarely, (4) rarely, and (5) never. The interpretation is (1) + (2) often, (3) rarely, and (4) + (5) never. Informants were also asked to determine whether or not using the Betawi language in daily communication was easier than Indonesian, with each question provided with five response choices namely (1) strongly agree, (2) agree, (3) neither agree nor disagree, (4) disagree, and (5) strongly disagree. The interpretations are (1) + (2) agree, (3) doubtful, and (4) + (5) disagree.

Table 2 provides an overview of language proficiency among 30 respondents, highlighting Bahasa Indonesia (BI) as the most widely mastered language, with 79.4% of respondents reporting proficiency. Bahasa Melayu Betawi (BMB) is less commonly mastered, with 8.8% of respondents proficient, although it stands out as the most mastered language for 63.3% of them. An equal mastery of both BMB and BI is indicated by 36.7% of respondents, while 11.8% have proficiency in other languages such as Javanese, Sundanese, or foreign languages. Of the 30 informants, three from the older group (8.8%) answered that they had only mastered the Betawi language. Meanwhile, 26 informants from the adult group and one informant from the young female group gave more than one response, namely Indonesian for 27 informants (79.4%) and other languages (Javanese, Sundanese and foreign languages) as many as 04 informants (11.8%). This is because one informant from the adult male group had a wife from the Sundanese tribe, and two informants from the adult female group had husbands from the Javanese tribe, so some of them can also master the regional language of their husband/wife. One informant from the young group was a student

who was required to master a foreign language as his college requirement. Then, among Betawi, Indonesian and other languages, 19 informants (63.3%) answered that Betawi was the language they were most able to master. Meanwhile, as many as 11 informants (36.7%) were most able to master Betawi and Indonesian languages (balanced). To sum up, based on this data in Table 2, (79.4%) informants were able to master Indonesian and (63.3%) were most able to master the Betawi language.

Table 2: *Language Proficiency Table (N =30).*

No.	Indicator	Other Languages Mastered Frequency	Other Languages Mastered Percentage	Most Mastered Language Frequency	Most Mastered Language Percentage
1	Bahasa (Language) Melayu Betawi BMB	3.0	8.8	19.0	63.3
2	Bahasa (Language) Indonesia BI	27.0	79.4	-	-
3	BMB-BI (Equal)	-	-	11.0	36.7
4	Other language (Jawa, Sundanese, and Foreign)	4.0	11.8	-	-

The next stage of this research journey was to explore whether the ability of the Betawi people in South Jakarta to speak the Betawi language. Informants were asked whether they had difficulty understanding Betawi when watching Betawi arts performances or reading Betawi literature. For each question in the questionnaire, they were provided with five answer choices, namely (1) very often, (2) often, (3) rarely, (4) almost never, and (5) never. The interpretation is (1) + (2) often, (3) rarely, and (4) + (5) never. Table 3 exhibits the frequency and percentage of understanding the Betawi language when watching Betawi arts performances, or reading the Betawi literature. Out of 30 informants, 29 informants (96.7%) said they had never or almost never faced any difficulties in understanding the Betawi language, and only 1 informant (3.3%) accepted having faced sometimes difficulty in understanding Betawi language. Meanwhile, in understanding the Betawi language when reading Betawi literature, there no informants responded that they ever faced any difficulty because all the informants were Betawi people in South Jakarta who were the informants in this research and did not own/keep any Betawi literature books. Hence, to sum up, it was clear that (96.7%) responded that they possessed the ability to understand the Betawi language when watching performances and none (0%) faced any problem is reading literature in the Betawi language.

Table 3: *Statements Whether They Experienced Difficulties in Understanding the Betawi Language or Its Literature.*

	Difficulty in understanding Betawi while watching a Show		Difficulty in reading Betawi literature	
Statement	Frequency	Percentage	- Frequency	Percentage
1 Very Often	0	0	0	0
2 Often	1	3.33	0	0
3 Rarely	0	0	0	0
4 Almost Never	0	0	0	0
5 Never	29	96.7	0	0

Table 4 shows the responses related to the language skills of the Betawi people, as expressed in statements of agreement/disapproval of the Betawi people in South Jakarta. This shows the variations in the number of people who used the Betawi language more easily for daily communication than Indonesian. Of the 30 informants, 03 (10%), 05 (16.6%) and 11 (36.6%) informants very much agree, agreed and agreed just normally respectively with the statement that they found using Betawi Language for daily communication easier than Indonesian. However, 10 (33.3%) informants disagreed and 1 (3.33%) informant strongly disagreed to the statement.

Table 4: *Results of statement whether the use of the Betawi Language for daily communication was easier than Indonesian (N=30).*

No.	Statement	Frequency (Before)	Percentage (Before)
1	Very much Agree	3	10.0
2	Agree	5	16.6
3	Just Normal	11	36.6
4	Disagree	10	33.3
5	Strongly Disagree	1	3.33

Table 5 sums up the language attitude of the Betawi people in South Jakarta. Informants were asked to state whether they agree or are doubtful or disagree with statements related to the use of the Betawi language in everyday life. These statements explored speakers' positive attitude towards a language, and to find out how a language can be predicted to survive. Of the 30 informants, 21 informants (70%) agreed with the statement that the Betawi language is more important than Indonesian, 2 informants (6.7%) stated they were doubtful, and 7 informants (23.3%) expressed disagreement. In the second statement that the Betawi language needs to be mastered to show tribal identity and be used to bind ties of brotherhood, all 30

informants (100%) agreed. In the third statement about using the Betawi language to support the preservation of Betawi culture, too, all informants (100%) agreed.

Similarly, to the fourth statement that the Betawi language gives the impression of being backward, as many as 26 informants (86.6%) stated that they disagreed. However, 4 informants (13.4%) agreed with this statement. In the fifth statement, when asked whether the Betawi language was easier to use for sermons or religious lectures than Indonesian, 20 informants (66.7%) agreed; however, 10 informants (33.3%) disagreed. Furthermore, specifically for the Betawi arts community's usage of the Betawi language, all 9 informants (100%) agreed to the statement. To this statement, there were only 9 responses received because this question was asked explicitly of the Betawi arts community, who belonged to four different Betawi communities namely the Palang Pintu community (1 informant), Forsi Bekam (Kemayoran Betawi Communication Forum) (4 informants), LMK (Kemayoran Macan Institute) (2 informants), and travelling barongan (2 informants). Among the 4 communities, only 1 community, namely the travelling barong, still frequently holds performances, mainly to earn livelihood. This community is also often called to perform during celebration events. To the last statement whether the Betawi Language was still a subject in Jakarta schools, of the 30 informants, 26 informants (86.6%) stated they agreed, 3 informants (10%) stated they were doubtful, and only 1 informant (3.3%) expressed disagreement.

Table 5: *Language Attitudes of Betawi People in South Jakarta.*

	Statement	Agree (%)	Doubtful (%)	Disagree (%)
1.	Betawi language is more important than Indonesian	70% (21 informants)	6.7% (2 informants)	23.3% (7 informants)
2.	Betawi language needs to be mastered for tribal identity and ties of brotherhood	100% (30 informants)	0% (0 informants)	0% (0 informants)
3.	Betawi language supports preservation of Betawi culture	100% (30 informants)	0% (0 informants)	0% (0 informants)
4.	Betawi language gives an impression of being backward	13.4% (4 informants)	0% (0 informants)	86.6% (26 informants)
5.	Betawi language easier for religious sermons than Indonesian	66.7% (20 informants)	0% (0 informants)	33.3% (10 informants)
6.	Betawi arts community agreement on Betawi language usage (N=09)	100% (9 informants)	0% (0 informants)	0% (0 informants)
7.	Betawi language as a subject in Jakarta schools	86.6% (26 informants)	10% (3 informants)	3.3% (1 informant)

Table 6 reiterates informants' statements regarding linguistic attitudes towards the use of Betawi in everyday life, the highest to lowest percentages can be seen from (1) it need to be mastered to show tribal identity and tie ties of brotherhood (100%); (2) it supports cultural preservation (100%); (3) the ability to speak Betawi is more critical (100%); (4) disagreement to giving the impression of being backward (86.7%); (5) being a school subject (86.7%); (6) more critical than Indonesian (70%); (7) religious sermons/lectures (66.7%).

Table 6: *Linguistic Attitudes Towards Betawi Usage.*

Statement	Percentage
Need to be mastered to show tribal identity and ties of brotherhood	100%
Supports cultural preservation	100%
The ability to speak Betawi is more critical	100%
Disagree giving the impression of being backward	86.7%
Being a school subject	86.7%
More critical than Indonesian	70%
Religious sermons/lectures	66.7%

Conclusion

This research uses an implicational scale to map language choices among the Betawi community in South Jakarta, focusing on the domain concept that connects language use with participants, namely speakers and interlocutors. Of the 30 informants involved, the data shows that the Betawi language is dominant in interactions involving the older generation and in non-formal contexts, while Indonesian is more often used by the younger generation and in formal situations. The combination of Betawi and Indonesian is seen in transitional areas, indicating a transition in language use from the older generation to the younger generation and from non-formal to formal situations. The research also found that the study of Betawi language attitudes in South Jakarta reveals significant support for using the Betawi language to maintain cultural identity and community solidarity. All informants (100%) agreed on the importance of mastering Betawi as a symbol of tribal identity and cultural preservation, underscoring the language's collective pride and heritage. Additionally, a large majority (86.7%) disagreed that Betawi language usage is regressive, challenging any stigma and highlighting a strong community desire to keep the language relevant and respected.

However, the study also identified nuanced perspectives on the role of language in various contexts. A notable finding is the generational shift in language use, as younger speakers tend to incorporate

Indonesian, especially in formal settings. The use of Betawi for religious sermons is still significant, with 66.7% of respondents affirming its value in religious contexts, indicating the language's adaptability and functional importance within cultural rituals. Moreover, despite a minority expressing doubts about the Betawi language's significance in schools, the general support for its educational inclusion (86.7%) points to a desire for intergenerational transmission through formal instruction (Nagy, 2023).

It is important to note that this study had a few limitations, such as a narrow focus on a single region (South Jakarta) and a limited sample size of 30 informants. These factors may not fully capture the diversity of language attitudes across all Betawi communities. Therefore, future research should expand to include other areas and explore additional factors, such as the influence of social media on language use. Considering the significant role of social media in contemporary language preservation, this factor should be a key consideration in future studies. It is recommended that language preservation efforts include increased educational initiatives and community-based programs to foster Betawi language use, particularly among younger generations, ensuring its continued relevance and preservation in both informal and formal domains.

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