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by Kayla Putri Maharani

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The Use Of Betawi Language In The Sundanese Environment Case Study: Psycholinguistics

Kayla Putri Maharani¹, Dede Ridayanti², Lusiana Suciati Dewi³

²⁵ ¹⁻³Universitas Subang, Indonesia

Email: kaylamaharani030@gmail.com¹, deridayanti23@gmail.com², lusianasuciatidewi11@gmail.com³

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21

Abstract. This study aims to describe the use of the Betawi language in the Sundanese environment. The reason is that it is a unique phenomenon that occurs in the nearest environment. In addition, this phenomenon is said to be unique because it is rarely found in every region. So this research is very interesting to develop. The subject in this study is one of the figures in the area. In addition, the community was also included. In this study, they were involved as interview respondents while the community was the object of observation. This research method uses Descriptive Qualitative, so the data from interviews and observations are described descriptively. The process of this research is the first to be carried out is observation whose results will be described in the discussion. After that, interviews were conducted to reveal the results of the phenomenon. Thus, researchers found that the use of the Betawi language in the Sundanese order has existed since before Indonesian independence and the people are indigenous people from the original Betawi.

1. INTRODUCTION

Indonesia is a country rich in culture. Each region in Indonesia has its diversity, especially in language. Sumarto (2019) that culture is like software in the human brain, which guides perception, identifies what is seen, directs focus on one thing, and avoids others. Sundanese and Betawi are examples of religious and cultural languages in Indonesia. Both languages have a very noticeable difference. Even so, the phenomenon that the researcher found in one of the regions in Indonesia related to the use of the Betawi language in the Sundanese environment is in Salam Betawi Hamlet, Pringkasap Village, Pabuaran District, Subang Regency. The hamlet is a language environment but the community in one hamlet uses the Betawi language. The beginning of this phenomenon occurred in the time before Indonesia's independence. At that time, the people in Batavia (now Jakarta). Because the people refused to pay taxes or in the sense of refusing to obey and submit to the Japanese government at that time. This is not because the Batavia occupation feels that Indonesia is their own country and should not have to pay taxes to other countries. So, the residents of Batavia also migrated or moved from Batavia (Jakarta) to the Subang area which is now in Salam Betawi Hamlet.

* Kayla Putri Maharani, kaylamaharani030@gmail.com

Languages are very diverse and have interesting phenomena such as referring to Dewi (2023) We will stutter or mix standard language with non-standard languages or even, mix foreign languages or terms into our description. In fact, language is very flexible, very manipulative. We can always manipulate Language for specific interests and purposes. Every human being who speaks a language must have the ability to process their language. In addition, language can also be used that is tailored to the interests of each human being himself.

Sundanese culture is a culture that grows and lives in Sundanese society. Sundanese culture is known for its culture that highly upholds good manners. In general, the character of Sundanese people is jovial, friendly, smiling, gentle, and very respectful of their parents. That is a mirror of the culture of the Sundanese people. (Dewi, L.S, 2022). Based on this statement, Sundanese culture has its characteristics that are different from other cultures. In general, every culture in Indonesia must have different characteristics. As is the case with Sundanese culture, especially in language. The Sundanese language has a unique accent. In addition, Sundanese is also known for the use of "F" or "V" to "P". There are words that are always included in the Sundanese language, namely "Teh" and "Mah".

Betawi is famous for its culture in Jakarta. However, each region in Jakarta has its Betawi culture that is different. As is the case in Language. These differences are caused by several factors, so that every area in Jakarta, although famous for its Betawi culture, still has differences in it. As is the case according to Jubaidah, S, 2020) the Betawi language or Betawi dialect has regional variations, in other words, the Betawi dialect experiences differences between one region and another in Jakarta. In addition to the variation of languages related to different ancestry backgrounds, the Jakarta Malay language regionally can also be divided into several subdialects, each of which is somewhat different from each other. The Betawi dialect itself is a variation of the language Malay.

2. THEORETICAL FOUNDATIONS

2.1 Language

Language is a communication tool that is organized in the form of units, such as words, groups of words, clauses, and sentences that are expressed both orally and in writing. There are a lot of definitions of language, and that definition is just one of them, according to Puspitasari, A (2017) Language as a means of communication across people, both orally and written. A person who has language skills will have an easier time conveying ideas or ideas to others. Success in expressing ideas is very easy for the person to whom you communicate.

There are thousands of languages in this world, and each language has its own system called grammar. There are grammar for Indonesian, grammar for English, grammar for Japanese, and so on. Agustri (2015), said that Grammar is a science that studies the rules that govern the use of language. Agustri (2015), Through language, people can identify community groups, and can even recognize the behavior and personality of the speaking community. Therefore, every human being who is able to speak is a gift from God Almighty. By speaking language we are able to convey all our feelings or ideas to the interlocutor. If the greeting is good, then the interlocutor will understand what is meant.

2.2 Betawi language

The Betawi language is one of the forms of Malay dialects. Its vocabulary is largely the same as that of common Malay; then enriched with vocabulary from Arabic, Chinese, Dutch, and several other regional languages, such as Javanese, Sundanese, and Balinese. In addition to the typical vocabulary of the Betawi language. The vocabulary of foreign languages absorbed into the Malay language comes from Arabic, Chinese, Portuguese, Dutch, English and Sanskrit. The absorption of these languages also gave characteristics to the Malay language spoken by the native Jakarta residents so that it became the Betawi dialect of Malay. The Betawi dialect has phonetic characteristics that distinguish it from other Malay dialects. Khairina (2022), The origin of Betawi culture cannot be ascertained. However, the culture is still alive because of the community groups that support it, for generations, known as the Betawi people.

The Betawi language is spread according to dialectal differences, namely the Middle and Fringe Betawi languages (Muhadjir, 1999: 71). The Middle Betawi language has characteristics, including:

- a. Vocabulary ending in the vowel a is pronounced ε, for example the word I am pronounced as sayε.
- b. The h consonant at the end of the word is pronounced ε, for example split, blood, and vomit are pronounced as beλε, dare, and munte.
- c. Spoken consonants: b, d, and g are pronounced soundless, e.g. bedug is pronounced as beduk.

Meanwhile, according to Khairina (2022), the Betawi Pinggiran language has the following characteristics:

- a. Vocabulary ending in the vowel a is pronounced a or ah, for example the word I am pronounced as me or sayah.

- b. The h consonant at the end of the word is pronounced as in Indonesian, such as split, blood, vomiting, and so on.
- c. Spoken consonants: b, d, and g are pronounced soundly, e.g. bedug is pronounced as bedug

The Betawi language does have its own uniqueness as a dialect of the Malay language. His ability to facilitate communication with other Indonesian speakers is one of his characteristics. The fusion of languages between tribes, such as Sundanese, Javanese, and Balinese, combined with the influence of foreign languages, produces a colorful and expressive dialect. Not only lies in its diverse vocabulary but also in its distinctive delivery style. Intonation, pronunciation, and the use of certain words in the Betawi language creates a distinct and easily recognizable feel. So that according to (Ministry of Education and Culture, 2018) Betawi Language including one of the forms of Malay dialects. The specialty is that it is easy to use to communicate with other ethnic groups who understand Indonesian. The Betawi language is the result of a mixture of languages between tribes and influenced by foreign language elements (Arabic, Dutch, Portuguese, English, and Chinese).

2.3 Sundanese

Sundanese from time to time must have significant differences, both in the addition of vocabulary, the addition of accents that are increasingly different based on the development of the times as is the case According to Chasanah, C (2008) The Sundanese language today has actually grown and developed. Sundanese like other languages can never be separated from the influences of other languages that accompany it. Nature, globalization, and informatics have also led the Sundanese language to such a state, as in its elements both in the order of form and meaning.

According to Chasanah, C. et al (2008) Sundanese as a regional language maintained by its owners should still be used as a characteristic of identity and the main means of communication in the local sphere by most of its heirs. The Sundanese language, which has existed since ancient times, must be preserved by every community in the Sundanese environment until later. So that it still exists and can still be used by our children and grandchildren or future generations. If not with us, then with who else should preserve it.

2.4 Language Phenomena

Along with the development of the times, especially in Indonesia, the influence of the phenomenon of language on the Indonesian language in the use of grammar is increasingly seen. The phenomenon of language by the wider community has a negative impact on the development of the Indonesian language as a national identity. people use slang and are

aggravated by the young generation of Indonesia is also inseparable from the use of this slang. Even this young generation uses a lot of slang rather than the use of Indonesian. It affects the way of thinking and acting of members of the speaking community. The use of language in the same cultural group only occurs in communication between communities within a certain region, Sugiarti (2022). Languages are, of course, dynamic or can change over an unpredictable period. Languages that were initially social at any time can change to regional, or conversely, languages that were initially regional at any time can change to social, Dandy (2020).

According to Puspitasari, A (2017) language is closely related to the culture and socio-economy of a society that uses it. This allows for the differentiation of vocabulary between one region and another. The development of language depends on the language user himself. Every language in the surrounding environment must be influenced by several factors. One of them is environmental factors. Environmental factors in particular include the culture in the environment. This is the reason why each region has a different language culture.

24 3. RESEARCH METHOD

This research uses a descriptive qualitative method, the theory used as the subject of the research is Psycholinguistics, which is looking at the psychological side of the research subject about the use of language. The researcher conducts research directly to the area used as the research site by carrying out three stages of research. The first is to make observations, the second is to conduct interviews and finally to carry out documentation. Therefore, the use of a qualitative approach by matching between the subject of the study and the prevailing theory uses a descriptive method.

Using this qualitative research is a research procedure that produces data descriptively in the form of sentences, perceptions and conclusions in writing or orally based on the results of observations from informants in the area used as the place of research. The use of Betawi language in the midst of the Sundanese language environment is interesting to study and the results of the interview can be described.

4. RESULTS AND DISCUSSION

4.1 Observation

No	Question	Result	
		Yes	No
1.	Are the residents who speak Betawi native to Sundanese?	✓	
2.	Does the majority of Betawi Salam Hamlets use the Betawi language?	✓	
3.	Does the environment affect the use of the Betawi language in Betawi Hamlet?	✓	
4.	Is the use of the Betawi language a hereditary heritage in Salam Betawi Hamlet?	✓	
5.	Is the Sundanese language, which is the original language in Salam Betawi Hamlet, still used by the community?	✓	

4.2 Interview

No	Question
1.	Since when did the use of Betawi language occur in the Salam Betawi Hamlet environment?
2.	Do you think you are ¹⁶ re used to using Betawi or Sundanese?
3.	What is the origin of the emergence of the use of the Betawi language in the Salam Betawi Hamlet environment?
4.	How do you communicate using 2 languages, namely Sundanese and Betawi in the environment?
5.	Do you teach the Betawi language to the next generation?

1. Since when did the use of Betawi language occur in the Salam Betawi Hamlet environment?

The use of the Betawi language in the Salam Betawi environment has been happening for a long time, starting from before Indonesia's independence, meaning before 1945. This has happened until now and will even become a hereditary habit in the hamlet of Salam Betawi until later.

2. Do you think you are more used to using Betawi or Sundanese?

People in Salam Betawi Hamlet are more accustomed to using Betawi than Sundanese. Even people outside Salam Betawi Hamlet will also be affected if they come or visit the Salam Betawi Hamlet environment so that the language used is Betawi Language. Although the person is originally from Sundanese. In addition, in marriage, if the partner is from the indigenous Sundanese people, they will be carried along with their partner who comes from the Betawi language. So every day he becomes accustomed to using the Betawi language.

3. What is the origin of ¹⁶the emergence of the use of the Betawi language in the Salam Betawi Hamlet environment?

The origin of the use of the Betawi language in the Salam Betawi Hamlet Environment occurred before independence. At that time, the people in Batavia, which is now Jakarta, came from Tambun, Cikarang, Depok and Taman Mini. The people who do not want to obey or submit to the Dutch government to pay taxes. Because they considered that the natives who should have power were not the Dutch government. So that the people at that time who had supernatural abilities to look for clues to emigrate from Batavia (Jakarta) and the Subang Region were the answer at that time. The area that is now Salam Betawi Hamlet originally it was a Daun Salam forest that was cut down and spent by the people of Batavia who migrated and used as a house for them to live, and an area called Salam Betawi Hamlet was formed until now.

4. How do you communicate using 2 languages, namely Sundanese and Betawi in the environment?

People in Betawi Hamlet use Betawi language every day. While Sundanese is used only in certain events such as during celebrations, for example, weddings and circumcision events. In addition to celebrations, Sundanese is also used during government events. According to the community, only 25% use Sundanese and betawi 75%.

5. Do you teach the Betawi language to the next generation?

Parents in Salam Betawi Hamlet do not teach Betawi language to their children. They use the Betawi language because they are used to the surrounding environment where they live. As already explained, the Betawi language is an everyday language and the majority of them are used to using the language. Therefore, his children also follow the habit of speaking Betawi in their environment.

4.3 Documentation



5. CONCLUSION

From the various explanations above, it can be concluded that the use of Betawi language in the Sundanese order, precisely in the Salam Betawi Hamlet environment, namely the use of Betawi language in the Sundanese environment which is a very unique and interesting language phenomenon. This phenomenon shows how languages can adapt and mix with other languages, resulting in new language variations. This research is important to understand the dynamics of language and culture in Indonesia.

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15

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