

Ethnography Communication the Use of Betawi Language and Culture in Jakarta, Bogor, Depok, and Bekasi Environments

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ABSTRACT

The Betawi dialect of the Malay language and its culture have experienced extinction in several areas in Jakarta due to the loss of land and the people who are the perpetrators of the language and culture of the people. What happened is the basis for further research on current language and culture. With the spirit of regional regulation number 4 of 2015 as a legal umbrella and policy to preserve Betawi culture. This research aims to determine the use of the Betawi language and Betawi culture among the younger generation of the Betawi tribe in the Jakarta, Bogor, Depok, and Bekasi environments. The research method in this research uses a qualitative approach using ethnographic communication methods as the basis of the research, which is a study of the communication patterns of a cultural community. Based on the results of this research, a qualitative approach using ethnographic methods of communication as the basis of the research is a study of the communication patterns of a cultural community. Interaction units are necessary to study communicative behavior in speech communities. The intensity of use of the Betawi language for the younger generation is low, but several vocabularies are used with low intensity. In terms of culture, some still use it, such as at weddings, but many do not use it for limited funds and time. With the results of this research, it is hoped that the younger generation of the Betawi tribe can preserve the Betawi language and culture.

Keywords: *Betawi dialect, Language preservation, Ethnography of communication, Cultural identity, Speech community*

INTRODUCTION

Based on data from the Central Statistics Agency (BPS) in the 2010 Population Census, the Betawi tribe is the ethnic group with the sixth largest population in Indonesia, with a total of 6,807,968 people or the equivalent of 2.88 percent of the total population of Indonesia. This is interesting because the Betawi tribe is included in the 10 largest tribes in Indonesia. However, with the development of the times and modernization, the identity and culture of the Betawi tribe have begun to fade, so many future generations have forgotten their cultural roots. This is explained in the book "Characteristics of Betawi Language and Culture in the Setu Babakan Village," written by Siti Gomo Attas, Gres Grasia A., and Marwiah. (Siti Gomo Attas Gres Grasia A. Marwiah, 2019).

Study This uses ethnographic communications, where ethnographic communication aims to learn the language and communication of actual events and interactions, the diversity of those

events, and their elements, including the social and cultural context used in the language. The dimensions and effects of different types of use Focus central ethnographic communication lead to general questions about what desired communication is known as interviewer. Communicating appropriately in public means saying certain things, and how do they study doing the same thing? Therefore , competence is required in the communication aspect to answer the question. Somebody needs knowledge about matters, not only the rules of communication (good from facet linguistics nor sociolinguistics), which is widely disseminated interaction but also rules of culture and knowledge based on context and content communicative events and interaction processes.(Tomohardjo, Tresnawati, and Yulista n.d.)

The Betawi dialect of the Malay language has experienced extinction in several areas in Jakarta. This is due to the loss of land and the people who perpetrate the language and culture of the people. What happened is the basis for further research on the current language and culture, with the spirit of regional regulation number 4 of 2015 as a legal umbrella and policy to preserve Betawi culture.

- a) Based on the background of the problem presented, the following formulation of the problem studied is: Communication Patterns of the Young Generation of the Betawi Tribe in using the Betawi Language in the Jakarta, Depok, Bogor, and Bekasi environments.
- b) From the focus research presented, then the following problem limitations of the study are: The study used the interview technique to interview the generation of young Betawi tribe colleagues, researchers, and Betawi people in Jakarta, Depok Bogor, and Bekasi.

Table 1

No	Dell Hymes Category	Information	Application Question
1.	<i>Ways of speaking</i>	Researchers can see patterns of communication in the community	How often are these words used in Betawi?
2.	<i>Ideal for the fluent speaker</i>	The researcher can see that appropriate things are imitated/carried out by someone who is a communicator.	When and at the right time, use the Betawi language in communication.

3.	<i>Speech community</i>	Researchers can see community speech yourself; here are the limits.	With whom is the Betawi language used to communicate at this time?
4.	<i>Speech situations</i>	Researchers can see a situation where the community sees a form of speech.	In this situation, what is the Betawi language used?
5.	<i>Speech events</i>	Researchers can see that the utterance of events under consideration is from proper communication for members of the community culture.	Incident or what event Frequent use of Betawi language used?
6.	<i>Speech art</i>	The researcher can see set behavior specifically considered the communication in A incident speech.	Behavior is unique; what often uses the Betawi language?
7.	<i>Components of speech acts</i>	The researcher can see components following the speech.	How often is Betawi's vocabulary used?

Table 2

No.	Unit of Analysis Ethnography Communication	Information	Application Question
1.	<i>Settings</i>	This is the situation's location (place), time, season, and physical aspects. <i>Scenes</i> is abstract from the situation psychological, definition culture about the situation the	Location and situation: What is the Betawi language often used?
2.	<i>Participants</i>	Participants are speakers, listeners, or others, including category-related social with him	With Who Betawi language used? Is the young generation Still used to communication? (age , type, gender , ethnicity , social status)
3.	<i>Ends</i>	It represents the objective of the incident in a general way through objective interaction with participants individually. Conventional, also known as function, is	When someone uses the Betawi language, what? Fully understand related to spoken language? For bait to come back from the conversation, does it use the Betawi language?

		expected as the result of an event that occurred.	
4.	<i>Act Sequence</i>	Also called sequence to follow communicatively or follow speech, it includes <i>message content</i> (content message) or references surface-level denotative, which is communicated.	Vocabulary: What is often used daily?
5.	<i>Keys</i>	Refers to the way or <i>spirit of</i> implementation followed, and p is the focus reference.	Spirit or what underlying spirit follows, according to the use of the Betawi language? What things have been done so far? This
6.	<i>Instrumentalities</i>	Represents form message (<i>message form</i>). This includes channels vocal and non-vocal, as well as essence code used.	Is there a culture that follows the current Betawi language? This is still maintained. Is there a code special characteristic typical Good use said or non-speech used?
7.	<i>Norms of Interaction</i>	Represents norms interaction, including in it knowledge general, presupposition relevant culture, or the same understanding, which possibly exists inference certain things that have to be done made, what should be understood in a way literally, what is necessary ignored, and so on.	Are there norms that have arrived at the moment? This is a held moment. This is by the Betawi tribe.
8.	<i>Genres</i>	By clearly defined as type incident. <i>Genre</i> refers to categories like poetry, mythology, and proverbs.	Are there any in the Betawi tribe? Culture is closely related to the use of poetry, mythology, and proverbs in the Betawi tribe's life.

This matter becomes the framework for channel thinking and interconnectedness. The chosen theory of communication involves diverse levels of variation in culture. The theory is designed To explain How a communicator adapts to others:” meet For building

something connection. “ In addition to adaptations made by immigrants in public, different natives will experience several processes. Interactions last a long time, and then acculturation and resocialization will occur. From theory, the linkages with problems that occurred along with the development era culture of Betawi started to fade, and the Language dialect of Malay Betawi was already Not used again by the young generation of Betawi culture.

LITERATURE REVIEW & THEORY

Ethnography communication aims to learn the language and communicate actual events and interactions, the diversity of those events and their elements, including these things, for example, the social and cultural context in which the language is used, and the dimensions and effects of different types of use. The value of ethnography communication and its rich impetus lies in the interdisciplinary fusion of theoretical knowledge from these approaches and methodological rigor, which offers a holistic view. This view is centrally built on ethnographic sensibility and sensibility, which aims at macro-level conceptualization and theory while providing a clear and detailed grid about what to pay attention to when studying real examples of communication (Hymes, 1962).

In ethnography, patterns of communication in a community culture are studied. This is a macro study, which is part of ethnography. Ethnography of communication (ethnography of communication) is a development from Ethnography of speaking (Ethnography of speaking), which Dell Hymes put forward in 1962 (Ibrahim, 1994:v). Assessment ethnography communication aims to research the role of language in behavior communication in society, that is, how language is used in different societies and cultures.

For this research using a qualitative approach referring to Thomas R. Lindlof and Bryan C. Taylor, in their book Qualitative Communication Research Methods, state “Ethnography of Communication (EOC) conceptualizes communication as a continuous flow of information, rather than as segmented exchanges messages.”(Thomas R. Lindlof 2002)

For reference studies related to the use of Betawi Language and Culture, namely based on similarity topic research that becomes reference or reference researchers that are:

Table 3

Writer's name	Title	Research methods	Theory	Research result
Zakiah Kiki (2005)	Study Ethnography Communication: Types and Methods	Ethnography Communication	Ethnography communication is a study of patterns of communication in a community culture. Macro research is part of ethnography. Ethnography communication (ethnography of communication) is developed from Ethnography speaking (Ethnography of speaking), which was put forward by Dell Hymes in 1962 (Ibrahim, 1994:v)	In the nested hierarchy expressed by Hymes's underlying unit of analysis, the author describes an interaction that happens in communicative practices (communicative practices), which consists of three elements: situation communicative (communicative situation), event communicative (communicative event), and action communicative (communicative act).
Riris Tiani (2018).	Form Shift Dialect in Betawi Society	Study This uses sociolinguistics.	Sociolinguistics studies Language related to speaker Language That as member society, Nababan (1998:2). Sociolinguistics is the study of language use within or among groups of speakers " (Wardhaugh, 2010, p. 118).	Shift adult Betawi dialect: This has become increasingly unsettling. The analysis above shows that various generations experience a shift in dialects. Shift dialect occurs across generations, children, and parents.
Hedi Heryadi, et al (2013).	Intercultural Communication in a Multicultural Society	The qualitative approach helps describe reality and social	Interaction theory is the theory about the ' self ' (self) of George	Different ethnicities appreciate and respect each

		conditions in public. According to Nasution (in Sudjarwo , 2001: 25)	Herbert Mead, who can also tracked to definition by Charles Horton Cooley. Mead, like Cooley, considered that the draft self originates from the interaction between social individuals and other people (Mulyana, 2001: 73).	other. Every ethnic group can operate in their respective cultures. An integrated society, by increasing religious similarity and uniting two ethnicities , added to a wedding mix that adds strong pillars of integration.
Edi Sumaryanto (2023).	Intercultural Communication in the Frame of Adaptation Theories	Study This uses method studies with an approach to literature or research. Qualitative research is research capable of explaining an invention to something in a study by applying it through sentences and not in statistical form (Rasimin, 2019, p. 75).	According to Gudykunst and Kim (2003: 358-359), the adaptation process occurs when people enter a new and unfamiliar culture and interact with the culture. They start detecting similarities and differences in the environment new in a way gradually. Then Jandt (2007:307) said there is a similarity between cultural origin and host culture , which is wrong. One of the most critical factors in the successful adaptation	The ability to communicate according to local cultural norms and values local values depends on the results of the adaptation process. Everyone will adapt to a culture or habit different from him to make himself comfortable. That happens because adaptation between cultures is things individuals own naturally and universally.
Anjani, Siregar (2023).	The Existence of Palang Pintu Culture in the Opening of Procession of Betawi Traditional Weddings(Case Study: George Herbert Mead's	The Triangulation Technique is required to combine the obtained data and the data received to ensure its validity. The data collected each	George Herbert Mead defines interactionism symbolism as the idea that social interactions happen due to the use of meaningful symbols. Symbols This Possibly	Questionnaire results show that many communities still do Not yet understand the Meaning of the crossbar of the door. Based on the diagram in the

	Symbolic Interactionism)	have excesses and shortcomings.	brings up associations that can lead to interaction between individuals and others (Alisa, 2021).	analysis data, as much as 32% of the community does not understand the Meaning of the crossbar door. As many as 68% of the community appreciate its Meaning. Of course, each has their own opinion about the Meaning of the palang door. A total of 34 respondents understood the meaning of the crossbar. This door consists of 19 communities of native Betawi and 15 people outside Betawi people.
Anjani, Siregar (2023).	Health Vitality of the Betawi Language in the Future in Jakarta: A Sociolinguistic Study	Study This uses the cauldron method or mix methods. Study This research step combines two forms of research that have been done before: qualitative and quantitative.	According to Sumarsono and Partana (2002: 7-9), linguistics generally see language as regularly structural, which includes area structure sound, phonology, morphology, sentence, and discourse. Linguistics typically considers language as a closed system, and the standing system misses out on the relationship by the structure of society.	The researcher observes three Jakarta areas: West Jakarta, East Jakarta, and South Jakarta. Research results prove that the Betawi language is often used in the region. Of the 26 respondents, 21 people still often use the Betawi language. Based on the results, research shows that 80.8% of Jakarta residents still often use the Betawi language. The society that does not usually or seldom use the Betawi language is shown in percentage numbers that

				amounted to 19.2%. This matter proves that the Betawi language in Jakarta is still said to be " extinct "because there are still speakers who use its language.
Djunaid, Sari (2023).	Commodification Ondel Ondel As Tradition Betawi Culture in Kemayoran, Central Jakarta	Research This uses qualitative study.	Perception Theory , or in Language English, is where perception comes from the Latin perception of perciperyang. It means to accept or take Sobur (2003). According to these terms , para experts have different opinions about perception. Leavitt in Sobur (2003) defines perception in a narrow sense as sight, how method somebody sees something, whereas, in a broad sense, it is view or Meaning, that is, How somebody looks or interprets something.	According to information from Betawi cultural observers, the beginning of Ondel Ondel became commodified objects as a means of busking, which started in the 2000s. Where? Stage Ondel Ondel has more and more decreased fans. That matter makes the perpetrator's art. Ondel Ondel must think harder to make money in another way, using your tools. Finally, they decide to busk Ondel Ondel, listening around on the street.
Ni Wayan Ayu Permata Sari, et al (2019).	Maxim of Quantity in the Police Officers' Speech Acts: (An Ethnography of Communication)	This research is qualitative research using ethnographic communication methods. This means collecting, processing, analyzing, and presenting data objectively regarding the maxim of quantity, the	Emzir (2013) emphasized that ethnography is a social science research method. This research believes strongly in a close approach, personal experience, and the possibility of participation by researchers	Based on the findings, this research concludes that 31 maxims of quantity resulted from public speech acts at SPKT Depok on January 22, 2019. The police and journalists used more speech acts containing the

		principle of cooperation in speech acts among police officers at the Police Integrated Service Center.	trained in ethnography, not mere observation.	maxim of quantity.
Ridwan M, Toisuta H, Yanlua M, Sulaeman S (2020)	The Abda'u Ritual: Ethnographic Communication Study of the Tulehu Society in the Moluccas, Indonesia	The study used communication ethnography. The Tulehu community interacts with Abda'u in the communication ritual procession at the Eid al-Adha celebration.	Hymes (1974, 433-452), the founder of communication ethnography, understands it as a "synthetic discipline" whose task is "to describe how people speak."	The Tulehu community, as research subjects, has constructed the abda'u symbol, which means request, respect, and mutual solidarity. This Meaning does not arise by itself but rather is a process of ritual communication in interpretation through the symbolism of sacred sacrificial animals, the raising of the flag of Islamic ideology, and the struggle for sacrificial animals at the Eid al-Adha celebration on the tenth day of Dhul-Hijjah which is considered something that has been inherited from previous generations.
Amen, MAS (2020).	Communication Activities in Mitoni Events in Layansari Village	The method used in this research is a qualitative method, with an ethnographic study of communication; the substantive theory used is symbolic interaction	Hymes said, "Communication activities are typical or complex activities, in which there are certain communication events involving certain communication	Communication activities are routine and automatic, so we never learn them specifically, such as how to write. The Mitoni event is a series of traditional cultural traditions

<p>theory, where this theory is used to analyze communication activities in a mini-event.</p>	<p>actions and in certain communication contexts so that the communication process in communication ethnography is a typical and recurring event." (in Kuswarno, 2008: 42)</p>	<p>of the Layansari village community, which have been passed down from generation to generation in asking for the safety of mothers and children. The Communicative Situation in the Mitoni Event is located in a pregnant woman's home, which is the context of the communication for the Mitoni Event.</p>
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With the flowchart study attached :

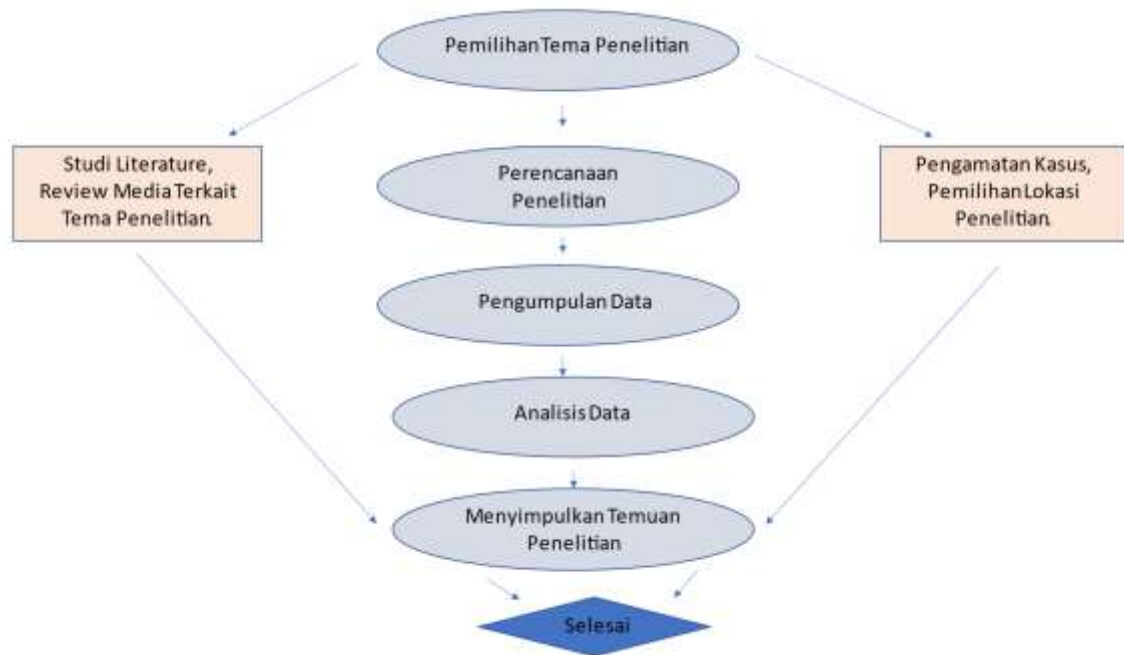
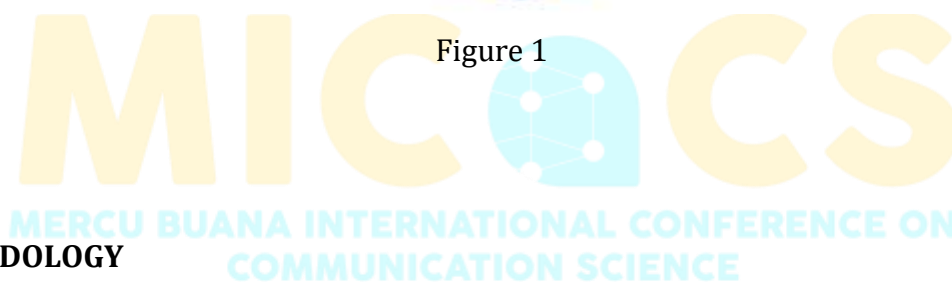


Figure 1



METHODOLOGY

This research uses a qualitative approach and ethnographic communication methods to study the communication patterns of a cultural community. The ethnographic method of communication is applied to observe the communication patterns of social groups. Communication ethnography has four assumptions. First, members of a culture will create shared Meaning. They use codes that have the same degree of understanding. Second, communicators in a cultural community must coordinate their actions. Therefore, within the community, there will be communication rules or systems. Third, meanings and actions are specific within a community, so one community and another will have differences in terms of these meanings and actions. Fourth, apart from having specificities in Meaning and action, each community also has specificities in understanding codes of Meaning and action. Dell Hymes (Sumaryanto & Ibrahim, 2023) created categories that can be used to compare different cultures.

RESULTS AND DISCUSSION

From the results of the study with four research areas and one informant on each territory with questions given an interview , in conclusion :

Interview result :

Table 4. Dell Hymes Category

No.	Key Informant	Place Study	Question	Answer
1.	A	Jakarta (Kalibata)	How often are these words used in Betawi?	The Betawi language is rarely used in complete sentences. Only certain vocabulary
			When and at the right time, use the Betawi language in communication.	When family gathering. Like regular social gathering
			With whom is the Betawi language used to communicate at this time?	The Betawi language is used only by family members.
			What is the situation in which the Betawi language is used?	At family events like social gatherings and Eid Fitri.
			What occasion or event is the Frequent	When Eid Fitri, Eid al-Adha, and

			use of the Betawi language?	other family events.
			What unique behavior often uses the Betawi language?	When the older person speaks with a young person. Like grandpa with his grandson.
			How often are Betawi language vocabulary acts used?	It is rarely used, especially among the younger generation.

Table 6

No.	Key Informant	Place Study	Question	Answer
1.	B	Bogor (Bojong Gede)	How often are these words used in Betawi?	It is rarely used. However, parents still use it.
			When and at the right time, use the Betawi language in communication.	There is no right time; it is only when meeting with the same tribe.
			With whom is the Betawi language used	With fellow Betawi tribes or

			to communicate at this time?	when meeting family.
			What is the situation in which the Betawi language is used?	When gathered with family.
			What occasion or event is the Frequent use of the Betawi language?	When wedding or other family event.
			What unique behavior often uses the Betawi language?	When weddings still used Berpantun.
			How often are Betawi language vocabulary acts used?	It is scarce. Sometimes, I do not know the real meaning of vocabulary.

Table 7

No.	Key Informant	Place Study	Question	Answer
3.	C	Depok (Sawangan)	How often are these words used in Betawi?	For us, it is scarce.
			When and at the right time, use the Betawi language in communication.	During family events. Like wedding.

			With whom is the Betawi language used to communicate at this time?	With older person member family only.
			What is the situation in which the Betawi language is used?	At family events or recitations.
			What occasion or event is the Frequent use of the Betawi language?	There are no specific events.
			What unique behavior often uses the Betawi language?	When greeting family or tribe mates.
			How often are Betawi language vocabulary acts used?	It is rarely used in its entirety in communication.

Table 8

No.	Key Informant	Place Study	Question	Answer
4	D	Bekasi (Tambun)	How often are these words used in Betawi?	It is still used only For greetings.
			When and at the right time, use the Betawi language in communicat	It does not have the correct time To use the language.

			ion.	
			With whom is the Betawi language used to communicate at this time?	By family or tribe mate.
			What is the situation in which the Betawi language is used?	During family events.
			What occasion or event is the Frequent use of the Betawi language?	When gathering with family.
			What unique behavior often uses the Betawi language?	When we meet each other.
			How often are Betawi language vocabulary acts used?	It is very rarely used.

Interview result

Unit of Analysis Ethnography Communication

Table 9

No.	Key Informant	Place Study	Question	Answer
1.	A	Jakarta (Kalibata)	Location and situation: What frequency is the use of the Betawi language?	It is very rarely used.

			<p>With Who Betawi language used? Is Generation Young still used in communication? (age , type, gender , ethnicity , social status)</p>	<p>Still, use with older people. My Engkong is 78 years old.</p>
			<p>When someone uses the Betawi language, what? Fully understand related to spoken language?</p> <p>For bait to come back from the conversation, does it use the Betawi language?</p>	<p>I no longer understand when engkong uses complete sentences. However, understand what is meant. For feedback, use Indonesian, but insert Betawi vocabulary.</p>
			<p>Vocabulary: What is often used daily?</p>	<p>Ntar Aje, it means just a moment. Call it my grandpa with Engkong.</p>
			<p>Spirit or what underlying spirit follows, according to the use of the Betawi language? What things</p>	<p>Use Betawi vocabulary through No Lots in conversation daily.</p>

			have been done so far? This	
			Is there a culture that follows the current Betawi language? This is still maintained. Is there a code special characteristic typical Good use said or non-speech used?	Mention Hornbill for Grandpa. Its characteristics are typically nonverbal, like making cake root coconut at Eid Fitri.
			Are there the norms that have arrived at the moment this is held? This is by the Betawi tribe.	Must be able to Recite.
			Are there any in the Betawi tribe? Is culture related to the use of poetry, mythology, and proverbs closely associated with the life of the Betawi tribe?	For mythology told by Engkong, like Si Pitung's story. And the use of rhymes at weddings.

Table 10

No.	Key Informant	Place Study	Question	Answer
2	B	Bogor (Bojong Gede)	Location and situation: What frequency is the	When we meet with family.

			use of the Betawi language?	
			With Who Betawi language used? Is Generation Young still used in communication? (age , type, gender , ethnicity , social status)	By family or friends, a tribe Generation young only using as greetings just 30 years old, female, employee private)
			When someone uses the Betawi language, what? Fully understand related to spoken language? For bait to come back from the conversation, does it use the Betawi language?	Do not understand only vocabulary specifics. It is of no use in an intact way; it is only known vocabulary .
			Vocabulary: What is often used daily?	Kudu or must in Indonesian. While or while.
			Spirit or what underlying spirit follows, according to the use of the Betawi language? What things	Still using known vocabulary although No know.

			<p>have been done so far?</p> <p>This</p>	
			<p>Is There a culture that follows the current Betawi language? This is still maintained.</p> <p>Is there a code special characteristic typical Good use said or non-speech used?</p>	<p>They still chant when there is a wedding event. By buying typical Betawi food like Gado, Gado can at least conserve existing culinary delights.</p>
			<p>Are there the norms that have arrived at the moment this is held? This is by the Betawi tribe.</p>	<p>Guard Act in demand to anybody.</p>
			<p>Are there any in the Betawi tribe? Culture is closely related to the use of poetry, mythology, and proverbs in the Betawi tribe's life.</p>	<p>Chanting when there is a wedding event.</p>

Table 11

No.	Key Informant	Place Study	Question	Answer
3	C	Depok (Sawangan)	Location and situation: What frequency is the use of the Betawi language?	When we meet family and colleagues tribe.
			With Who Betawi language used? Is Generation Young still used in communication? (age , type, gender , ethnicity , social status)	When gathered with family, especially with old. Already seldom, even when parents speak, do they understand what it means?
			When someone uses the Betawi language, what? Fully understand related to spoken language? For bait to come back from the conversation, does it use the Betawi language?	I understand the Meaning of the speech in question. For bait, come back to the conversation in Indonesian.
			Vocabulary: What is often used daily?	Codet when There are scars. Dimari or here.
			Spirit or what underlying spirit	Use known vocabulary ,

			<p>follows, according to the use of the Betawi language? What things have been done so far?</p> <p>This</p>	<p>although very rare.</p>
			<p>Is there a culture that follows the current Betawi language? This is still maintained.</p> <p>Is there a code special characteristic typical Good use said or non-speech used?</p>	<p>Chanting, although Already seldom used.</p> <p>Make diamonds and dodol when Eid Fitri.</p>
			<p>Are there the norms that have arrived at the moment this is held? This is by the Betawi tribe.</p>	<p>Do good and charitable.</p>
			<p>Are there any in the Betawi tribe? Culture is closely related to the use of poetry, mythology, and proverbs in the Betawi tribe's life.</p>	<p>Rhyming and Pencak Silat.</p>

Table 12

No.	Key Informant	Place Study	Question	Answer
4	D	Bekasi (Tambun)	Location and situation: What frequent use of the Betawi language is there?	There is no right time; only just when you meet family and friends, a tribe.
			With Who Betawi language used? Is Generation Young still used in communication? (age , type, gender , ethnicity , social status)	Only older adults use it in a way that is intact and frequent. (male, 28 years old, employee private)
			When someone uses the Betawi language, what? Fully understand related to spoken language? For bait to come back from the conversation, does it use the Betawi language?	Still understanding when conversations with colleagues. However, it is challenging to comprehend The parents' pronunciation.
			Vocabulary: What is often used daily?	Gibeng or o'clock in Indonesian. Dirty or dirty in Indonesian.

			<p>Spirit or what underlying spirit follows, according to the use of the Betawi language? What things have been done so far?</p> <p>This</p>	<p>Still using at the moment greet.</p>
			<p>Is there a culture that follows the current Betawi language? This is still maintained.</p> <p>Is there a unique code characteristic typical of good use of said or non-speech?</p>	<p>Chanting, although Already seldom used.</p> <p>Pecak Gabus is one of the side dishes used during a family event.</p>
			<p>Are there the norms that have arrived at the moment this is held?</p> <p>This is by the Betawi tribe.</p>	<p>Learn Silat.</p>
			<p>Are there any in the Betawi tribe? Culture is closely related to the use of poetry, mythology, and proverbs in the Betawi tribe's life.</p>	<p>Ondel Ondel.</p>

Based on the interviews obtained with indicator Dell Hymes categories and Units of Analysis Ethnography Communication, it can be concluded That the current use of the Betawi language is very low for generations of Betawi youth. He still uses several vocabulary words in daily conversation, and knowing rhymes is a cultural speech owned by the Betawi people. Only the Betawi language is used with limited greetings, and for its use, it is also used with low intensity and only at family events or friends with the same tribe. Every informant has different knowledge of non-speech culture, such as frequent culinary delights made like akar kelapa, dodol, wajik, gado-gado, and pecak gabus, preserved on certain occasions. At the same time, the natural culture is like ondel-ondel and pencak martial arts known to them.

CONCLUSION

Conclusions of the study This is for the Betawi youth generation. Indeed, they seldom use the Betawi language in conversation daily in an intact way. Moreover, I am only used to saying hello. Several vocabulary words are unknown when parents speak, but they still can understand meaningful sentences. This matter concerns researchers because when left, Keep going continuously so that the Betawi language will truly become extinct. As expected with the existing study, this refers to the parties trying to ensure the Betawi language remains sustainable. Betawi language teaching can be done locally, such as learning at a school that does not only teach the art and history of the Betawi people. However, learn pronunciation as well as the inner Meaning of the pronunciation.

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