

THE INFLUENCE OF ATTITUDE ON THE MAINTENANCE OF BETAWI LANGUAGE AND ARCHITECTURE

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ABSTRACT

This research discusses the impact of Betawi Speakers on Betawi language and Betawi community on Betawi architecture in terms of maintenance of language and architecture. The study is qualitative in nature that particularly deals with the community at Betawi Cultural Village of Setu Babakan in Jakarta, Indonesia. The data was obtained from interviews with a number of selected participants purposively sampled through visual observations and by administering questionnaire which was developed based on Likert scale. The attitude of the people is defined from a sociolinguistic point of view which then elaborated through language loyalty, language use, language pride, and awareness of the language norms. Meanwhile, from sociocultural perspective, attitude of the community is measured from their attitude towards the surroundings of Betawi Cultural Village, the architecture of Betawi houses, and efforts of the government as well as efforts of the community. The analysis of data shows that Betawi speakers have positive attitude towards the maintenance of Betawi language and Betawi community has positive attitude towards the maintenance of Betawi architecture. It can be concluded that living at Betawi Cultural Village, the community demonstrates optimistic attitude towards the maintenance of Betawi language and architecture, at the same time supports the government programs of preserving and conserving Betawi Cultural Village.

Keywords and phrases: Betawi language, maintenance, attitude, Betawi architecture.

INTRODUCTION

Attitude of the language speakers greatly determines the survival of that language. Language attitude is always reflected in the speech behavior of the community (Nababan, 1984). Betawi speakers who have been living in Jakarta since the mid-19th century were influenced by inter-communal and inter-marriages of the various communities from different nations and tribes that had lived and stayed in Jakarta (Wijaya, 1976; Saidi, 1987; 2002). This mixture of various ethnicities, cultures, and languages led to the formation of a new society that embraced variety through a long process. The mixture process of the various ethnic groups and cultures was in part derived from Indonesia i.e. Malay, Sundanese, Javanese, Buginese, Makassarese, Balinese, and Ambonese; and some came from other countries such as, Portuguese, Arabic, Chinese, Indian, and the Netherlands (Wijaya, 1976; Collins, 2000; Saidi, 2010). Different tribes have enriched the vocabularies of the languages spoken in Jakarta and the surrounding areas, which was the foundation of the development of Malay Betawi dialect (Aaron, 1991; Kennedy, 1993; Lakawa, 2011).

This study is a descriptive in nature that looks at the aspects of society including cultural norms and characteristics in the way language is used as well as the effects of language in the society. Furthermore, sociolinguistics is defined as the study of characteristics and wide variety of languages, and the relationship between the speakers with the features and

functions as well as the variations in the language community (Kridalaksana, 1978: 94). The study of language with dimensions of society is the study about specific characteristics and language variations, functions of the language variations, and speakers; these three elements are always interacting and changing within the speaking community (Fishman, 1975: 4; Nababan 1984: 2). It can be concluded that sociolinguistic approach is the approach that studies the language in the situational context of its user.

Meanwhile, the sociocultural definition is used in this study to analyze the influence of the attitude of Betawi Speakers on the maintenance of Betawi culture which is manifested not only in the shape of Betawi houses but also in the form of other products from people's work (Salura, 2008). This is supported by Rapoport (1969) who expressed that the shape of the houses of a community is a result of all sociocultural factors in a fairly wide coverage and is influenced by the physical environment, construction methods, materials available, and technology. The understanding about sociolinguistics and sociocultural views are manifested in the forms of data gathering devices and in data analysis during this study.

This research was conducted with the purpose of investigating how much influence the attitude of Betawi language speakers has in determining the maintenance of Betawi language and architecture as follows:

1. To analyze the attitude of language speakers in a social and cultural context,
2. To analyze the attitude of the community in building of Betawi houses.

Related to the maintenance of Betawi language, an understanding of the culture and language can result in a positive attitude of Betawi language speakers. This can be improved by providing room for a language and cultural education to be implemented based on the principles of language rules and cultural norms (Lakawa, 2011). With this, a positive attitude will be expected to emerge as a basis for further fostering the development of language and culture. Hence, the following research questions were used to direct the data collection and analysis.

1. How has the attitude of Betawi Speakers influenced the maintenance of Betawi language and architecture at Betawi Cultural Village of Setu Babakan?
2. What efforts have been made by the speakers' community together with the Government of Jakarta City in maintaining the existence of Betawi Language and Culture at Betawi Cultural Village of Setu Babakan?

Attitude of the Speakers Community towards the Language

Garvin and Mathiot in Fisman (1968) describes four characteristics of language attitude of a particular community, namely:

1. Language loyalty - the attitude of the community towards securing the independence of its language.
2. Language pride - attitude towards making the language as a symbol of personal identity.
3. Awareness of the language norms - a language attitude towards using a language carefully, politely, correctly, appropriately, and decently.
4. Language use - public attitude that emphasizes the usefulness of the language in carrying out its functions in society.

The four characteristics of language attitudes described above become important in analyzing how strong the attitude of the speaker community is towards its language as an individual uses a language as first or second language (Gass & Selinker, 2001). Bloomfield (1967) further reveal that the speaker community of a language is a group of people who interact and communicate by using the same language. Accordingly, Vygotsky (1962) adds that in a speaker community, its people use the same language as a logical reasoning and analytical tools as well as tools to react to other things. Those that come from the same speaker community possess the same language attitude towards the language being spoken. Similarly, the opinion of Hudson (1987) and Loveday (1986) emphasize that the attitude towards a language community reflects how people accept the values, concepts, and beliefs of the same community as native speakers. Further Fishman (1975) reveals that an individual speaker in a community has in common with all its members at least one variation of narrative and the rules that govern its use.

Baker (1992), furthermore, contends that attitude of a speaker community towards its language is important for three reasons:

1. The attitude as part of the terminology system of the many individuals receives public approval.
2. The survey on attitudes produced social indicators of changes in beliefs/values /rules.
3. The attitude is an important concept that is used continuously.

The study of language attitudes of the community has proven that attitudes can be used as an important construct in theory and research as well as in politics and practice. Because of its function as an important construct, attitude emerges as a key element in understanding a speaker community, which in turn can be used to understand all of the concepts and values that are interconnected in a speaker community (Gardner & Lambert 1985). Attitude is a terminology that can be used to explain the purpose and determination of human behavior (Fromkin & Rodman, 1978) as well as stable behavior in humans (Baker, 1992). Referring to the classical description generated by Plato, there are three components of attitude described by Baker (1992) as in the following:

- i. The cognitive component that affects thoughts and beliefs.
- ii. The affective components which affects feelings towards the object of the attitude (hate, love, and delight toward the language).
- iii. The psychomotor component that refers to the readiness to act.

The three-attitude component above underlies the reaction of every human being in carrying out any duties and responsibilities, especially in maintaining and nurturing the local vernacular against the possible extinction of the culture and the language. Baker (1992) reveals that local influences play an important role in the maintenance of a specific language through educational institutions, mass media, ethnic programs, network of family connections and friends. These influences are supported by the results of research in the field of linguistic which expose that revitalization, shifts, and maintenance of the language can be implemented in the form of the use of language in social networking, use of language in an extended family, and the use of language that occurs between generations of speakers (Baker, 1992).

Attitude of the Speakers Community towards the Architecture

The Sociocultural approach was originally introduced by Vygotsky and his colleagues in Russia then followed by Piaget (1968). They discussed how sociocultural approach in the learning and development process of an individual always occurs within a cultural context. The development process is often mediated by language and its other system of symbols that can be understood well when studying the historical development of the individual. Sociocultural approach, which was originally introduced in the field of psychology, was later adopted in other fields. Therefore, Rapoport (1969) adopts this sociocultural approach in discussing how important sociocultural factors are and how this approach can be used to analyze the shape of a house. Rapoport highlights that the tools used for the analysis included: religious values, kinship and family structure, social organization, and the desired/pleasant ideal environment (1969).

The analytical tools of the sociocultural approach provide a basis in designing the questionnaire about attitude of the speaker community towards Betawi architecture. Betawi house along with other built up surroundings is the result of the working of all the socio-cultural factors that are influenced by the physical environment, constructional methods, available materials and technologies (Rapoport, 1969; Lakawa, 2015). This approach is used in analysing participants' comments based on the reply they've provided on the distributed questionnaire during the field observation.

The Evolution of Betawi Language

Betawi language that is Jakarta's Malay dialect is part of the Malay language that is spoken by the Betawi community being the indigenous tribe of Jakarta (Collins, 2000). Betawi is a creole language based on Market Malay with some elements of Sundanese, Balinese, Javanese, Chinese especially the Hokkien dialect, Arabic, Dutch, and Portuguese (Muhadjir, 1999; Saidi, 2010). Because it evolved naturally, there is no clear standard structure for this language that distinguishes it from the Malay language, although there are some linguistic identifier elements (Muhadji, 1999; Lakawa, 2011).

Betawi dialect of Indonesian language has retained its language usage as a communication tool in the surrounding regions, which indicates the important role Betawi language plays in the midst of its native speakers (Lakawa, 2015). Betawi language does not only serve as a medium of communication but it is also used as a medium in the trade and commerce among the native speakers and between communities within the regions (Saidi, 2002; 2010). Betawi language adopted in this study is the Marginal Betawi dialect. There are two major Betawi language sub-dialects namely: Central Betawi or Betawi *Tengah* and Marginal Betawi or Betawi *Udik*. At Setu Babakan, Betawi language used in the region came from Malay language, which is known as Indonesian language (Saidi, 2002).

Table 1 provides a detailed overview of Betawi people. It reveals that native speakers of Betawi language at Setu Bababakan area were strongly influenced by the developments of its surroundings which is reflected from the social, geographic, and linguistic variations (Lakawa, 2015). These three environmental variations evolved along with the native speakers and the environment provided the Setu Babakan Betawi dialect originating from Marginal Betawi.

Table 1. Betawi Language Pattern at Setu Babakan (Lakawa, 2015)

Variations	Betawi language at Setu Babakan
Social	The Jakarta dialect of Malay that became Betawi Language is a dialect spoken by the community of Setu Babakan that has been influenced by the Sundanese language
Geographic	Betawi dialect of Malay language spoken in this area has been influenced by the Sundanese language given its geographical borders with West Java where the native language is Sundanese; however, adopted words from Sundanese are not too significant.
Dialect/style	The various Malay dialects of Jakarta in general provide a distinction in pronouncing vowels 'a' and 'e'. Marginal Betawi adopts the vowel 'e' to replace the use of vowel 'a'.

Betawi Cultural Village - Setu Babakan

Setu Babakan is located in the village of Srengseng Sawah, Sub-county of Jagakarsa, South Jakarta Province. This area was designed as a cultural tourist object in the form of Betawi Cultural Village by the government of DKI Jakarta. The local government developed this region with the aim of making it a place of learning and getting to know more about Betawi language and culture (Jakarta Provincial Government, 2012). This place was chosen as the study area because of the completeness of data sources regarding Betawi architecture and language.

The following demographic information revealed that most citizens still occupy land inherited from their parents and grandparents despite their unstable economic circumstances. Generally, their source of livelihood is running small-scale and rental-house businesses, fruit gardening, etc.



Figure 1. Betawi Cultural Activities at Setu Babakan

Being the second generation, these family heads graduated from primary education, but almost all their children had graduated from secondary education, some even graduated from tertiary education. All respondents were Muslims and had allotted land for their owned

businesses as an inheritance to the married children. Furthermore, the language spoken both inside and outside home to family members or strangers is Betawi dialect they have known and used since the days of their grandparents and parents. This Betawi dialect is *Betawi Udik* that borders with the Province of West Java where Sundanese is the language being spoken.

Generally, the inhabitants recognize that their residential area had been turned to a Cultural Village of Betawi established by the Government of Jakarta Province (Figure 1 and 2). Since this establishment, they made efforts to support all the government programs of Betawi Cultural Village.



Figure 1. Betawi Cultural Activities at Setu Babakan



Figure 2. Atmosphere of the Cultural Village of Setu Babakan

Local people expressed a sense of ownership of this cultural village (Figure 1) because they felt included in every decision made by the management. Important information relating to the Management of the Cultural Village was always communicated to the villagers, hence

they felt partly responsible for the programs carried out by the Management of Betawi Cultural Village as part and partial of their lives. In addition, the Management continuously provides flexible activities to the community to lead their daily life based on their comfort and needs. Figure 2 shows how the community supports the program of the Management by providing cultural performance and food exhibition to the wider community who come to visit this Cultural Village. At the same time, the community is also welcoming the visitors by preparing the neighborhood with various activities (Figure 1).

METHODOLOGY

Sociolinguistic and sociocultural approaches were used in answering the questions in this study. As such, information and data about the topic studied used field observation, questionnaires, and interviews (Rapoport 1982). The visual observation is considered as part of the qualitative research and as one of the social data collection techniques (Rapoport, 1982; Denzin and Lincoln, 2009). Field data collection method was done visually through the recording of the buildings, as well as interviewing the villagers. These methods were also used to obtain some of the research variables on attitudes towards maintenance of Betawi language including language loyalty, language awareness, language pride, and language usage. As for the attitude of the community towards architecture, data were employed through the attitude towards Betawi houses and its environment as well as the efforts made by the community and the government. The data from the field were obtained by using Likert scale (Denzin & Lincoln, 2009). The Likert scale used in this study was in the form of 5-point ordinal scale to rate the degree to which the respondents agree or disagree to the statements. Subsequently, the data from the Likert scale were used to measure the central tendency on the frequencies (percentage of responses in each category).

DATA ANALYSIS & DISCUSSION

Attitude of Betawi Speakers towards the Language

As expressed earlier, sociolinguistic analysis was used to answer research question 1, How the Attitude of Betawi Speakers Affects the Maintenance of Betawi language? The attitude of the speakers was obtained by seeking answers to the questions related to the language usage, language pride, language loyalty, and language awareness (Garvin & Mathiot in Fishman 1968; Gardner & Lambert 1972; Fromkin & Rodman 1978; Baker 1992) as it is stated in Table 2.

Table 2. Attitude of Betawi Speakers towards the Language

<i>Language Attitude</i>	<i>Respondents (N)</i>	<i>Percentage</i>	<i>Positive-negative attitude</i>
Language loyalty	29	79%	Positive attitude
Language pride	29	72%	Positive attitude
Language awareness	29	78%	Positive attitude
Language usage	29	75%	Positive attitude

The demographic information (Denzin & Lincoln, 2009) about the community of Setu Babakan complements the information outlined previously. There were 29 respondents (head of each family) participated voluntarily in sharing information about the language and culture of Betawi at the research area (Table 2). They were generally aged between 32-65 years,

expressed what their attitudes as speakers of Betawi language. The least educated respondents had completed secondary education while the most educated had attained tertiary education. Most of the respondents worked in the private sector, as teachers, and as civil servants. Respondents were generally born in Jakarta, Muslims, married, and male (family heads). Most of the respondents had become residents of Setu Babakan since they were born; however, there were some who have lived there within 5-10 years.

Language Loyalty

Based on Table 2, it can be explained that the people are very loyal to Betawi language. This is evident in that there are approximately 79% of respondents who revealed that they were loyal in using Betawi. Language loyalty is expressed by how much loyal the speaker community is to Betawi language; they can show the independency of the language (Garvin & Mathiot in Fishman 1968; Baker 1992; Fishman 1975). This can be evidenced through their acknowledgement that wherever they are, especially when in the Betawi Cultural Village of Setu Babakan, Betawi language becomes their only means of communication as the representation of its native speakers. They also revealed that they always used Betawi language because this language enables them to perform their roles in society. They feel that Betawi language plays an important role and cannot be replaced by other languages. Therefore, speakers feel responsible to disseminate Betawi language to other communities living in Jakarta.

Betawi language speakers are accustomed to communicating using Betawi language. They feel comfortable and find it convenient to communicate using Betawi because they feel that Betawi is a representation of its speakers. By using Betawi language daily, they maintain the continuity and sustainability of Betawi language because the language can facilitate, enable, and assist its users in performing their roles in the society. The role of Betawi language cannot be replaced by another language, its irreplaceable.

Language Loyalty is one of the important aspects to measure the attitude of its community towards sustainability of the language. In this study, it was found that based on the Likert scale, 79% of the respondents had a positive attitude towards Betawi language. This can be measured by the degree of their loyalty to Betawi language that exceeded 50% (mean score), i.e. 79%. Hence, the loyalty of Betawi speaking community illustrates that Betawi language is an independent language, since the autonomy of a language is an aspect that cannot be separated from language loyalty as a tool for ensuring its preservation and development of its community.

Language Pride

Betawi community living at Setu Babakan is very proud of Betawi language because Betawi is the only means of communication among the villagers. This language pride is explained in details by Garvin & Mathiot (1968), and later by Baker (1992). There are feelings that promote Language Pride such as the speakers are proud, comfortable, and happy to use Betawi language, whether with their fellow speakers or with other foreigners. The norms of Betawi language are very simple therefore others can understand the grammatical structure of Betawi language easily. Based on the data, there are 72% of the speaking community expressed that they are proud of speaking Betawi language (Table 2).

Betawi language identifies the personality of its speakers, as a personal identifier. They maintained the view that it enables them to feel proud and comfortable as well as happy

speaking it in their day-to-day life. They also use Betawi language when communicating with people from other tribes, because Betawi is the only medium of communication. Betawi language norms are depicted in its language speaking community where Betawi language is easily learned. As a result, Betawi language speakers require all its native speakers used Betawi in communication so that the larger community living in Jakarta can also communicate by using the same language. It is also evident that the speakers responded positively on the aspects that promote language pride. It can, therefore, be concluded that Betawi community strongly agreed that Betawi language is one of the symbols of their pride.

Language Awareness

Garvin & Mathiot (1968) as well as Baker (1992) emphasized that one of the aspects of attitude of speaker community is reflected by how much awareness or knowledge they have about their language. About 78% of all the respondents expressed that they are responsible for the maintenance of Betawi language (Table 2). As a result, they mentioned that Betawi language plays an instrumental role of identifying the residents of the Cultural Village of Setu Babakan. This identity can be seen or expressed in the speech and conduct which is also depicts the community are conscious of the shapes and structures as well as norms of Betawi language in their speech community.

They expressed that young generation certainly plays an active role and is responsible for spreading the use of Betawi Language. Knowledge of Betawi language has enabled the young generation to communicate within a wider community. This has been attributed to the fact that Betawi language possesses a language structure and norms similar to Indonesian and Malay being the roots of Betawi language. Consequently, speakers of other communities living in Jakarta can easily learn the grammatical structures of Betawi language. Besides, Betawi language has adopted few words from other languages except those foreign words that had already become the vocabularies of Betawi language ever since the evolution and development Betawi dialect of Malay in Batavia. The identity of the speakers is revealed in their speech community in terms of using the language politely, correctly, appropriately, and decently.

It can be concluded that the Betawi community can use Betawi language carefully and correctly which has been highlighted by more than 50% (mean score) of the respondents. They also express that mastery of the rules of a language is very important so that they can use the language appropriately and decently, as it was supported by approximately 78% of the respondents (Table 2). Betawi language could grow more rapidly if many of its speakers use it in various functions. Young generation of Betawi ought to use this language because it has structure and norms similar to Indonesian making it easier for people to learn and use it correctly.

Language Use

Betawi language is a unifier for the Betawi communities that have various local dialects. One aspect of attitude is measured on how useful the language is in the speech community. The native speakers expressed that Betawi language is helpful in introducing traditions and customs of the speaker's community. Betawi language makes it easy to express their opinions and to meet the needs of its language users. Furthermore, all members of one family easily use Betawi language even with the neighboring communities in daily life, in the market, in the street stalls, or in the neighborhood of the native community. There are 75% of the respondents who emphasized the useful function of Betawi language in their speech community. Furthermore, the native community expresses that Betawi language can be used

to express the speaking needs of its users. They also said that Betawi language can be used in the wider environments whether with new or old acquaintances and with immediate or distant neighbors. It can be concluded that to the native speakers, Betawi language carries out its appropriate function within the society.

The discussion above about the attitude of the speaker community towards Betawi language answers the research question 1, that is, “How the attitude of speakers of Betawi language influences the maintenance of Betawi language and culture at Betawi Cultural Village.” From Table 2, 76% of the respondents reveal that their attitude is positive towards the maintenance of Betawi language. This is explained in detail of how the four aspects of attitude (Garvin & Mathiot in Fishman 1968; Baker 1992; Gardner & Lambert 1972; Fishman 1975) significantly reveal that the community possesses 78% of language awareness, 72% of language pride, 79% of language loyalty, and 75% of language use. The speaker community expresses positive attitude towards the language norms or rules of Betawi language (language awareness). At the same time, the respondents also express very high pride of Betawi language (language pride). Further, the speaker community express that Betawi language is their symbol of identity (language loyalty) as Betawi community that is strengthened by a variety of uses (language use) that Betawi language played in the speaking community.

Attitude of Betawi Community towards the Architecture and Culture

A sociocultural analysis was used to discuss the attitude of the community towards Betawi architecture at the area of study. This sociocultural analysis (Vygotsky in Piaget, 1968) was employed to discuss how the process of learning and development of a group of individual always occurs in a cultural context. In the context of Betawi architecture, this research intends to reveal the attitude of Betawi community in its development process which is mediated by cultural values influence the architecture of Betawi houses and how the immediate environment influences the development of shapes of Betawi architecture. This sociocultural approach helps the researcher to observe and describe the information obtained from the data. Furthermore, Rapoport used this approach (1969; 1982) by focusing attention on how religious values, genetic and family structures, social organization, and desired ideal environment influence Betawi architecture. The tools of analysis in the sociocultural approach as the one elaborated above became the basis in developing the questionnaire about the attitude of the speaker community on Betawi architecture.

The Environment

The discussion on the attitude of Betawi community towards the maintenance of the environment of Betawi architecture is evidenced in preserving the identity of Betawi people. It can be seen from Table 3 that 79% of the respondents agreed to maintain Betawi features through visual aspects that can easily be known. These are directly related to cultural aspects such as art, ritual ceremonies, and culinary. Other characteristics from the environment were obtained from the exhibition of Betawi art and other cultural events. Betawi cultural events that are held routinely have significantly supported the existence of Betawi community.

The commemoration of Jakarta anniversary at the Setu Babakan is one form of identity for Betawi community that is complemented by various cultural activities such as, art (cultural dances, music, and martial art), ritual ceremonies and culinary. The area of Setu Babakan that was developed as a Betawi Cultural Village bears the function as tourist object under the Decree of the Governor in that it carries significant function in promoting and maintaining the existence of Betawi as native tribe in Jakarta.

Table 3. Attitude of Betawi Community towards the Architecture and Culture

<i>Community attitude</i>	<i>Respondents (N)</i>	<i>Percentage (%)</i>	<i>Positive-negative</i>
The environment	29	79%	Positive attitude
The traditional house	29	74%	Positive attitude
The community efforts	29	78%	Positive attitude
The government efforts	29	72%	Positive attitude

The Traditional House

Betawi Community has demonstrated a significant endeavor (Table 3) in preserving and representing the atmosphere of Betawi, not only to the surroundings of Betawi Architecture but also to its natural environment in the forms of flora and gardens that are complemented by fruit trees. Being a tourist destination, the Betawi Cultural Village of Setu Babakan plays an important role in promoting the image of Betawi community. One-way of preserving the identity is by constructing Betawi traditional houses as the place for settling down with the whole family members. From the data, 74% of the respondents consider that keeping Betawi ornaments on their houses, can be one way of preserving their cultural identities.

The main characteristic of Betawi houses is ornaments on the *list-plank* known as *gigi balang* as well as the terrace in front space of Betawi houses that have been maintained as the identities that are easily known. The wooden balcony on the front terrace and windows fitted with metal trails as a feature of Betawi houses that is being improved upon to match the buildings and developments of today Betawi houses. The shape of the roof of Betawi houses made up of several types (*bapang, kebaya, joglo*), these shapes are consistent with the needs and demands of current development of the community. Betawi traditional house is still made up of living room, middle room, and service room as it was in the past but with necessary changes according to the needs of the family.

The Community Efforts

In order to preserve the cultural village, the community maintains periodic meetings between the local administration with the leaders in the community to discuss how to increase their roles and participations in developing and maintaining Betawi Cultural Village. From the data on Table 3, it is stated that 78% of the respondents approve that the community should make constant efforts in conserving the cultural village as their own. They can make the most of the facilities provided by the Government to improve their well-being but in return they have to take care of the village. The community has now started to develop some small-scale businesses such as *Betawi Batik, Dodol Betawi, Pletok beer, and Betawi traditional cloths* to support the Management' programs. By utilizing the government facilities, the community needs to develop some group activities such as: traditional dance, martial art and *marawis*. The community manages to maintain a tradition to speak Betawi inside and outside of the village in various cultural activities or daily events.

Government Efforts

It is necessary to know the efforts that were put forward by the Government of Jakarta in maintaining Betawi Cultural Village in this case represented by the Management of the Cultural Village. From Table 3, 72% of the respondents highlight that the government has made necessary efforts to help the community in maintaining the village, as it is the cultural

area based on their financial and individual abilities. The local government has developed the regulations/guidelines in constructing Betawi traditional houses at best by using ornaments on the *list-plank* and staircases on the front terrace. The government also empowers the community to actively promote the village by performing cultural activities based on monthly scheduled. As the cultural village, the government encourages the community to use Betawi as a medium of communication within the cultural village and maintains the village as one of the tourist destinations in Jakarta. The analysis of the latest situation about how the community and the government work together in developing this cultural village was developed to answer the research question 2. All the previous responses to answer this research question 2 demonstrate that the community and government exert positive attitude in preserving and maintaining the area as the cultural village.

CONCLUSION

This study about the attitude of Betawi speaking community on the maintenance of Betawi language and architecture provides very valuable and useful insight to the development and improvement in understanding of Betawi language and preserving the architecture of Betawi houses at Betawi Cultural Village. The results of this study show that Betawi community living at the study area has a positive attitude towards the maintenance of their language and architecture. The development of Betawi Cultural Village as the government facility together with the community support is not only improving the welfare of Betawi community but also strengthening Betawi images and identities. The community strongly supports the government programs, reflected by the monthly routine activities, programs, and special ceremonies. The maintenance of Betawi culture is achieved through active participation of its entire community. For this to maintain, the attitude of the community towards the language and architecture should be increased continuously through some real uninterrupted programs.

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