LANGUAGE VARIATIONS IN DEPOK:  
A STUDY OF LINGUISTIC LANDSCAPE AND DIALECTOLOGY

Sri Munawarah  
Faculty of Humanities, Universitas Indonesia  
sri-m@ui.ac.id

Frans Asisi Datang  
Faculty of Humanities, Universitas Indonesia  
fransisi@ui.ac.id

ABSTRACT

Written languages are present in various media in public landscapes, such as notice boards, banners, or bumper stickers. Studying these simple signs is the starting point in observing how a language variety exists and interacts with other languages. It is interesting to study how the instances of written texts found in public landscapes can be an indicator of what language variety is actually used by the inhabitants of Depok. Based on its history and its geography, a hypothesis states that many speakers of Betawi language and Sundanese reside in Depok. The study is aimed at demonstrating the written language varieties found in Depok public landscapes based on written evidence which are compared with language varieties based on the regional variation (dialectology). This qualitative study used the sociogeolinguistic approach combining sociolinguistics, linguistic landscape, and dialectology (geolinguistics). The results show there are two language use distributions in Depok, the Sundanese and the Betawi language. From the landscapes, Betawi language is used in billboards, restaurant signboards, and local government banners. The study is useful for the local government in their efforts to confirm the identity of Depok people.

KEYWORDS: Key words: Linguistic landscape, dialectology, language varieties, Betawi language, identity of Depok people.

INTRODUCTION

Local languages in Indonesia are valuable national assets. In the explanation of Article 36 of the Indonesian 1945 Constitution, it is implied that the country respects and maintains the local languages spoken by members of Indonesian citizens as a part of their social identity symbols. The local languages continue to evolve along with the development of the areas in which they are spoken. Moreover, the use of a local language in one area may affect the surrounding areas. One example of this phenomenon is what has happened in the use of local languages in Depok. Depok has evolved astonishingly from a subdistrict of Parung subregency (i.e. kewedanan or assistant regent), which was under Bogor Regency, to an administrative city in 1981, and since 1999, it has become a full-fledged municipality with proliferation of some subdistricts (2010). This
transformation of Depok has brought tremendous changes in various aspects of its development: economy, social, education, and, naturally, its local languages.

Language is dynamic and constantly develops. Its development is affected by various factors, such as social events, political events, historical events, and the life dynamics of a society. Similar factors may also affect the development of local languages used in Depok.

Depok, an important buffer city of Jakarta, the capital city, has been projected by the central government as an autonomous region which can accommodate public housing, commerce, education, tourism, and water absorption. The projection has been fulfilled to a certain extent, and Depok has experienced a rapid growth of development in housing and commerce, land expansion. The rapid growth and the fact that Depok is directly adjacent to Jakarta, Bogor, Bekasi, and Tangerang may also affect the language mapping in Depok. The increase developments of educational and public facilities, e.g. universities, starred hotels, apartments, and shopping malls, are significant in promoting the increase in inter-region communication interactions. The interaction level throughout Depok areas is high because of its demographic structure and the increasing availability of various means of transportation. Subsequently, Depok has transformed into an urban city which attracts more people to move into the area. Based on the history of Depok and its geography, there is a hypothesis which claims that in Depok there are speakers of Betawi language and Sundanese language. Within this view, it is believed that Depok may have two language varieties, Betawi and Sundanese.

Language varieties found in a region with dialects and their complicated distributions need to be studied properly under dialectology, a branch of linguistics which studies dialects (language varieties) and any matters related to dialects. Dialectology research can produce visual data on spatial distributions of language varieties. In the end, dialectology research provides the public with basic information on the number of regional cultures and their variations all around Indonesia (Lauder, 2007:4). Dialectology research studies spoken data recorded from the ‘native’ speakers of a language when they are interviewed about their daily use of the language.

Every day spoken and written languages are ubiquitously present in enormous varieties of media in public landscapes which can be studied under the linguistic landscape paradigm showing the interaction between language uses and the language users which can be found in common signs such as notice boards, commercials, street names, banners, or bumper stickers. Studying these simple signs is the starting point in observing how a language (variety) exists and interacts with other languages within a public landscape.

Within a sociolinguistics domain, a little attention has been given to studying linguistic data in the form of writing, and much more attention has been devoted to studying spoken language (Puzey, 2016). A rather similar remark comes from Lilis & McKinney (2013) who are of the opinion that writing and writing system are the two objects which have been ignored as objects to be studied because they are beyond the scope of standard language. This is why linguistic landscape can keep a balance and place written language as an equally important research objects. Lilis & McKinney further explain that writing is a product or artefact which is produced, read, or seen, whereas writing system (e.g. writing features such as letters, symbols, characters, colors, shapes) is a part of every day social semiotic landscape which is used by people (with different manners) in their daily lives. Lilis & McKinney also mention that written language is not always related to standard language.
A dialectology research shows the language use of a language based on the statements from the speakers of that particular language. A linguistic landscape research shows instances of language uses as they are used in public landscape by its speakers.

Regional varieties are influenced by identity factor. People often refer to a language according to the name of the area where the language is spoken. For example, Cirebon people often refer to their language as Cirebon language, not a Cirebon dialect of Javanese language. Similarly, it is also interesting to study the language situation in Depok, particularly how the use of language in public landscape can serve as an indicator of what language is used by the people of Depok.

Based on the research problem mentioned above, some research questions are formulated as follows:

1. How is the language situation in Depok at the moment based on dialectology study: homogeneous (one language with some dialects and subdialects) or heterogenous?
2. Which language has the widest language dispersal ability in Depok?
3. How is the use of language in public landscape in Depok?

The objective of this present study is to show the use of language varieties in public landscape of Depok based on written data which are compared with language varieties based on regional variations (dialectology). People in one region have distinctive features in their uses of a language which are different from people in other regions. This is what is referred to as regional variations which are influenced by geographical factors.

Linguistic landscape is related to several aspects in a society such as language policy, ideology, power relation, language vitality, prestige, and language attitude. Sloboda (2009) is of the opinion that linguistic landscape refers to an ideology, which can influence the ideology of individuals.

The results show that language use distribution in Depok is split into two groups: the Sundanese language use and the Betawi language use. From linguistic landscape perspective, Betawi language is still used in billboards, restaurant signboards, and banners published by Depok Municipality. This present study is beneficial for Depok Municipality in its efforts to strengthen the identity of Depok people.

**RESEARCH METHODS**

This present study used qualitative research method with sociogeolinguistic approach which combines sociolinguistics (the study of language variation within certain social stratifications), and dialectology (geolinguistics or the study of language variation based on spatial or geographical analyses) including linguistic landscape.

In general, linguistic landscape studies involve a qualitative method by documenting the objects of linguistic landscape by using digital camera. Methodologically, linguistic landscape analyses depend on photographies and visual analyses. Data collection is focused on the involvement of photography to visualize the existing public signs. The scope of the study includes geographically strategic places such as train stations, airports, bus terminals, supermarkets, offices, business centers, tourist destinations, hospitals, and others.

It is also important to analyze the role of certain people who might be related to the
linguistic landscape objects. This is in line with Huebner (2009) and Ben-Rafael, et al. (2006). Huebner states that early studies on linguistic landscape were inclined to focus only on tangible objects, and they put less attention to the perception of people who were involved in the materialization of the linguistic landscape objects such as the makers of the objects, the owners of the objects, and the readers of the objects. Correspondingly, Ben-Rafael, et al. put an emphasis on the importance in considering linguistic landscape objects as dynamic objects in which the researchers need to know the production process, the producers of the objects, and the motivations for producing the objects, rather than analyzing the tangible objects per se. Thus, the motivation behind language choice in linguistic landscape objects as proposed by Ben-Rafael, et al. (2006) and Ben-Rafael (2009) is also used in this present study.

This present study also collects data for dialectology study from interviews with some informants in every observation point (sub-districts). The data for linguistic landscape study are collected in the forms of photographs within a period of one year (April 2018 – April 2019).

LITERARY REVIEWS

1. Previous Studies

Van der Merwe (1993) studied the geolinguistic of Cape Town, South Africa. In the 1990s, language planning became the top priority in the constitutional reform agenda in South Africa. However, the language planner made some mistakes in determining the borders of regional language use. At that time, two-thirds of South African population lived in high density urban areas in which regional language boundaries are rather fuzzy as the inhabitants were mostly multilingual migrants. Unfortunately, the language planners drew the regional language demarcation based on the relatively more clear-cut rural area patterns. As a result, the language planners’ efforts came to nothing. They should have considered the urban geolinguistics in Cape Town, not the rural geolinguistics.

Van der Merwe ideas on the importance of urban geolinguistics should be considered by the authority in language policy makers who want to do language mapping. In South Africa case, the researchers of languages there have studies various geolinguistic aspects which cover the conceptual and empirical levels such as language locations, language distributions, language role within space and time, interaction and expansion, evolution and diffusion, segregation and assimilation, homogeneity, minority groups, ethnicity, language use areas, language status and rights, and language planning and politics. A number of research on language variation within international and national scales have been conducted, but language variation studies within micro-level, such as cities, especially those with multilanguage and plural inhabitants, are still limited. Tuan (1991), as quoted in Van der Merwe (1993, p.410), suggested that language creates spatial identities in cities.

Van der Merwe (1993, p.411) mentioned five important elements in geolinguistic study: (1) language, as the analyzed phenomenon; (2) the locality in which a language is used, and which consists of language distribution, regionalism, and segregation patterns; (3) core areas and contact zones which are important in language diversity; (4) language functions in a society, such as those use in general communication, school educations, trades, administrations, religions, science, and
ethnic identities; and (5) identification of physical, social, cultural, political, and economic environments which are related to language use.

Up to this moment, there are only two previous research on geolinguistic (dialectology) which used Depok as their research area. The first one is a research by Dewi (1997) whose topic is on “Betawi language in Depok Administration City, Bogor Regency.” The second one is a research by Wahyu (2010) whose topic is on “variation and distribution of Betawi language in the city of Depok.” Dewi (1997) only focused on Betawi language in Depok, whereas Wahyu (2010) studied not only Betawi, but also other languages existed in Depok as more Bogor subdistricts were transferred to Depok. There is no previous research within linguistic landscape perspectives on Depok.

This present study is different from the previous research because in this present study the data from dialectology study are compared with those of linguistic landscape study. This interdisciplinary study suggested that a particular language interacts with other languages in public spaces.

2. Theoretical Framework

Dialectology is a subfield of sociolinguistics which studies dialects or language variations. It is often referred to as dialects, geolinguistics, or geographical dialects. The objects of dialectology research are vast since they can include any matters related to dialects and language variations. The study of language and its variations (e.g. national languages, local languages, dialects, etc.) is necessary because almost all human activities require instances of language use. To maintain local languages in Indonesia, basic information on the existence of local languages in Indonesian is needed.

The basic information used in dialectology study is language mapping. Language maps are needed to obtain visual data on spatial distributions of language varieties. Furthermore, dialectology also tries to determine a language and its dialects as found in one area of research (Lauder, 2007, p.25). Language map is a compulsory instrument in dialectology studies since the map can visualize the complex distribution of language variations. From the collected data and the map, a researcher can determine whether two instances of speech belong to two different languages, or whether they are dialects of a language. A general description of a number of dialects or languages can be provided once all the collected data are mapped. Subsequently, the language map can help analyze differences and similarities found among the dialects being studied (Ayatrohaedi, 2003, p.9).

The results of language mapping are also useful as they provide information for other third parties who need them as non-linguistics data such as information on migration, inhabitants distribution, provincial proliferation, and considerations to prevent the outbreak of epidemic diseases (Lauder, 2007, p.20). Dialectology as a sub-branch of linguistics stands within the scope of spatial study of language which indirectly comes into contact with language problems such as endangered languages, language death, linguistic human rights, linguistic genocide, and ecolinguistics. Data from dialectology studies can be useful to cope with those linguistic problems (Lauder, 2007, p.37).

Within the linguistic landscape perspectives, Lilis & McKinney mentioned that written
language is not always related to standard language. Here are some of the scopes of written language objects which can be studied within linguistic landscape perspectives. (1) A study involving signification or creating a sign which represents something. (2) Writing is inherently semiotics involving signs, symbols, and those which belong to verbal languages. (3) Writing has become materials or tools used by a culture in their daily practices. (4) Writing is a form of technology which relates language and semiotics, and, thus, writing becomes the communication tools for its users. (5) Writing can involve various means of multimodal phenomenon consisting of verbal, visual, aural, and spatial aspects. (6) Writing is an instance of social practices in which it is inherently consists of aspects such as power relation, necessities, and the struggle to seize social interests.

Studying linguistic landscape can be started with an article by Landry & Bourhis (1997) entitled Linguistic landscape and ethnolinguistic vitality: An empirical study. This article has been quoted by numerous scholars who subsequently study linguistic landscape seriously (check Shomamy & Gorter, 2009; Shomamy, Ben-Rafael, and Barni, 2010; Blommaert, 2013, and Puzey, 2016). One of the important quotes from Landry & Bourhis (1997, p.25) with regard to linguistic landscape can be seen as follows.

The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on governmental buildings combines to form the linguistic landscape of given territory, region, or urban agglomeration. (Landry and Bourhis, 1997, p.25)

Furthermore, Landry & Bourhis suggested that linguistic landscape has two functions: informational function and symbolic function. In information function, language used in a particular landscape becomes a marker which distinguishes that particular geographical area from other areas. In other words, language has a role as a boundary marker of a group of people living in an area, and language also serves as a distinctive marker which distinguishes an area using a particular language from another area using a different language. For example, Depok Municipality is currently giving a lot of attention and emphases on the importance of culture in social life. This commitment had been demonstrated in the choice of theme for the 20th anniversary of Depok which falls on 27 April 2019. The theme for this 20th Anniversary of Depok was “Rame-Rame Berbudaya” or “Let’s Being Cultured Together” focusing on cultural preservation. The importance of culture preservation can also be seen in the logo of the 20th anniversary in which there is a silhouette of a Cisalak Mask Dancer inside the number “O”. This Cisalak Mask Dance is one of the unique traditional dances of Depok originating from Betawi culture. Beside the dancer, there is also a silhouette of a Depok Pencak Silat martial artist which is also one of the traditional culture of Betawi (Hasanah, 2019).
As for the symbolic function, the language used in a linguistic landscape object always represents a particular (cultural) symbol which is applied inherently to a group of people residing in the vicinity of the linguistic landscape object.

**DISCUSSION**

1. **Language Dispersal in Depok based on a Dialectology Study**

   The isogloss bundles are one of the instruments used to assist dialectologists in determining the distribution of a language phenomenon. An isogloss is a geographical boundary line which is drawn from one observation point to another observation point to mark the boundary between two areas which have different language features. This isogloss was popularized by Bielenstein, a dialectologist from Latvia in 1892, who thought that drawing isoglosses was a valuable innovation (Lauder, 1993, p.87).

   An isogloss line is drawn by connecting two observation points which have the same variant of a language form or which are considered to demonstrate the use of a language form derived from the same variant of form. In the event of another observation point has more than one variants, the isogloss line cut through the existing line connecting the first two observation points. When drawing the isogloss line, the dialectologists need to calculate the nearest distance between the observation points.

   In an actual dialectology study, Lauder mentions some stages in drawing isoglosses. First, the dialectologists can classify language maps based on the isogloss patterns, the number of etyma, semantic fields; or they can group them randomly. Then they copy all the isoglosses from a particular group randomly and paste all the isogloss copies into a basic map. The isoglosses gathered from every available language map produce an isogloss bundle (Lauder, 2007, p.90). In this present study, the isoglosses are drawn based on the number of etyma. These etyma are word forms which are considered as alike or which are considered as derived from the same basic form.
Based on the isogloss bundles in Picture 2, the thickest bundle can be seen in Point 8, the observation point in Tapos subdistrict. In the other points, the isogloss bundles are very thin. This means that Tapos subdistrict is significantly different from the other subdistricts in Depok because in Tapos the data show a high variants of language forms from different languages, whereas in other subdistricts, the variants are slightly shown in vocabulary aspect.

The isogloss bundles shown above display the current condition of language dispersal in Depok. The map shows that Betawi language has the widest language dispersal areas than Sundanese language.

Consequently, it can be inferred that the natives of Depok basically speak a suburban dialect of Betawi language. Betawi language can be grouped into two subdialects: central Betawi and suburban Betawi (Muhadjir, 2001). One of the main phonetic differences of the two dialects is their pronunciation of the final vowel [a] in a word. In the central subdialect, this vowel [a] is usually pronounced [ε], whereas in the suburban subdialect, it is pronounced [a^h] or [a^j]. Moreover, in the suburban dialect, consonants [b], [d], [g], and [h] are frequently appeared at the end of a word. This is rarely found in central dialect. Muhadjir further explains that the suburban dialect is also referred to as Betawi Ora (1984).

Another language used by the natives of Depok is Sundanese (observation point 8). Based on interviews with informants in Tapos subdistrict (8), the type of Sundanese used in Depok belongs to the substandard Sundanese dialect or the Northern dialect which is mainly used in Bogor region. The Sundanese dialect in Depok has been heavily contaminated by Indonesian language which certainly threatens its existence, in other words the Sundanese dialect in Depok is in the brink of extinction. Accordingly, the speakers of Betawi language in Depok have the widest language dispersal ability compared with that of Sundanese language. This conclusion is in line with the data of linguistic landscape found in public places from the suburban areas of Depok to the center of the city.
2. Linguistic Landscape in Depok

Picture 3.
A Campaign Banner of a Candidate for Depok Regional Parliament Election (1)

Picture 3 is showing a banner found on the side of a busy street connecting Citayam area and the center of Depok, just outside a fence separating the street and the railway. This banner was put up during the campaign period (23 September 2018 to 13 April 2019) for the regional elections which included the election for regional parliament members of Depok. The banner made use of two text modes, namely the visual text with the picture and verbal text with the phrases.

The banner showed a large picture of a man in traditional Betawi male clothes commonly known as ‘pangsi’ clothes. The ‘pangsi’ clothes is worn every day by Betawi men. It is also worn by Betawi men who practice their traditional martial arts called ‘pencak silat.’ At present, the pangsi and silat are often found in traditional Betawi wedding reception when two groups of Silat martial artists (referred to as ‘Jawara’ or champion) have a traditional rhyme contest (‘adu pantun’) and theatrical Silat fight which is a symbol of welcoming the groom and his entourage. In Picture 3, the man is wearing a white undershirt, a black pangsi shirt and pants, a traditional black ‘peci’ hat, a yellow scarf, and a traditional Betawi big green belt (‘gesper’).

There are also small pictures in the banner showing two logos. The first picture which is on the top left corner is a yellow logo of GOLKAR (or Golongan Karya), a big political party in Indonesia. The second picture which is placed on the top right corner is the logo for the 19th Anniversary of Depok (2018) with a picture of numbers and text (19 tahun or 19 years old) followed by a slogan, “UNGGUL NYAMAN RELIGIUS BERSAHABAT BERBAGI BERKOLABORASI 27 April 2019 DEPOK FRIENDLY CITY.” (Excellent, Comfortable, Religious, Friendly, Sharing, Colaborating, 27 April 2019, Depok, Friendly City.”)

Other than pictures, the banner also contains verbal texts placed in three groups in the right side of the man. From top to bottom, the verbal texts are as follows. Group (1) “DIRGAHAYU KOTA DEPOK KE 19” (Happy 19th Anniversary of Depok), Group (2) “BOCAH SINIH!” (A kid
from here – Depok), and Group (3) “Rudi Setiawan ANGGOTA DPRD KOTA DEPOK FP. GOLKAR.” (Rudi Setiawan, Depok Regional Parliament Members – Golkar Party). The understanding of the verbal texts may be influenced by certain background information such as the time when the banner was put up, the place where the banner was put up, the pictures in the banner, and the three verbal text groups. All of these are collaborated in yielding four information as explained below.

1. ‘The city of Depok is celebrating its 19th Anniversary’, which is marked with the 19th logo and the verbal text, “DIRGAHAYU KOTA DEPOK KE 19” (Happy 19th Anniversary of Depok);
2. ‘The man in the picture is Rudi Setiawan, a regional parliament member of Depok from Golkar Party’, which is represented by a picture of a man and verbal text, “Rudi Setiawan ANGGOTA DPRD KOTA DEPOK FP. GOLKAR” (Rudi Setiawan, Depok Regional Parliament Members – Golkar Party);
3. The verbal text ‘Rudi Setiawan berasal dari suku Betawi’ (Rudi Setiawan is Betawi people from Depok), which is represented by the picture of a man in pengsi clothes and by the verbal text, “BOCAH SINIH!” (A kid from here – Depok). The phrase ‘bocah sinih’ is a common expression in Betawi language whose meaning is “a kid who is from here, Depok); dan
4. The verbal text, “Rudi Setiawan ANGGOTA DPRD KOTA DEPOK FP. GOLKAR” (Rudi Setiawan, Depok Regional Parliament Members – Golkar Party). The logo of Golkar and this verbal text make it clear that Rudi Setiawan was campaigning to be elected again as a member of Depok Regional Parliament Members from Golkar Party. This is also strengthen by the fact that the banner was put up during the campaign period for the Regional Parliament Members election.

Interestingly, the banner can give information on which ethnicity that the banner wants to be associated with by the use of a particular language or dialects in the banner as an instance of linguistic landscape of Depok. The banner in Picture 3 strongly suggests the intention of showing the association of being Betawi people. The banner is a political campaign advertisement promoting a contestant in regional election for Depok Regional Parliament Members. The verbal text, “BOCAH SINIH!” (A kid from here – Depok) has many potential significations which go beyond promoting an election contestant, Rudi Setiawan, as presented in the picture and the verbal text. The verbal text suggests the intention of Rudi Setiawan to be considered as a member of one group of people (the Betawi people) who live in that area. Moreover, the phrase “BOCAH SINIH!” (A kid from here – Depok) can also represent a suggestion that the natives of Depok are Betawi people.

Within the same settings of place in Depok, on the side of a busy street connecting Citayam area and the center of Depok, but with different time. This one was in 2019. The banner in Picture 4 replaced the banner in Picture 3, but the messages are quite similar. Picture 4 has quite similar visual and verbal markers with those in Picture 3. The picture of the man, Rudi Setiawan, who is a contestant in regional election for Depok Regional Parliament Members from Golkar Party, does not represent Betawi culture because the man is wearing a yellow jacket, and yellow is the color which is associated with Golkar Party. However, the idea of Rudi Setiawan as a Betawi man is still sustained by the verbal texts found in Picture 4. For example, the text shows this sentence in Betawi
language, “EMANG MAO NYARI YANG GIMANA LAGI UDAH INI BAE BOCAH SINIH MUDA, MERAKYAT” (Why look for the others. Just choose this kid from here – Depok. Young and humble.” It seems that the phrase “BOCAH SINIH!” (A kid from here – Depok) is still used, and it may serve as the catch phrase in Rudi Setiawan’s campaign since the phrase is written in red. The verbal text in Picture 4 still suggests the intention of Rudi Setiawan to be considered as a member of one group of people (the Betawi people) who live in that area and the entire sentence, which is written in Betawi Ora language, can support the claim that the natives of Depok are Betawi people.

**Picture 4.**
A Campaign Banner of a Candidate for Depok Regional Parliament Election (2)

The use of Betawi language in verbal texts may suggest an attempt to strengthen the claim of Betawi people as the natives of Depok. Picture 5 below also suggests a similar idea.

**Picture 5.**
A Banner for Public Service Ad
The banner in Picture 5 is a public service ad from BPJS (Social Insurance Administration Organization) in celebrating the 20th Anniversary of Depok in 2019. This can be seen from the BPJS logo and the 20th Anniversary of Depok logo. What is interesting here is the theme for this 20th Anniversary of Depok which is an appeal, “Rame-Rame Berbudaya” or “Let’s Being Cultured Together” focusing on cultural preservation. In Picture 5, the sentence used in the appeal to preserve traditional culture is written in Betawi Ora language, “NYAI ENGKONG, EMAK BABA, NCE MAMANG, NDE, ABANG MPOK, BOCAH BOCAH NYOK AH RAME RAME BERBUDAYA” (Grandfather, grandfather, mother, father, uncle, aunty, brother, sister, little children, Let’s being cultured together). From the use of Betawi language in this banner and the theme for Depok 20th anniversary, it can be implied that the sender of the banner (in this case, BPJS Depok) confirms the claim that the natives of Depok are Betawi people.

The Betawi word “bocah” (kid) is often used as a catch phrase in delivering information within Depok Municipal areas. For example, the word “Bocah” (kid) is used in two instances shown in Picture 6 and 7. Picture 6 shows the banner put up in front of the Mayor’s office, and Picture 7 shows the banner put up in Ramanda Intersection in the heart of Depok.

The two banners use Betawi Ora language, and the main contents of the banners in Picture 6 and 7 are as follows.

“Ngurusin Seni, Budaya & Bahasa
Bocah Depok Ngumpul Lagi
PENTAS SENI ATRAKSI SILAT BAZAAR PENGUKUHAN PENGURUS KOOD
MINGGU, 23 DESEMBER 2018 di Halaman Balaikota Depok pk. 09.00”
Kids from Depok are gathering again.
Art performance, Silat performance, a Bazaar,
Inaguration of KOOD staf.
Sunday, 23 December 2018 Depok City Hall Courtyard 09.00 a.m).

The banner in Picture 7 has more verbal texts which are still in Betawi language. The texts are “Babe Idris ama Bang Pradi ngelLenong” (Father Idris and Big Brother Pradi Plays Lenong, a traditional Betawi theater marked with a lot of humour). The two banners use Betawi language, and some Betawi phrases like “bocah” (kid), “Babe” (father), “Bang” (big brother), “Silat”, “Ngurusin”, and “Ngumpul” have been used to strengthen the claim of Betawi culture as the identity of Depok people which may have received acceptance from most people in Depok. The banner mentioned the inauguration of KOOD or “Kumpulan Orang-Orang Depok” (the Association of Depok People). This KOOD is an independent organization aiming at preservation of Depok culture, and it was founded by respectable figures in Depok, such as H. Naming Bothing (R.I.P.) and Ahmad Dahlan. KOOD is the driving force behind the introduction and preservation of Betawi Ora culture as the native culture of Depok.

As reported in Poskota News (Anton/Tri, Poskota News, 1 April 2019), the Deputy Mayor of Depok, Pradi Supriatna, praised the role of KOOD which can bring an inspiration to Depok people to find their own identity amid the fact the Depok has become a city with complex multiethnicity with various ethnic groups, religions, and customs. Nevertheless, Pradi highlighted that Depok people must not forget the culture of the natives which are Betawi people with Betawi Ora language. The statements from Pradi supported the claims that the native culture of Depok is that of Betawi. KOOD should actively involve in introducing Betawi culture in Depok through various arts and culture activities.

The linguistic landscape of Depok is full of Betawi culture, not only in arts but also in the forms of traditional Betawi foods which are served in a number of restaurants throughout Depok, one of which is Mpok Eli (Older Sister Eli) restaurant on Citayam Raya Street. The linguistic landscape found in Mpok Eli restaurant is shown in Picture 8 below:
CONCLUSION

The results show that language use distribution in Depok is divided into Sundanese language use and Betawi language use. Betawi language has the widest language dispersal ability compared with that of the Sundanese language although, administratively, Depok belongs to West Java, which has Sundanese identity. From the linguistic landscape perspectives, the use of Betawi language can be found in commercial banners, signboards of restaurants, and banners issued by Depok Municipality. The findings in dialectology study correspond with those of linguistic landscape. Based on the findings in dialectology and linguistic landscape studies, it can be concluded that the identity of Depok is closer to Betawi culture than to Sundanese culture. Hopefully, this research can bring benefits to Depok Municipality in its efforts to confirm the identity of Depok people.

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