**TRANSFORMATION OF BETAWI CULTURAL VALUES IN MILLENNIAL GENERATIONS**

**Maulina Larasati Putri, M.I.Kom1\*, Vera Wijayanti Sutjipto, M.Si2, Marisa Puspita Sary, M.Si3, and Nabila Sahma Libriyanti4**

Study Program of Communication Sciences, Faculty of Social Sciences, Universitas Negeri Jakarta

\*e-mail: maulinalarasati@unj.ac.id

**Abstract:** This study aims to find out how the transformation of Betawi cultural values ​​that occur to the millennial generation, considering that the millennial generation is now more in touch with gadgets and more useful information and communication technology in finding something. Form changes occur in Betawi culture due to changes in the times, especially in the millennial generation.This research is a qualitative descriptive. Data collection was carried out by in-depth interviews with 13 informants who were ethnic Betawi in East Jakarta, North Jakarta, South Jakarta, Central Jakarta, Bekasi, and Depok as well as from the Betawi family.The results of the study show that the transformation of Betawi culture among millennials occurs in language especially for called to older people, culture or the arts and beliefs. Through this research, we know that interpersonal communication is still a more effective communication media than using social media in passing on culture to the next generation so that the transformation that occurs actually adds variety or wealth from Betawi culture but does not eliminate the original element.

**Keywords: *Cultural Transformation, Millennial Generation, Betawi Culture***

**TRANSFORMASI NILAI BUDAYA BETAWI PADA GENERASI MILLINEAL**

**Abstrak:** Penelitian ini bertujuan untuk mengetahui bagaimana transformasi nilai budaya Betawi yang terjadi kepada generasi millineal, mengingat generasi millineal saat ini lebih banyak bersentuhan dengan gadget dan lebih banyak memanfaatkan teknologi informasi dan komunikasi dalam mencari sesuatu. Terjadi perubahan bentuk pada budaya betawi disebabkan karena perubahan zaman terutama pada generasi millenial. Penelitian ini bersifat kualitatif deskriptif. Pengumpulan data dilakukan dengan wawancara mendalam kepada 13 orang narasumber yang merupakan etnis Betawi wilayah Jakarta Timur, Jakarta Utara, Jakarta Selatan, Jakarta Pusat, Bekasi dan Depok serta berasal dari keluarga Betawi. Hasil penelitian menunjukkan bahwa transformasi budaya betawi di kalangan generasi millenial terjadi pada bahasa terutama untuk panggilan kepada orang yang lebih tua, budaya atau kesenian dan kepercayaan. Melalui penelitian ini kami mengetahui bahwa komunikasi antarpribadi masih menjadi media komunikasi yang kebih efektif ddaripada menggunakan media sosial dalam mewariskan budaya kepada generasi selanjutnya agar transformasi yang terjadi justru menambah variasi atau kekayaan dari budaya betawi namun tidak menghilangkan unsur aslinya.

**Kata Kunci: *Transformasi Budaya, Generasi Millenial, Budaya Betawi***

**Introduction**

Culture is a way of life that develops and is embraced by groups or associations of people that last from generation to another generation. According to Grace (2010) culture is related to how they live, how they think, and believe and seek what is in accordance with their culture.

The Betawi culture in its history has undergone repeated processes of cultural assimilation and adaptation so that it proves that the Betawi people are able to filter and adapt cultural elements to be applied and used in their daily lives. Betawi has a strong cultural identity and local genius who is able to adapt to other cultures without abandoning their original traditions. (Wahyuningtyas, 2018)

Cultural transformation cannot be separated from communication that occurs between people with different cultural backgrounds. According to Suriasumantri in Ismawati (2012: 100) transformation is a chance in basic value of culture include value of theoritic, value of social, value of economy, value of politic, value of aesthetic, and value of religious.

The concept of transformation refers to changes in form but does not eliminate the original elements so that the culture can be inherited from one generation to the next with a few modifications. Transformation can be applied as in art events, publications, and social engineering. (Widianto, 2016)

The Betawi tribe is a tribe whose population is in Jakarta. The transformation of Betawi culture has changed from generation to another generation. Very rapid changes occur in the millennial generation. Changes in Betawi culture such as the custom of marriage, language, art, and trust are felt in this millennial generation.

In the millennial era at this time, it is rarely heard the use of language with a typical Betawi dialect, this is because the young people of the millennial era now do not understand. In fact, children of Betawi ethnic descent themselves also rarely use and understand their ethnic language, namely Betawi language. Not only languages ​​with Betawi dialects, but also ethnic Betawi marriages are unique. In ancient times, Betawi marriages had various stages, ranging from proposals, engagements, to marriages. On a long-awaited day, the bridegroom-to-be comes along with his relatives to the bride's house. Nowadays, the consent is usually held at the bride's house. As soon as the bridegroom and family arrived, the firecracker fires were ignited along with tambourine music that sang shalawatan songs. When it comes, the bridegroom still carries various Betawi specialties such as fruits and “roti buaya”. Roti Buaya is a symbol of loyalty. However, nowadays it is rare to find Betawi ethnic marriages as before, it is because sometimes the requests of the bride and groom who want a wedding without a cultural background.

With the cultural wealth owned by the Betawi people, it is necessary to preserve this culture, given the nature of the people who are less concerned about their own existence. Preserving one's own culture must also be done to the millennial generation, given that Indonesia has a variety of cultures that must be maintained so that the culture does not disappear by itself.

Interpersonal communication is the exchange of messages carried out by two or more people in a group, with the effects and responses produced (Devito, 1998: 4). One of the closest interpersonal communication is family. In a family of communication it is very important to strengthen a relationship to exchange information. Like the betawi family before the era of globalization, where parents often communicate interpersonally with their children. In the Betawi community, the relationship with the extended family is so close that the role and function of the family in the extended family are more important. This was also revealed from the results of interviews with one of the Betawi cultural leaders Ridwan Saidi who said that in the current Betawi family there are still people who live in one large family. Usually, this relationship with the whole family is very close. They can discuss and find solutions to problems. Close social relationships with family members will create a pattern of nurturing and a pattern of a transformation of cultural values. Humans are social beings who tend to live in groups, they cannot live alone and need each other.

Simply stated, interpersonal communication is communication made by two or more people whose aim is to get feedback or response. Interpersonal communication influences people's lives, it also influences the transformation of Betawi culture. Because with the existence of interpersonal communication is a way for parents to pass on Betawi culture to their children.

The importance of interpersonal communication influences the Betawi culture, namely by having a conversation or a direct story from parents that is conveyed to their children about what has become a culture in Betawi Ethnicity. Even from interpersonal communication, parents teach how tolerance is carried out in Betawi culture such as mutual cooperation which is known to be very thick with Betawi culture, apart from Betawi culture even parents still teach tolerance to other cultures.

Burhan bungin (2006: 255) states that communication is part of people's daily activities. From small people, they have joined the primary group, namely the family. Then over time, humans are joined by secondary groups such as schools, workplaces, and playmates. So from that related to the explanation, the group is the most important element for humans to communicate with other individuals or groups. During this time, when parents pass on their culture to children and their descendants, then the right and effective way to use interpersonal communication is group communication face to face.

But the existence of technological developments and changes in people's lifestyles, the inheritance of culture can be done using social media. But unfortunately to foster the love of the millennial generation for its own culture it is quite difficult. They are more and more like information related to their needs and know the news that is trending on social media. Rarely do teens look for information related to their culture and then share it with their friends.

With the rapid development of communication technology at this time resulted in the existing cultural values fade. One of them is the Betawi culture. The value of Betawi culture from generation to generation is increasingly fading, due to lack of knowledge and understanding.

Based on the above, the authors want to know how the transformation of Betawi cultural values that occur in the millennial generation?

**Methods**

This research is qualitative. According to Moleong (2005: 6), qualitative research is research that intends to understand the phenomenon of what is experienced by the subject of research such as behavior, perceptions, motivations, actions, etc. holistically, and by way of descriptions in the form of words and language, in a special natural context and by utilizing various natural methods. This approach is considered appropriate because the data collected in this study includes quantitative and qualitative data.

The type of research used is descriptive research. According to Ruslan (2003: 12), descriptive research is used to describe the characteristics (characteristics) of individuals, situations for certain groups. This research is relatively simple which does not require a complicated theoretical foundation or the submission of certain hypotheses, can examine only one variable. And referred to in the study of symptoms or relationships between two or more symptoms.

The data have collected by:

1. Observation

Observation is a systematic observation and recording of a fact that appears on the object of research. (Prastowo, 2010: 27)

In making observations, the researcher conducted an open observation where the researcher conducted a data study stating the truth for the data source they did the research. So those who find out from the beginning to the end about the activities of researchers. (Moleong, 2005: 176)

1. Interviews

Interviews are conversations with specific intentions. Conversations are conducted by two parties, namely the interviewer (interviewer) who asks questions and interviews (interviewers) who provide answers to those questions. The purpose of the interview was held according to Lincoln and Guba (1985: 266), among others, constructing about people, events, organizations, feelings, motivation, recovery, caring, and others. Roundness reconstructs such rounds as is expected to pass the past; projecting the roundness expected to be expected in the future; verify, change, and update information obtained from other people, whether human or open to humans (triangulation) and verify, change and update the construction developed by researchers as checking members. (Moleong, 2005: 186)

An in-depth interview with key informants namely Mr. Ridwan Saidi who is a Betawi figure and interviewed with informants. The following are informants in this study:

Tabel 1 Informants Data

|  |  |  |  |
| --- | --- | --- | --- |
| No. | Name | Age | Address |
| 1. | Suaib | 49 Years old | South Jakarta |
| 2. | Dessy | 41 Years old | Depok. |
| 3. | Nilam Cahya | 19 Years old | South Jakarta |
| 4. | Zahrah Salsabila | 17 Years old | Depok |
| 5. | Yoli | 46 Years old | Bekasi |
| 6. | Alfin | 18 Years old | Bekasi |
| 7. | Sumiayi | 33 Years old | Bekasi |
| 8. | Prihartini | 48 Years old | East Jakarta |
| 9. | Marzoeki | 67 Years old | Central Jakarta |
| 10. | Indra Sutisna | 50 Years old | South Jakarta |
| 11. | Jayadi | 59 Years old | Depok. |
| 12. | Mr. Ahmad Jamhari | 44 Years old | North Jakarta |
| 13. | Mr. Dini dan Mrs. Ela | 45 Years old and 43 Years old | North Jakarta |

The reasons for choosing informants were those who were ethnic Betawi families and had children. In addition, the authors also interviewed informants aged 17-19 years because we wanted to see how the cultural transformation felt by the current millennial generation.

**Findings and Discussion**

**Findings**

Betawi culture that looks transformed can be seen in terms of nick name, food, clothing, traditions and faith caused by changing times and social media.

The role and function of the extended family in the Betawi ethnic group is more important than the main family. The strong kinship of the Betawi family is shown by the presence of mutual care for the extended family in their daily activities. This close relationship and kinship influence the pattern of care and the pattern of cultural transformation in family members. The role of family members will be different for each individual in the family structure. (Sari, 2013)

The transformation of Betawi cultural values that occur in the millennial generation is influenced by the development of information and communication technology and reduced interpersonal communication between parents and children in the process of cultural inheritance.

As the results of the interview with the author with Mr. Ridwan Saidi, one of the Betawi figures who said:

"The first thing striking is now, the striking thing is that the child is now so loose. Lonely. "

"Now the our child is longing. This is his friend (pointing to a cellphone). We used to know that there were many true stories in the past, “Bang Thamrin” told me. Anything is going on if I talk again. "

The pattern of care that is more often carried out by household assistants also influences changes in the behavior of the current generation of adolescents. As quoted by the interview with Mr. Ridwan Saidi below:

"So in what place is the role of a maid because she's full day That's what distinguishes. The effect is big, how much we see the 20-year generation called Millennial is also sometimes not interesting for me. Yes, right? There are no ethics. It's gone. Can not."

In this technological era, interpersonal communication is still an effective form of communication to preserve Betawi culture between generations. As the results of the author's interview with Indra Sutisna below:

"From the beginning, parents must being a model first. Don't just ask his son to love Betawi culture like his son must shake this hand like this, but his parents must do it. "

Likewise group communication consists of primary and secondary groups. Primary groups, namely parents and children, and secondary, namely school. The school participates in the preservation of Betawi culture in terms of religion to the arts. Because schools in Jakarta also provide compulsory lessons about Betawi culture.

**Discussion**

Culture is a way of life that develops and is shared by groups of people and is passed down from generation to generation. Culture is formed from many uncomplicated ones, including religious and political systems, customs, languages, tools, buildings, and art. Language, as well as culture, is an inseparable part of human beings so that people consider it to be genetically inherited. When someone tries to talk about people who are culturally different and adjust differences, prove that culture is proven. Thus the culture can be interpreted and agreed with reason and life always changes and develops over time. As Philipsen wrote, the culture of the distribution of "symbols, meanings, assets, and rules". (Samovar, 2014: 28)

Five important things related to the understanding of cultural elements consist of history, values, religion, social organization and language. (Samovar, 2014: 29). Not all cultural elements change. The existence of these changes must have a positive and negative impact on the younger generation. Changes that occur because of the development of globalization is quite rapid.

The transformation of Betawi cultural values in the millennial generation can be seen as follows:

1. Betawi Ethnic
2. Betawi Language

Betawi language is the result of assimilation from culture originating from Indonesian culture and culture from abroad

The Betawi dialect itself is divided into two types, namely:

a. Middle Betawi, generally conversations use the suffix "e". For example “what words become “*kenape”* or “*ngape*”. Middle Betawi is considered to be authentic Betawi, because from where Jakarta began, Central Betawi occupies the area around Jakarta City, Sawah Besar, Tugu, Cilincing, Kemayoran, Senen, Kramat, and Jatinegara.

b. Suburban Betawi, generally conversations use the suffix "a". For example, “what” word does it become “ngapa”. The Betawi side keeps the area from Jatinegara to the south, Condet, Jagakarsa, Depok, Rawa Belong, Ciputat, and to the edge of West Java.

Before entering the era of globalization nicknames in Betawi culture to the older ones still referred to as Encang, Encing, Enyak / Emak and Babeh / Abah / Baba but as the times progressed the call changed. As in East Jakarta, we conducted interviews with Mrs. Prihartini. She argued that the call was still valid for generations born from 1970 to 1950. However, she did not apply the call to his children born in 1990-2000. Because there is a mixture of western culture so that the valid call changes to “Tante” and “Om”. Likewise in the area of ​​South Jakarta, based on an interview with Mr. Indra Sutisna, that calls like Encang and Encing have rarely been done by the younger generation. This was caused by adjustments to the younger generation. So that it will be easier or more understandable for the younger generation when visiting someone. As based on our interview with Mr. Suaib. He rarely applies his nickname to his son "Neng" "Tong" "Abang". He claimed that he called his son with a call like "Brother" or the name of the child himself. This was done because the child who was still relatively young did not feel called when called by "Neng" "Tong" "Abang". This also happened in the Bekasi area that called his son by his own son's name.

1. Recite

In the opinion of Mr. Suaib who resides in the south Jakarta area, he said that Betawi culture is closely related to prayer and recitation, whose routine is still very routine. In the past one thing that was very mandatory for Betawi culture was being able to recite the Qur’an. In Mr. Suaib's family, he always teaches recitation and prayer to his children, but it depends on his child, if the child is not too keen on reciting then he stresses on his child to always pray five times.

According to Mrs. Dessy who lives in the Depok area. In her opinion the pattern of ancient recitation with the present is very different. This is because in ancient times in terms of reciting more frequent and obligatory as well as the obligation to perform five daily prayers. But in this day and age, reciting with a pattern gives the child the freedom to want or not to recite. Reciting the present is also only with “Iqro”. But nowadays there are also many children who go to school based on Islam. So even at school children get lessons about Islam, one of them is reciting. Which is, where the children have to memorize some chapter of Quran.

Indra Sutisna, who is the head of the secretariat of the Betawi Cultural Village, is very well aware of Betawi cultures. In her opinion, Betawi is very well known for its diligence in prayer, recitation, and silat. Reciting for the younger generation is still often done today, except that the pattern is different. In the past, only learning by using kind of candle inside the house with the teacher of the Quran, can now study alone using Iqro. According to her, silat or formerly often called "Betawi Punch" is very necessary to be preserved because it is also beneficial for self-defense. Silat is useful if used for useful, but can also be misused.

1. Nick Name

In Mr. Suaib's family, nicknames applied in daily life still use the typical Betawi call, so indirectly he inherits the nickname to his child, such as calling his son by calling "Neng" but according to him it depends on the mood of his own . For the surrounding environment, other Betawi calls are still often used, such as calling his uncle and aunt called "Encang" and "Encing", but for called “babeh” and “nyak” in his family it has begun to wear off.

Unlike the case with Mrs. Dessy's family, nicknames that are applied in daily life have begun to follow the current situation, which means that they no longer follow Betawi culture. Like she called his son according to his name.

According to Indra, call languages ​​like “Ncang-Ncing Nyak Babeh” do need to be preserved. The trick is to give an example first to the millennial generation. Many young people today are embarrassed to use the Betawi dialect. Betawi dialects such as "Lu, Gue" also really do not need to be removed. The use of the Betawi dialect also needs to pay attention to ethics. The use of the Betawi dialect cannot be generalized to whom we speak.

According to our informants in the Depok area, they still use nicknames such as “Encang” and “Encing” in the family environment. The family always exemplifies himself to give the nickname Encang or Encing. There is no brother we call with a modern nickname like Om or Tante. Instead of calling Om or Tante, people we don't know or are not familiar with more often we call Mom or Dad.

In the families we interviewed, in the family there were no special calls on parents to children and vice versa, mothers and fathers called their children as their names, and children called parents mamah / emak and bapak. But to their siblings they called him Bibi to a young aunt, Mang to a young uncle, and Nde to Aunt and uncle who were old, and called grandmother and grandfather as “Uwak Perempuan” to grandmother and “Uwak Laki-laki” to grandfather.

1. Betawi Art

In the Jakarta area, precisely the Central Jakarta Betawi Culture is still fairly thick. Based on our interviews with resource persons domiciled in Central Jakarta, there are still Betawi cultures that still exist. Like Silat which was applied as a doorstop in marriage between fellow Betawi people. Many Betawi cultures also change and even disappear over time. One of the Betawi cultures that changed over time is Ondel-Ondel. Based on our interviews with Mr Marzoeki, ondel-ondel which was previously used as decoration in various events such as weddings, circumcision, state events held in Jakarta, and other art events. But over time, ondel-ondel was used to help the economy of the people who were generally not Betawi people. As used for busking by irresponsible people, this offends many parties, especially the original Betawi community.

There are many ways to preserve Betawi art, based on our interviews with one of our interviews with our informants, Mr. Jayadi, saying that the reason for establishing the Betawi Art Studio is to teach various Betawi arts such as silat, gambang kromong, lenong, and learning Betawi musical instruments. He claimed that it was quite difficult to invite the younger generation to contribute to the studio. On average, those who join to learn wasps only survive when it is already one or two songs. It was influenced by other friends.

Betawi’s typical food are still available at various Betawi arts events and at a Betawi family event such as recitation, marriage and social gathering. Millennial can know a lot about Betawi food from there.

1. Faith

Mrs. Ela claimed that many myths were scattered but she only trusted a part of it and from that part it was applied to her child. For religious beliefs Ela knows that the majority of the Betawi people are Muslim.

However, according to Mr. Nurhayati, there is still a true and real event as a result of the myth that she believed from the past until now. The most famous myth is that a girl cannot sit at the door fearing that her soul mate will disappear. According to Mr. Nurhayati it only blocked the way people entered without knowing whether the myth was proven or not. For religious beliefs Mrs Nurhayati along with her cousins or friends from the Betawi ethnic group embraced Islam.

Mr. Ahmad Jamhari knew that there were quite a lot of myths, but he did not really believe them nor did he apply them to his children, maybe his children knew some myths but not in detail.

1. Social Media

According to Indra himself, the spread of Betawi culture through social media is very effective but must be presented with a unique and not careless nature, the source must also be clear. Especially when it comes to data. According to Indra, social media is also very beneficial to promote Betawi culture compared to expensive TV and newspapers that are rarely interested.

Likewise, according to Jayadi, social media is very easy in managing the affairs of the Betawinya studio. Jayadi can contact his friends who are outside the city of Depok to be able to watch the art he is going to show. Many also asked him to appear in various events through social media Whats app.

Nabila uses social media rarely to access information about Betawi culture and to establish relationships with virtual friends and simply entertain viewing domestic and foreign pop music videos.

However, children from Prihartini who reside in East Jakarta also know about Betawi culture through the internet. After looking from the internet, they will ask their parents to find out the truth in the news about the Betawi culture, because they are afraid to be different from the reality. Likewise according to our speakers who reside in South Jakarta. Social media is a means to find information about one of them regarding Betawi culture. Because, according to him, he could know everything about Betawi culture if his parents did not know anything.

So it can be concluded, social media is very effective for the spread of Betawi culture because in it we can disseminate and seek a lot of information and entertainment, besides that we can also make relationships and form a Betawi culture conservation community. but, in addition to these two effectiveness, we need to pay attention to two things, namely:

If the information provided is numerical data such as the number of Betawi residents in a particular area must be from the right source. And we know that through social media we can access entertainment from any country. Therefore millennials tend to access modern culture more like pop music than accessing information about Betawi culture. In the use of social media, parents need to contribute to oversee the use of social media in millennials and to correct information obtained from social media, whether the information obtained is correct or distorted.

1. Millennial Generation

The life of a millennial child is always interesting to talk about. The differences in habits and technology controlled by millennial children make their lives more diverse. As quoted from [www.idn.com](http://www.idn.com), the millennial is a generation that was born in the 1980s-2000s and experienced a drastic lifestyle transformation. One of the characters that are quite prominent in this generation is the high consumption behaviour due to significant lifestyle changes. The parents have a concern for the behaviour of the current generation of millenials such as, consumptive lifestyles, all-practical hobby, traveling using parents' money, courtesy and respect that starts to fade, do not like homework, apathetic towards the real world including interacting with family and listen to other people's opinions rather than the direction of parents.

Information contained on social media is not necessarily all true. Like the opinion of Alfin, the son of Mrs. Yoni, who said that information about the Betawi culture that he got on social media was sometimes different from what he knew from his parents.

One of our informants resided in East Jakarta who had not followed the tradition or Betawi art because the environment in which they lived had begun to be affected by globalization. Meanwhile, our informants who live in the Depok area still follow the Betawi genres such as being able to make Betawi specialties, using Betawi nicknames, and still using Betawi accents in speaking. In certain events still, like to use typical Betawi kebaya clothes at weddings.

Many Jayadi families have expertise in martial arts. Now also many young people who are interested in the culture of martial arts, but over time often disappear when learning takes place. Or you could say it doesn't last long. This is influenced by the association.

For Zahra who mastered Silat arts, mastering the science of Silat arts was obtained during high school. Many secondary schools in Jakarta are offering extracurricular silat. This is one way to inherit and maintain cultural traditions.

Millennials are also taught the religious sciences in elementary and secondary schools that help them learn to read the Qur'an and memorize the Qur'an. And still obedient to religion such as the five daily prayers and the Koran as religious people. However, according to Indra Sutisna, millennials tend to be more free in carrying out religious activities compared to ancient times, children are very obedient to religion because they are constantly watched by parents.

**Conclusion**

As the times and the era of globalization led to the transformation of betawi culture in the millennial generation. The entry of the globalization era caused many foreign/foreign cultures to enter the country and cause the fading of indigenous cultures including betawi culture. Many betawi arts are starting to be less attractive to the younger generation.

The current transformation of the betawi culture in the millennial generation is seen in the use of language, nicknames for older people, reciting, betawi art, and beliefs or myths.

Betawi cultural inheritance to the millennial generation is carried out by means of interpersonal communication between parents and children through stories, through intercultural communication such as when millennial generations visit events that present betawi atmosphere such as pekan raya jakarta which comes with betawi nuances such as betawi food characteristics namely egg crust.

The use and use of social media can also be used as a means to pass on the culture to the current millennial generation who are already "literate" technology. But because the influence of social entertainment on social media is considered more effective in spreading modern culture than betawi culture for thousands of years. Because of that factor, interpersonal communication and group communication are more effective in preserving betawi culture for all generations in this era.

**Acknowledgment**

Praise and thankful we pray for the Presence of Allah SWT because with His grace we can finally finish the research on time. The title of the research the author is doing is the Transformation of Betawi Cultural Values in Millennials.

This research can be carried out thanks to the help of various parties, therefore on this occasion we would like to thank:

1. Dean of the Faculty of Social Sciences, Dr. Muhammad Zid, M.Sc.

2. Chair of the Communication Studies Program, Dr. Kinkin Yuliaty, M.Sc who always motivates and directs us so that we are able to carry out this research and finish it on time

3. FIS UNJ Communication Study Program lecturers

4. Mr. Ridwan Saidi who has provided much knowledge about Betawi

5. The informants who have helped provide information about Betawi

6. As well as parties that the author cannot mention one by one.

**References**

Bungin, B. (2006). *Sosiologi Komunikasi*. Jakarta: Kencana Prenada Media Group.

Devito, J. (1997). *The Interpersonal Communication Book*. New York: Book Harper Row.

Ismawati, E. (2012). *Ilmu Sosial Budaya Dasar*. Yogyakarta: Ombak.

Mulyana, Deddy. (2018). *Metode Penelitian Kualitatif, Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya*. Bandung: PT. Remaja Rosdakarya.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. & Rahmat, J. (1996). *Komunikasi Antar Budaya: Panduan Berkomunikasi dengan orang-orang berbeda budaya*. Bandung: Remaja Rosdakarya

Moleong, Lexy J. (2005). *Metodologi Penelitian Kualitatif*, Bandung: Remaja Rosdakarya

Sobur, Alex. (2013). *Filsafat Komunikasi, Tradisi dan Metode Fenomenologi.* Bandung: Remaja Rosdakarya

Ruslan, Rosady. (2003). *Metodologi Penelitian Public Relations dan Komunikasi*, Jakarta: PT Raja Grafindo Persada.

Samovar, L.A. 2014). *Komunikasi Lintas Budaya*. Jakarta : Salemba Humanika.

Wahyuningtyas, T.A. (2018). Eksistensial Humanistik berbasis kebudayaan Betawi dalam kesetaraan gender untuk meningkatkan *self esteem*. Prosiding SNBK (Seminar Nasional Bimbingan dan Konseling) 2 (1), 176-189

<http://prosiding>.unipma.ac.id/index.php/SNBK/index

Sari, A. (2013). Komunikasi Keluarga Pola Pengasuhan Anak Balita dan Remaja serta Model Komunikasi Transformasi Nilai-nilai Budaya pada Keluarga Betawi.

<https://www.academia.edu/19794607/KOMUNIKASI_KELUARGA_POLA_PENGASUHAN_ANAK_BALITA_DAN_REMAJA_SERTA_MODEL_KOMUNIKASI_TRANSFORMASI_NILAI-NILAI_BUDAYA_PADA_KELUARGA_ETNIS_BETAWI>

Widianto, A.T. (2016). Transformasi Budaya. Majalah Kampus Universitas Negeri Malang. Komunikasi.um.ac.id/2016/05/transformasi.budaya/

Dewi, Fajar Laksmita. (2018), 7 Sifat Millennial Ini Sering Bikin Resah Orang Tua

<https://www.idntimes.com/life/family/fajar-laksmita-dewi/7-sifat-millennial-ini-sering-bikin-resah-orangtua/full>