



Language Structural Patterns and Geographic Organization of the Rawa Belong Area, Sukabumi Utara District, *Daerah Khusus Jakarta* (Anthropolinguistic Study)

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Abstract. Betawi Cultural Villages in Jakarta are spread across several places. Not only in Setu Babakan. There are also such as Rawa Belong, Tanah Abang, and Marunda. Especially in the Rawa Belong area, North Sukabumi sub-district, which has its characteristics in the toponymy of its street names. Toponymy exists as a science that explores naming related to topographical elements, which is very important as a way to maintain the collective memory of Betawi Culture in the Rawa Belong Area, North Sukabumi District, which is slowly fading due to cultural acculturation in Jakarta. Thus, this research aims to conduct a review to clarify the concept of toponymy and define the scope of toponymy in the Betawi villages of *Daerah Khusus Jakarta* (DKJ), especially in the Rawa Belong area, North Sukabumi District. This research is descriptive qualitative research. Data was collected through observation, interviews, notes, and documentation. The research results show that toponymy in Betawi villages often reflects history, daily life, or geographical features relevant to the surrounding environment. In Betawi villages, street names can come from several sources, including First Names of Figures or Local History, as in many other places. Some streets may be named after important historical figures or local people. Second, Place Names or Geographic Features. Third, Traditional Profession or Job. Fourth, the name of the local plant or animal. Fifth, Historical Events or Local Traditions. Sixth, Betawi words or local language. As mentioned previously, examples of street names in Betawi villages reflect various aspects of local life and history. This helps maintain the Betawi people's cultural heritage and distinctive identity and enriches the stories related to the area.

Keywords: Toponymy, Rupabumi, Rawa Belong, North Sukabumi.

1 Introduction

Naming each place or location comes not just from choosing a name but through various considerations and discussions. Factors such as historical significance, culture

heritage and the natural environment play crucial roles in the naming process, re-reflecting the identity and values of the community [1]. Additionally, input from local residents and stakeholders often shapes these names, ensuring they resonate with the experiences and memories of those who inhabit the area [2]. This collaborative approach enriches the meaning behind each name and fosters a sense of belonging and pride among the people connected to that place.

Sometimes, the naming of an area cannot be separated from the human life behind that area, such as its historical and cultural aspects. Likewise, naming roads, buildings, rivers, or other locations is given to identify and make it easier to mention a place in communication.[3] The naming of a road, building, river, or location cannot be separated from the meaning it contains (the meaning of place names). Each name often embodies historical narratives, cultural significance, or geographical characteristics that reflect the community's identity [4]. For instance, a road named after a local leader may honor their contributions, while a river's name might highlight its unique ecological features or associated traditions [5]. These meanings serve as a way to preserve collective memory, fostering a deeper connection between people and their environment and reminding future generations of the stories that shaped their surroundings. The naming of places comes from ideas that are influenced by various factors, for example, historical factors, cultural factors of the people, and the meaning contained in them [6]. In other words, the name of a geographic element in a place is not just a name, but behind the name of the place there is a long history, culture, and human settlement. Each name carries layers of meaning that reflect the experiences of those who have lived there, from Indigenous communities to later settlers [7]. These names can signify historical events, natural features, or cultural practices as a bridge between generations [8]. Understanding the origins and significance of these names gives us a deeper appreciation for the rich tapestry of human experience that shapes our landscapes and informs our identities today [9].

Looking for the historical origins of the naming of a place or location, why the name is used, what the background is, naming and changing the name can be traced to its origins. One of them is by conducting toponymy studies. Because naming places is part of the study of toponymy. Toponymy is a scientific field in linguistics that discusses the origins of names for places, regions, or other parts of the earth's surface. [10] Toponymy is a scientific field in linguistics that discusses the origins of names for places, regions, or other parts of the Earth's surface [11]. It explores how these names reflect cultural, historical, and geographical influences, revealing insights into the societies that created them [12]. By examining toponyms, researchers can uncover migration, settlement, and language evolution patterns, as well as how human perceptions of the landscape have changed over time [13]. This study enriches our understanding of language and highlights the intricate relationship between people and their environment, illustrating how names serve as a testament to collective memory and identity.

Toponymy is not only a study related to place names, so it is linked to language, beyond that, toponymy is often also linked to the history and culture of the people of that place (although not all place names are like that). By analyzing the etymology

and context of these names, researchers can reveal connections to significant events, local traditions, and the natural environment, providing a richer understanding of the identity and heritage of the community [14]. Furthermore, this field can illuminate how language and naming conventions evolve, reflecting shifts in societal values and interactions over time. In this way, it can be understood that toponymy is a linguistic study and part of ethnology and culture [15]. Therefore, if you study toponymy, it is not enough to use a linguistic approach but requires another approach, namely an anthropological approach to understand humans and their culture so that the naming of roads in Betawi Village cannot be separated from the lives of the people who live in the area.[16] This integrated perspective allows researchers to explore how cultural practices, social structures, and historical events shape the naming process, revealing the deep connections between language and the lived experiences of the community [17]. By examining these names within their cultural context, we gain valuable insights into the identity and heritage of the Betawi people and the ongoing interplay between language, culture, and place.

The author feels that the linguistic approach is not optimal for studying place names in Betawi Culture in the Rawa Belong Area, North Sukabumi District, an anthropological approach is needed to be able to reveal historical aspects that contain aspects of the culture and society that lives in it. Likewise, an anthropological approach without a linguistic approach is insufficient because talking about naming means speaking the language. Therefore, several previous researchers have combined two to three approaches in one study. The author believes anthropological and linguistic approaches can be used to analyze and uncover the objects studied.

Studying a place using a toponymic approach means looking for its culture, which historically is a social inheritance or tradition from past generations to future generations and is culturally symbolic. It means that this is proof that naming the origins of places is knowledge of the history and culture of an area, including the Betawi Village. By exploring the toponyms associated with Betawi, we can uncover stories of its diverse influences, from indigenous traditions to colonial encounters, enriching our understanding of its unique cultural landscape [18]. These names are a vital link to the past, reflecting the community's identity and the evolution of their social and cultural practices over time [19].

There are several reasons for the author to research the toponymy of Betawi Culture in the Rawa Belong Area, North Sukabumi District. First, Daerah Khusus Jakarta (DKJ) is a metropolitan city, and its people are diverse from various regions in Indonesia and other countries. As a result, the original culture of Jakarta, which was once known as Batavia, namely Betawi culture, slowly faded away. By conducting research on Betawi Culture in the Rawa Belong Area, Sukabumi Utara Subdistrict, namely Rupa- bumi, building names, river names, shop names, cafe names, and other place names, it is hoped that this can be used as a contribution of thought to the City of Jakarta before the original culture of the area is completely lost.

2 Methods

This research is qualitative descriptive research. Qualitative descriptive research is a method that focuses on providing a detailed account of a phenomenon from the perspective of the participants [20]. It emphasizes understanding experiences, perceptions, and meanings through various data collection methods such as interviews, observations, and open-ended surveys. This approach aims to capture rich, contextual information while maintaining a straightforward description of the data, often resulting in themes or patterns that highlight the complexities of human behavior and social contexts [21]. Qualitative research is more revealing in an approach that examines Toponymy in Betawi Culture in the Rawa Belong Area, North Sukabumi District, concerning the research focus and obtaining toponymy, historical and cultural classifications as well as meaning values that are natural social phenomena based on research data on names.[22] Topsoil is used in Betawi culture, Rawa Belong Area, and North Sukabumi District. The data used is from direct observations, where the author went directly to the field to visit North Sukabumi Village and trace every street there. Data analysis was conducted inductively, from specific to general understanding, and explained in detail according to the research focus.

This research uses two approaches: an anthropological approach and a linguistic approach. The anthropological approach studies human behavior, cultures, and societies through the lens of anthropology [23]. It emphasizes understanding people in their cultural context, often through participant observation, ethnographic studies, and in-depth interviews [24]. This approach seeks to uncover the meanings and practices behind social behaviors, exploring aspects such as rituals, beliefs, and daily life [25]. By focusing on the subjective experiences of individuals within their communities, the anthropological approach provides a holistic view of human life, highlighting the diversity and interconnectedness of cultures. The linguistic approach studies language and its structure, use, and development. It examines how language influences communication, thought, and social interaction, often analyzing phonetics, syntax, semantics, and pragmatics. This approach can include studying language in context and exploring how it reflects cultural norms and values. Researchers can gain insights into social identity, power dynamics, and how language shapes human experience by understanding language patterns and variations. Here, anthropology and linguistics are combined into an interdisciplinary field, namely anthropolinguistics. Anthropolinguistics, also known as ethnolinguistics, will concentrate on and reveal the problems of: a) the use of language in the past social and cultural context in North Sukabumi Village, and b) the role of language in developing and maintaining cultural activities and social structures in North Sukabumi Village. Through linguistic anthropology, researchers can study and uncover the relationship between language and the intricacies of human life, including culture as the core intricacies of human life, in this case, North Sukabumi Village.

The data sources in this research are the community, community leaders, historians, anthropologists, Betawi artists, and Betawi cultural figures who know very well about the Betawi Villages in Jakarta, especially Betawi Culture in the Rawa Belong Area, North Sukabumi District. The data collection technique used by researchers was to observe Betawi Culture in the Rawa Belong Area directly

, Sukabumi Utara Subdistrict will conduct observations, interviews, note-taking, and documentation. After the data is collected, the data analysis technique model from Miles and Huberman is then carried out, which divides the steps in this research in data analysis activities into several parts, namely Data Collection, Data Reduction, Data Display, and drawing conclusions or verification (Conclusion/Verification).

3 Results and Discussion

The results showed eighty street names in Rawa Belong, Sukabumi Utara Urban Village (Kampung Silat Betawi), as shown in the following figure.

NO	ALAMAT	
1	Jl. Assafa Raya	RW
2	Jl. Assafa 1	RW 01
3	Jl. Assafa 2	RW 01
4	Jl. Assafa 3	RW 01
5	Jl. Assafa 5	RW 01
6	Jl. Masjid Al Anwar	RW 01
7	Jl. Madrasah II	RW 02
8	Jl. Adam	RW 02
9	Jl. Filodendrum I	RW 02
10	Jl. Filodendrum II	RW 02
11	Jl. Kebrahan	RW 02
12	Jl. Sulaiman	RW 03
13	Jl. Madrasah I	RW 04
14	Jl. Cendrawasih	RW 04
15	Ruko Graha Nings Jl. Kebayoran Lama	RW 04
16	Jl. Pas Pengapahan	RW 04
17	Jl. Madrasah I (Rumah Bpk. Sardjono)	RW 04
18	Jl. Artati	RW 04
19	Jl. Hudi	RW 05
20	Jl. Yusuf	RW 05
21	Jl. Zakaria (Sekretariat RW 05)	RW 05
22	Jl. Ibrahim	RW 05
23	Jl. Nafas	RW 05
24	Jl. Hudi I	RW 05
25	Jl. Hudi II	RW 05
26	Jl. Nuria Ujung	RW 05
27	Jl. Adam Ujung	RW 05
28	Jl. Yusuf III	RW 06
29	Jl. H. Abdul Rohim	RW 06
30	Jl. Salam III	RW 06
31	Jl. Yusuf II	RW 06
32	Jl. Anggelek Cakra	RW 06
33	Jl. Salam Raya	RW 06
34	Jl. Salam II	RW 06
35	Jl. Salam IV	RW 06
36	Jl. Musholla Al Malik	RW 07
37	Jl. Harun II	RW 07
38	Jl. Yahya I	RW 07
39	Jl. Ayub	RW 07
40	Jl. Yahya	RW 07

Fig. 1. List of street names in North Sukabumi District.

NO	ALAMAT	
41	Jl. Tsamawiyah	
42	Jl. Anggelek Cakra	RW
43	Jl. H. Muhammad	RW 07
44	Jl. Anggelek Cakra Ujung	RW 07
45	Jl. Harun Raya	RW 07
46	Jl. Daud	RW 07
47	Jl. Daud I	RW 07
48	Jl. Ayub	RW 08
49	Jl. Ismail	RW 08
50	Jl. Israk	RW 08
51	Jl. Yahya	RW 08
52	Jl. Musa	RW 08
53	Jl. Rayong	RW 08
54	Gg. H. Amat	RW 09
55	Jl. Masjid Al. Anwar	RW 09
56	Jl. M.M.	RW 09
57	Jl. Madrasah I	RW 09
58	Jl. Madrasah I Gang M.M.	RW 09
59	Jl. Madrasah I Gang W.W.	RW 09
60	Jl. Mujtabah	RW 09
61	Gang Rayong	RW 09
62	Jl. Bumi Indah Gang Rambutan	RW 09
63	Jl. Filodendrum	RW 10
64	Jl. Adam	RW 10
65	Jl. Nuh	RW 10
66	Jl. Nelayan	RW 10
67	Jl. Asparagus	RW 10
68	Jl. Pakis	RW 10
69	Jl. Crisdoren	RW 10
70	Jl. Crisdoren I	RW 10
71	Jl. Crisdoren II	RW 10
72	Jl. Adam Ujung	RW 10
73	Jl. Madrasah II	RW 11
74	Jl. Kebayoran Lama	RW 11
75	Jl. Adam	RW 11
76	Jl. Yusuf	RW 11
77	Jl. Solih	RW 11
78	Jl. Adam	RW 11
79	Jl. Madrasah II	RW 11
80	Jl. Filodendrum	

Fig. 2. List of street names in North Sukabumi District

3.1 Structure of Road Toponymy in the Rawabelong Area (North Sukabumi District)

The results of eighty street toponymies in the Rawa Belong area, Sukabumi Utara sub-district, which is a Betawi village, are analyzed from the language structure by referring to the concept of morphemes as language elements that have meaning and contribute to the meaning of producing conclusions in the morphological process which has a free morpheme structure and morphemes which is tied. In the free morpheme process, it is said to have the form of a word, while in the bound morpheme process, it is a morphological process such as affixation, compounding, and repetition. The results of data analysis show that the toponymic (naming) language structure in street names in the Rawa Belong area, North Sukabumi District, is divided into two: 1. Words, 2. Compounds. The overall results of the research classification are shown in the following table.

Word Form Language Structure. Words are elements of language that are independent and have meaning. Several toponymic language structures of street names were found in the Rawa Belong area, North Sukabumi District, in the form of words, namely:

Table 1. Structure of toponymic word forms for roads in the Rawa Belong Area, North Sukabumi District.

No	Structure of Toponymic Word Forms for Roads in the Rawa Belong Area, North Sukabumi District
1	Jl Adam
2	Jl Kelurahan
3	Jl Sulaiman
4	Jl Arteri
5	Jl Hud
6	Jl Yusuf
7	Jl Zakaria
8	Jl Ibrahim
9	Jl Musa
10	Jl Ayub
11	Jl Yahya
12	Jl Tsanawiyah
13	Jl Daud
14	Jl Ayub
15	Jl Ismail
16	Jl Ishak
17	Jl Yakub
18	Jl Musa

19	Jl Rayong
20	Jl Mujtabah
21	Jl Flodenrum
22	Jl Adam
23	Jl Nuh
24	Jl Nelanpoli
25	Jl Asparagus
26	Jl Pakis
27	Jl Adam
28	Jl Yusuf
29	Jl Soleh
30	Jl Adam
31	Jl Cendrawasih

Compound Language Structure. Compound or compound words are a morphemic process combining two basic morphemes into one word and not separating them. In more detail, the resulting process is language structure in compound forms. Compound words are a morphemic process that combines two basic morphemes into one word and cannot be separated. In more detail, the process results are detailed in the following table.

Table 2. Structure of the Compound Word Form of Road in the Rawa Belong Area, North Sukabumi District

No	Compound Words Road in the Rawa Belong Area, North Sukabumi District
1	Jl Assofa Raya
2	Jl Assofa 1
3	Jl Assofa 2
4	Jl Assofa 4
5	Jl Assofa 5
6	Jl Masjid Al Anwar
7	Jl Madrasah II
8	Jl Filoderman I
9	Jl Filoderman II
10	Jl Madrasah I
11	Jl Kebayoran Lama
12	Jl Pos Pengumben
13	Jl Madrasah I (RB Sudardjo)
14	Jl Hud I
15	Jl Hud II
16	Jl Musa Ujung

17	Jl Adam Ujung
18	Jl Yunus III
19	Jl H Abdul Rohim
20	Jl Salam III
21	Jl Yunus Ii
22	Jl Angger Cakra
23	Jl Salam Raya
24	Jl Salam II
25	Jl Salam IV
26	Jl Musolla Al-Malik
27	Jalan Harun II
28	Jl Yahya I
29	Jl Anggrek Cakra
30	Jl H Muhammad
31	Jl Anggrek Cakra Ujung
32	Jl Harun Raya
33	Jl Daud I
34	Jl H Amat
35	Jl Masjid Al Anwar
36	Jl M M
37	Jl Madrasah I
38	Jl Madrasah I Gang MM
39	Jl Madrasah I Gang WW
40	Jl Gang Rayong
41	Jl Bumi Indah Gang Rambutan
42	Jl Qrisdoren I
43	Jl Qrisdoren II
44	Jl Adam Ujung
45	Jl Madrasah II
46	Jl Kebayoran Lama
47	Jl Madrasah II
48	Jl Filodenrum I
49	<u>Jl Filodenrum</u>

Existing data shows a tendency to use compound language structures in road-to-ponymy in the Rawa Belong area, North Sukabumi District. Looking at the pattern or type of toponymic language structure of street names in the Rawa Belong area, North Sukabumi District, it can be explained that naming in an area has the meaning behind the name of a place, which in the naming must have life or philosophical values that are characteristic of the language and society. The naming of places is never separated from the various aspects of various geographical phenomena that are present behind the name of the place because naming places is usually based on the experiences and considerations of the people themselves. In general, the geographical name of an

area is made based on a proper name, a specific name, an expression of a known entity, or others.

The results of the study in accordance with the classification, show that the toponymy of street names in the Rawa Belong area, North Sukabumi District, tends to use nouns or nouns both in the form of words and compound words and has a tendency to name patterns, namely proper names. In particular, the names of prophets in the sequence include Adam, Noah, Hud, Idris, Saleh, Ibrahim, Ismail, Ishaq, Luth, and so on. There are also names of places, names of animals and plants, processes, and others (uncategorized).

3.2 Toponymy of Rupabumi in the Rawa Belong Area, North Sukabumi District

Toponymy in Betawi villages often reflects history, daily life, or geographical features relevant to the surrounding environment. In Betawi villages, as in many other places, Rupabumi can come from several sources, such as

1. Names of Local Figures or Local History: Some streets may be named after important historical figures or local people. The names of the most familiar figures in North Sukabumi are the names of Prophets. This is because the majority of Betawi people follow the Islamic religion. Most of the Betawi people are Muslim.
2. Place Names or Geographic Features: Streets may be named after nearby rivers, swamps, hills, or other natural features. The names of places in North Sukabumi include Kebayoran Lama, Bumi Indah, and so on.
3. Traditional Professions or Occupations: Some Rupabumi may refer to conventional professions or occupations that were common in the area in the past.
4. Names of Local Plants or Animals: Rupabumi can also be taken from the names of plants or animals that are common in the area. The names of flowers in North Sukabumi are Orchids, Cakra, Asparagus, and Ferns while the animals have Cendrawasih.
5. Historical Events or Local Traditions: Some streets may be named after historical events or local traditions important to the local community. In North Sukabumi, for example, Filodenrum.
6. Unique Customs or Traditions: Streets may be named according to unique customs or traditions held by the people in Betawi villages. In North Sukabumi, for example, Jalan Madrasah, Jalan Tsanawiyah are Islamic schools because the Betawi tribe is closely related to Islamic traditions.
7. Betawi or Local Language Words: Some Rupabumi may be words in Betawi or other local languages with special meanings for the local community.

As mentioned previously, examples of Rupabumi in the Rawa Belong Area, North Sukabumi Subdistrict, which are part of the Betawi Village, reflect various aspects of local life and history. It helps maintain the Betawi people's cultural heritage and distinctive identity and enriches the stories related to the area. At this point, it can be seen that toponymy or place names in Betawi villages are often associated with Betawi cultural anthropology because they reflect the relationship between humans

and their environment and the existence and development of the Betawi people's culture. Here are several reasons why toponymy is often associated with Betawi cultural anthropology

1. Reflecting Betawi Culture: Place names in Betawi villages often reflect aspects of the culture, history, and identity of those living there. In anthropology, research on place names can provide deep insight into local culture, social structure, and how people view their environment.
2. Change and Evolution of Betawi Culture: Research on toponymy can also help understand a society's socio-cultural changes and evolution over time. Changes in place names or the use of new names may reflect shifts in social structure, cultural dominance, or outside influences.
3. Connections to Local History Betawi Culture: Place names often have connections to local history, including folklore, legends, or historical events that occurred in the region. Anthropological studies can help understand the meaning and social context of these place names.
4. Use of Betawi Language and Cultural Meanings: Toponymies often originate from local or native languages of the area, and they carry deep cultural meanings and connotations. Anthropological research can help decipher the linguistic meaning and symbolism behind place names.

Thus, the study of toponymy is an essential aspect of anthropology because it helps us understand the complexity of humans' relationships with their physical and social environments.

4 Conclusion

Based on the results and discussion, this research provides an understanding of toponymy analysis from various aspects. First, Names of Local Figures or Local History. Some streets may be named after important historical figures or local people. Second, Place Names or Geographic Features. Third, Traditional Profession or Job. Fourth, the name of the local plant or animal. Fifth, Historical Events or Local Traditions. Sixth, Betawi words or local language. As mentioned previously, examples of street names in Betawi villages reflect various aspects of local life and history. It helps maintain the Betawi people's cultural heritage and distinctive identity and enriches the stories related to the area. The toponymy of the Rawa Belong area, North Sukabumi District, is a research alternative that has the potential to be studied and developed. The findings from previous research provide solutions for future research needs.

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