Abstrak
This article aims to explain the role of Hans-Georg Gadamer's hermeneutics in the perspective of the Betawi language in the city of Depok. In betawi language in Depok city there are things related to art, history, and language to answer from a philosophical perspective. The method used is the method of studying literature or literature. The collection was obtained from Hans-Georg Gadamer's famous book Truth and Method as well as the authors who afterwards who delved into his thinking. The data was analyzed and used as a source of thinking on the Betawi language perspective in the city of Depok. The results determined that Hans-Georg Gadamer made an important contribution to the Betawi language in the city of Depok. In addition, Hans-Georg Gadamer's hermeneutics gives a definition that in essence hermeneutics can be attributed to three aspects, namely: art, history, and language.

Kata Kunci: language, betawi, philosophy

INTRODUCTION

In everyday life, humans are faced with problems that exist in society. Interactions that are established in society require language as the material for communication. According to Chaer, (2012: 32) Language is an arbitrary system of sound symbols used by members of social groups to work together, communicate, and identify themselves. Because languages are arbitrary or arbitrary, there are various languages, and different variations. Factors that influence the creation of diverse languages and different variations are due to geographical location and different social groups.

Depok is part of West Java Province which is dominated by the Sundanese. Depok City is one of the cities located in West Java Province. The city of Depok when viewed from the map is located in the south with the city of Jakarta. Depok city has an area of approximately 202 KM. Based on the population census in 2018, Depok City has more than 1.8 million people. Depok City consists of 11 sub-districts and 63 sub-districts.

Because the geographical location of Depok City is on the edge of Jakarta, some say that the Betawi language spoken in Depok City is known as the Betawi Ora language. Khairina (2016) stated that the characteristics of the Betawi Ora language are the same as the fringe dialect, except that there is one difference, namely that there is the word ora 'no' which comes from Javanese which is juxtaposed in other vocabulary. The vocabulary is used when stating or meaning no.

Meanwhile, Khairina (2016), stated that the Betawi Fringe language has the following characteristics:
1. Vocabulary ending in vowels is pronounced a or ah, for example the word I am pronounced as me or ih. What or whath
2. The consonant h contained at the end of the word is pronounced as in Indonesian, such as, where it is pronounced manah, go is pronounced goh, and so on.
3. Voiced consonant utterances: b, d, and g are pronounced voiced, e.g. bedug is pronounced as nyungseb, babad, bedug.

Gadamer said that what can be understood is the language "being that can be understood is language" it can be interpreted that through language humans can understand or express about everything. Gadamer's hermeneutics in his book *Truth and Method* is an important contribution in understanding differentials. How to understand others in Indonesian diversity makes Gadamer's hermeneutics interesting to talk about. For this reason, this research uses qualitative methods, especially literature studies to discuss the language perspective of Gadamer.

**RESEARCH METHODS**

The method used in this writing is the literature method. Literature studies underlie his research on literature as data processed to achieve research objectives. Literature studies have characteristics that are identic with text and in contrast to field research, have characteristics in text data processing only as the main source (Zed, 2004). Literature study is also a study that examines the thoughts of experts to be used as a reference in answering problems (Djiwandono, 2015). In this study, the figure who became the reference for the researcher was Hans-Georg Gadamer. In the data collection obtained sourced from a well-known book, *truth and methode* and several authors, then analyzed to be used as a perspective review in studying the Betawi language in the city of Depok.

**RESULTS AND DISCUSSION**

1. **Biography of Hans-Georg Gadamer**

Hans-Georg Gadamer was born on February 11, 1900 in Marburg Germany. He came from a middle class marked by the academic career of his father Johannes Gadamer as a professor and researcher in the field of chemistry. The spirit of methodology of the natural sciences influenced his father's way of thinking so that he underestimated the social sciences (Hadirman in Londok, 2022).

Gadamer came from a family with a Protestant background, but religion did not have an important role in his family. Gadamer grew up in an environment and later became a follower of the so-called religion of reason (*vernunftreligion*). At that time, science (*wissenschaft*) and culture (*culture*) sometimes went harmoniously but not infrequently contradicted each other. His father tried to introduce Gadamer to the natural sciences which he thought were more valuable than the humanities. While Gadamer himself, since childhood has been interested in the humanities, especially literature. (Hanif, 2017).

Gadamer is a very prominent contemporary writer in hermeneutics. Through his monumental work *Wahrheit and Methode: Grundzuge einer Philosophischen Hermeneutics*. (*Truth and Method: A Philosophical Hermeneutic according to its outline*) has ushered himself as a leading philosopher in the field of philosophical hermeneutics. The publication of the book was first published in 1960 in German, considered one of the most important events in German philosophy today. In 1965 a second printing was published with a new preface in which Gadamer explained his intentions and answered a number of objections that had been raised by the interim critics; plus an appendix. In the third print from 1972 it is still added with an afterword. The book was translated into English under the title *Truth and Method*. The work is also an example of a model of reproductive interpretation and productive interpretation because from this work hundreds of articles, dozens of books and dissertations and seminar papers have been born that specifically discuss the various dimensions of the *truth and method* book. Through this great work, Gadamer became the most famous historical hermeneutic thinker of this century. (Hanif, 2017).
The works of Hans-Georg Gadamer translated into English are as follows:
2. *Reason in the Age of Science*, Translated by Frederick G. Lawrence, Massachusetts: Massachusetts Institute of Technology, 1981.

2. *Hermeunetics of Hans-Georg Gadamer*

Gadamer's hermeneutics is a philosophical and universal hermeneutic, because it not only interprets the text literally but also the text anthropologically or sociologically or societally. Thus interpreting the text also always means interpreting the "being" in which is also human. Gadamer's interpretation is an interpretation of the other as one that must be understood. Gadamer's linguistic perspective is indeed quite controversial because the universality of his language makes criticism of his work come in a barrage. The idealistics of language is one of the criticisms of its hermeneutics. (Londok, 2022).

The role of language in Gadamer's perspective is also universal so that language is understood thoroughly beyond the autonomy of language. "Being that can be understood is language" (there is language to understand). Following Plato, for Gadamer in language not only talks about linguistic elements but what is often forgotten is the conversation between the reader and the listener (Dostal, 2022). Here it can be seen that elements of art, history, and language have played a role in Gadamer's understanding of language itself. So that language and man are two inseparable things likened to two sides of a coin that has value. Not only because both spoken language and written language can be understood as a medium but also because humans themselves are languages that can be understood beyond words. Thus language transcends linguistic elements.

The philosophy of language according to Gadamer's view is the invention of language because language always has a speculative, metaphorical, and ontological character. Only in language do humans understand everything in interacting with their
fellow human beings. Human beings have their own language in seeing knowledge in the world. Language is inseparable from human life, which comes from human experience, understanding, and thinking itself.

Gadamer's Hermeneutics is essentially divided into three parts. Hermeneutics can be attributed to art, history and language. (Tarwiyani, 2011). In Betawi society, especially in the city of Depok, it is still very close in maintaining art, history, and language. However, if it is not maintained or preserved, it is feared that it will experience destruction. The loss of culture in society is experienced due to many factors. The most influential factor is the influx of foreign cultures that enter through the rapidity of information from the internet.

3. Betawi Art, History, and Language in Gadamer Hermeneutics

The people of Depok city are descendants of the original Betawi who came from inter-ethnic and mixed-blood marriages. Various ethnic groups united and lived in this region, initially the merchants came from the Netherlands and then settled in Batavia and then colonized the place. Over time they gradually left Batavia and changed their residences, until finally settled in the city of Depok.

The development of society at that time was very rapid, until there was assimilation. The diversity of tribes, cultures and languages began to develop widely. It initially used a mixed language originating from several ethnic groups. However, eventually they got used to using the Betawi dialect as a colloquial language. This spurred the birth of Betawi culture which flourished in the city of Depok.

Historian J.J. Rizal in Ahmad et al. (2018) said, "Depok is a very interesting city because it has many identities. Another interesting thing is the mentality of Depok as a multicultural, multietnic city." He also added, "Many places have the name Depok and it is synonymous with a space for reflection, thinking. So, the name Depok in meaning can be said to be thinking or pondering."

The art of the Betawi community in Depok city is still maintained and is still being preserved. Such as ondel-ondel, tanjidor, xylophone, mask dance, etc. The art is still found on major occasions such as weddings, traditional events, and birthday celebrations of the city of Depok. Art in Depok city is inseparable from Betawi culture. This is because the majority of the people of Depok city are native Betawi people. The government needs to conduct an inventory to preserve the traditional art so that it does not become extinct. Along with the development of increasingly modern times, Betawi's art is slowly starting to disappear because it is rivaled by art from outside.

The globalization that is sweeping the world today has an effect on the development of languages around the world. There has been an absorption of various elements from various languages as a result of advances in science and technology. Nation and Indonesian are no exception. Especially in the city of Depok. Indonesian culture that is open and tolerant, brings an impact on the openness of Indonesian language and culture to accept all linguistic influences both from foreign and from elements of regional languages.

Nowadays, it is undeniable that the progress of the times brings changes to all aspects. The most noticeable thing on the side of technological progress. All societies can access information quickly without the boundaries of time and space. This has brought many changes to the life side of the people. In subsequent developments, this concept of the environment was applied also to all living objects to describe the dependence of life on their social or group conditions (Gadamer, 2004: 536). The life that is intertwined in the people of Depok city has the nature of mutual cooperation. It can be proven by activities or routines when welcoming the Independence Day of the Republic of Indonesia, as well as religious activities that are usually carried out such as commemorations of the Maulid of the Prophet Muhammad Saw, Isra mi'raj, cultural activities such as saving 7 monthly pregnancy, surviving death 7 days, 14 daily, or 40 days, and so on. The community worked together in these activities.
Unlike the habitat associated with his social group, the world for Gadamer is essentially linguistic so that a language view is a worldview (Gadamer, 2004: 535). The people of Depok city use betawi language as an interaction in the community. Not only language, the people of Depok city still use customs in their lives. So that Gadamer's views on the people of Depok city have a connection. Gadamer states that "Learning to speak does not mean learning to use a preexistesnt tool for designating a world already some how familiar to us; it means acquiring of familiarity and acquaintance with the world it self and how it confronts us" (Gadamer, 1977:63).

According to Gadamer, learning to speak means gaining an understanding of the world that humans are facing. In speaking or communicating, of course, using language so learning to speak can also mean learning in understanding the world. Language is a tool in everyday communication. With this language, communication can be well established. So that there is an understanding or similarity of perception between the speaker and the speech opponent.

Language loyalty is the attitude of a society to help maintain the independence of its language from foreign influences. It is also inevitable even though the scouring of the times brought also changes to the language in the city of Depok. Currently, few people of the generation born in the 2000s do not understand the Betawi language spoken by their parents. So that it can cause a lack of pride in their mother tongue, namely the Betawi language in the city of Depok. Language pride in the concept is an attitude that encourages a person or group to make his language a symbol of his personal or group identity in order to distinguish it from other people or groups. Awareness of the existence of language norms will encourage a person to use language carefully, correctly, politely, and decently. This is a determining factor of speech behavior in the use of a person's language.

CONCLUSION

Gadamer in hermeneutic theory provides a view that Gadamer’s hermeneutics in the development of Betawi art, history, and language in Depok City continues to develop following the times followed by cultural developments. Culture and language in the city of Depok are eroded if their existence is not preserved. Therefore, it is necessary to maintain art, history, and language so that it remains sustainable and becomes a cultural heritage and is known by the world.

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