

INTEGRATING “BETAWI” VALUES IN ELEMENTARY SCHOOL FOR STUDENT CHARACTER BUILDING

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ABSTRACT

Jakarta is a capital city of Indonesia. Unfortunately, the city has faced many conflicts which are caused by moral degradation. Many sociologists said that the degradation happened because Jakarta's people lost their identities. Whereas, Betawi whom Jakarta native ethnic has much local wisdom with many values which can be used to solve the degradation. This research is aimed to find out how to integrate Betawi values in elementary school for students character building in Jakarta. The research used the qualitative method with two steps, they are finding Betawi values which are appropriate to be integrated into elementary school and looking for how the values can be used to overcome terrorism. The result showed that there are at least 20 Betawi values can be integrated into the elementary school. In addition, most of the values support humanism which is the main resources to avoid global terrorism.

Keywords: Betawi values, character building, elementary school

1. Background

In the current global era, the local culture is increasingly being abandoned because communities have a strong tendency towards a global culture. Absolutely, it will affect to national identity, especially for young people. Losing identity will reduce the ability to compete with countries in the world because identity is a key factor in developing a country. One of its efforts to solve this problem is revived the local values based on their local wisdom. Local wisdom is unique culture which has idea, norm, behaviour, regulation, and capability to face their problems for their life sustainability. local wisdom is all forms of knowledge, beliefs, understandings, or insight as well as custom or ethics that guide human behaviour in life. (Keraf, 2010; Alfian: 2013)

As a capital city, Jakarta has many ethnics which came from many regions in Indonesia, but people in Jakarta agreed that the indigenous people of Jakarta are Betawi ethnic. Betawi's culture is very unique and contains many positive values. In fact, the young generation born and raised in Jakarta, do not understand about the existence of the Betawi ethnic and cultural character. Generally, they only know some of the Betawi cultures such as the *ondel ondel*, *kerak telor*, and another traditional song, but they do not understand the meaning of wisdom contained in it.

2. Method

This research uses the qualitative method to classification, mapping, and find out Betawi values. For collecting data, the research use questionnaire, observation, and depth interview with information. Data validation technique for the research uses data and method triangulation. For analysing data, the research uses cyclic process. To find out the local values, the research uses three step, which is classification Betawi local wisdom, choose the local value from local wisdom, and drawing up of local values that could be integrated into learning.

3. Finding and Discussion

1.1. The Origin of Betawi Ethnic

Jakarta is a city that grew from its function as a centre of the economy and business as well as the services and industrial activity. Other figures from Jakarta is the city as a centre for the development and the control of territory surround it. Development of the city can not release from its history. In the past, Jakarta was formerly known as Sunda Kelapa, then changed into Djajakarta and became Batavia, the main city in Colonial Era. Furtherly, Colonial Government built and developed Batavia as a replica of Amsterdam, Dutch Capital, and made as a centre of government. The decision of the Government made Batavia as the administrative centre and commercial centre because of the strategic geographical layout (Wyner, 1986). Absolutely, it made Batavia had a great developing and of course made many people outside the city keen to come. Then, although name

of Batavia changed into Jakarta after independence day, the government still kept its character as the centre of government. (Suswandari, 2010)

There is a different opinion about the origin of Betawi ethnic as an indigenous people in Jakarta. The first opinion said that Betawi ethnic appear from ethnic combination which lived in Batavia, so it means that Betawi ethnic was created by Colonial Government (Suparlan, 2004). Other said that Betawi ethnic settled in Jakarta region before Colonial Government came and built Batavia (Shahab, 1994: Saputra, 2007). Regarding the first opinion which is supported by Castle. He states about ethnic diversity that exists in Batavia in 1673, as illustrated in the table below.

Table 1. Ethnic Diversity in Batavia in 1673 year

Ethnic	Year		
	1673	1815	1893
Dutch	2750	2028	9017
Chinese	2747	11854	26569
Mardijkers	5362	-	-
Arab	-	318	-
“Moors”	6339	119	2842
Javanese and Sundanese	-	3331	-
South Sulawesi	-	4139	-
Bali	981	7720	72241
Sumbawa	-	232	-
Ambon and Banda	-	82	-
Malay	611	3155	-
others	13278	14249	-

Source: Castle, 1967 in Suparlan (2004)

The table gives information about the existence of various ethnicities in Batavia in 1673 when Jan Pieterszoon Coen became Governor General. Majority ethnic came from various areas. Most of them are labour with cheap salary to support the colonial powers, in accordance with the motives of imperialism. Batavia has a strategic port, that of the reason why Batavia can not avoid from the arrival of merchants from different ethnicities, which some of whom settled in the area. Chinese ethnic is the greatest number of ethnic, then followed Balinese and Javanese. In 1893 there were some ethnic groups who started missing and followed by ethnic dominance. Ethnic groups are missing in 1893 with the number of 75,083 people, concluded by Castles as the group that gave birth to the Betawi ethnic. (Suparlan, 2004)

In addition, the table also provides information that in 1893 there was simplification ethnicity in Batavia into four classes, which are Europeans and Eurasians, Chinese, Arabs and "Moors", and Betawi. This condition lasted until 1942 and they are arranged in a hierarchy of formal Government (Netherlands Indies Government), as well as the respective live separate from each other. Nevertheless, Netherlands East Indies national systems and existence of a market are the reason for their unity. As Furnivall said that market is becoming the bridge between Europeans and indigenous people. Modern market dominated by Europeans, while local market dominated by local people. (Suparlan, 2004)

Hometown-based ethnic separation occurs after war with Banten in 1656. Each hometown is overseen by the four heads of the environment. This rule was implemented in order to make easier the VOC oversees indigenous population and recruiting troops. This ethnic segregation resulting in the ethnically concentrated in one region, for example, Javanese people in Kampung Jawa, kampung Bali, and so on. However, this separation is not thus terminate the merger between ethnic, because they still are allowed to purchase land in other ethnicities. In following years, there were many Javanese lived in Kampong Makassar, Batak people lived in the village of Java, and so on. But, the Eastern Netherlands and foreign people intentionally separated from the ethnic indigenous Betawi people, i.e., Javanese, Batak, and so on. (Suswandari, 2009; Nugroho, 2012) The arrival of various ethnicities to Batavia is related to the role of the colonial Government. The arrival of Ambon, Makassar, Bali, and the majority of them were invited to Batavia to enter military service during the execution of the military expedition in Ceylon, Sumatra, and Sulawesi. Most of the residents arrived at Batavia as slaves. After they were free, they follow the "head of kampung" each and adjust to its system, then settled in Batavia. (Grijn and Nas, 2007)

Some people believe that the origin of Betawi ethnic related to the arrival of labour and slaves from another region. After they settled and built community, their culture acculturated each other. The acculturation of ethnics is called Betawi. Census of Batavia's population in 1930s is reason of the statement. The table shows that in the census of the 1930s, Colonial Government inserted Betawi as one of ethnic in Batavia. In following years, the Betawi ethnic increasingly large and occupies some territory in place currently called by Jakarta.

The Betawi ethnic term officially appeared in the 1930s, when it appeared in census category, as appeared in the table below.

Table 2. Population of Batavia in 1930s

Ethnic	Batavia Meester Cornelis	Suburban areas	Jakarta Raya	Jakarta raya dan sekitarnya
LOCAL PEOPLE				
Betawi	192.897	220.000	418.900	778.953
Sundanese	135.251	15.000	150.300	494.547
Javanese	58.708	1.000	59.700	142.863
Malay	5.220	100	3.800	3.882
North Sulawesi	3.736	100	3.800	3.882
Minang	3.186	-	3.200	3.204
Maluku	2.034	-	2.000	1.263
Batak	721	200	900	998
Depok and Tugu	-	-	-	-
South Sumatra	799	-	800	817
Madura	317	-	300	397
Others	5.553	1.400	6.900	7.063
Sub Total	409.655	243.800	653.400	1.443.517
NON-LOCAL PEOPLE				
Tionghoa	78.185	9.400	88.200	136.829
European	37.076	100	37.200	37.504
Others	7.469	400	7.900	8.243
Total	533.015	253.800	786.800	1.636.098

Source: Castle, 2007

Other opinion came from Al Fatawi community, which claim that ethnic Betawi is not a colonial product, because they existed before the Batavia develops, as their stated in *Harian Pagi* newspaper on 24 June 1986, “the word of Betawi derives not from Batavia, because of the Betawi people ancestors was settled in the region before the colonization of the Netherlands” (Shahab, 2004). This statement also told by Saputra that ethnic Betawi ethnic is not appearing after Coen brings the slaves and workers from other regions. Betawi Ethnic has emerged since the 130 AD, the proof is the report the Wangsakerta manuscript Sunda report, said that the Salakanagara Kingdom is in West Java not in Pandeglang. Because Pandeglang doesn't have a harbour. Therefore, the location of Salakanagara was estimated in Condet, a region in Jakarta, which is a toponym of *Ciondet*. (Saputra, 2007)

1.2. The Forms of Betawi Local Wisdom

Ethnic Betawi culture not only constitutes the entire effort and intended to give the meaning of life but also simultaneously setting a life lived only humanely with great value in it.

a. Religious value

Betawi people are known as a good Moslem and obey theirs religious teaching. Therefore, any activity that is carried out among the public were not separated from their religion. The influence of the religion of Islam has established a certain view on the people to migrants who were occupying the area of their residence. In the implementation of life cycle ceremonies, they are also based on the teachings of Islam. However, before Islam came, some of whom argues that the belief system espoused by the Betawi is trust of ancestral spirits (animism and dynamism). (Soimon, 1993; Saputra, 2007) An understanding of the religion is the main competence for Betawi's people. The figure of religion leader gets a high position in the social structure of society. Their role in society often trumps formal leaders, because of what they tell is always followed by the community.

Betawi people always give priority to the teaching of religion in his life. Since childhood, they already introduced with the Qur'an, so they understand the role of the Qur'an in their life. After teenager, they are taught *silat*, a kind of martial arts. Usually, *silat* as taught to the boy, so that they can protect their families and the environment from all sorts of distractions. In adult phase, Betawi people assume that they should be able to carry out the pilgrimage. In Betawi's community they called *ngasosi* (*ngaji, solat, silat*) or recite Qur'an, pray, and silat, as their principle of life.

b. Art

The Betawi art born of the fusion of various ethnicities and tribes that had existed since colonial times. The Betawi art music, for example, has the very strong influence of foreign cultures, like China, Netherlands, Portuguese, and Arabic. Some art music were known by the public at large, among others: *gambang kromong*, *tanjidor*, *keroncong tugu*, *samrah*, and *tambourine*. The influence of Chinese culture reflected in the rhythm of the song, name of tools, and instruments, such as the arts *Gambang Kromong Harmony* or *Xylophone*. Other art is *ondel-ondel*, which was influenced by Hindu culture. In the past, *ondel-ondel* paraded when a harvest feast, in honour of the goddess. While gradually *ondel-ondel* philosophy began to shift. *Ondel-ondel* is believed as an ancestral symbol that keeps their descendants. Hence *ondel-ondel* usually is used to expel any evil spirits that will interfere with the course of events.

The kind of art that is a combination of the Betawi and Portuguese is *Keroncong Tugu*. The kind of traditional music containing elements of Portuguese music. In the past, *Keroncong Tugu* played by young people in Tugu Region, who enjoy a night of a full moon on the banks of the Ciliwung River. Nowadays, *Keroncong Tugu* is also performed to accompany worship services at the Church and special event in Betawi people.

c. Local Building

Local building of Betawi's People called "Rumah Bapang". The uniqueness of Betawi building, among others: a) have a solid foundation built from natural stone, which reflects the robustness of the spirit of the Betawi people, b) Hall, spacious family room equipped with table and chairs Betawi people, describing a friendly in receiving guests. c) guest rooms or called *Paseba*, is devoted to the guest and also used as a prayer room, d). The family room or *pangkeling* as a gathering place for the family room at night, e). family bedroom, f). kitchen or *srondayan* located behind the house blends with the dining room. The aspect of Betawi's house shows that they are open person, humble, keep in touch in togetherness., and receptive to difference

d. Traditional Games

Various traditional game shows that communities were very appreciative of his childhood. In Betawi traditional games, there is a separation between the game for boy and girl. The game for boy shows a heroic character and full of energy, e.g. *Kuda-kudaan*, *Jangkungan*, *Sumpitan*, *Protokan*. While the game for girl are more reflective of the game that has been described as a prevalent activity women (cooking, parenting, and household activities), e.g. *congklak*, *anak-anakan*, *tuk-tuk ubi*, dan *pong-pong balong*.

e. Folk Song

The Betawi folk songs are adaptations from *pantun* and poems, accentuating the high aesthetic value. Thus, it is not true when there is a stigma that Betawi people are uneducated and less ethical, proven they not only developed melodic songs with a beautiful and dignified, but also still easy to be heard (easy listening).

Betawi folk songs store messages and advice to the audience about wrong and right in their life. Because of the songs, the character of "nyablak" in Betawi people does not appear. Through the song, they use words with a subtle allusion to convey the meaning to others, for example the song of *Jali-jali*, *Kemayoran*, *Lenggang Kangkung Kroncong*, and *Sirih Kuning*.

f. Folklore

The content of the majority of the story is the resistance to colonial policy. This signifies that Betawi People were uncomfortable when being in colonisation, so they do the resistance by making folklore that contains resistance of colonial policy. In these stories emerged of heroism, strength, value and stubbornness in the face of problems. In addition, in stories such as *Pitung nor Jampang*, Betawi People showed their credentials as a swordsman who is not only good at martial arts but also good at reading the Qur'an and uphold social justice. There is also the story of *Nyai Dasima*, *Gagak Karancang* and *Telaga Warna*.

g. Traditional Tools

Betawi people cleverness in the martial art also indicated with a machete (*golok*). They always store their machete owned under their pillows. This marked the person are always vigilant and careful in all conditions.

h. Culinary

Various of Betawi culinary indicates that the ethnic indeed a very open ethnic, but still want to maintain their original culture, e.g. *Sayur Gabus Pucung*, *Ketoprak*, *Soto Tangkar*, and *Bir Pletok*.

The names of such unique culinary, such as sayur babanci and sayur belande kecebur also indicate that the ethnic is humorous people.

i. Life cycle ceremony

Some traditions in the community often suggested that people were having high social spirit. It is appeared in their life cycle (births, marriages, and deaths), they tend to always do a ceremony involving a lot of people in it. For example, if there is a mother who will give birth, all of the family and some neighbour stay in her side. After a newborn baby has been born, they will hold “*akeke*” a ceremony as greeting to God. In *akeke* ceremony, all of family and neighbour will prepare anything. It is marked that Betawi’s people always keep togetherness in their happiness and sadness.

j. The caring of environment and natural resources

The attitude of valuing natural resources and the environment is demonstrated by the existence of more attention to animals, even some of them become a part of the ceremony. They always held sacrifice ceremony before cultivating. In addition, they also always keep togetherness in every activity, for example in the tradition of farming, namely *nandur*, they call their neighbours and other farmers to help, in their culture, it is called *nyambat*. Betawi people also respect to the animal. Further more, Saputra (2014) confirms that the ethnic were paying attention more to animals, especially cats, crocodiles, tigers, birds.

Generally value the wisdom of local ethnic Betawi can be observed in their daily activities, especially in their religion, interaction, art, and local building. Religious values indicated with the obedience of the community to the teachings of Islam in their daily activities. In the Betawi ethnic linguistic shows elements of straightforward, egalitarian, honest, friendly and humorous people. Meanwhile in social interaction can be observed in the attitude of those who are tolerant, egalitarian, open, cooperation, mutual respect, togetherness, care for the environment, democratic, and brave.

These values are an important part in the development and strengthening of the characters through the learning process. The multicultural Jakarta should be built with a strong cultural grounding in order not to become a trigger for the onset of the social conflict. The following is the values of Betawi local wisdom that needs to be integrated into learning.

No	Local Value
1	Religious
2	Honest (<i>cablak</i>)
3	Friendly
4	Faithful
5	Egalitarian
6	Togetherness or cooperation
7	Easy to share
8	Care to environment
9	Democrat
10	Social awareness
11	Brave
12	Humorous
13	Innovative
14	Confidence
15	Tough
16	Peace
17	Critical thinking
18	Forgiving people
19	Positive Thinking
20	Dynamic
21	Willing to sacrifice
22	Never give up
23	Adaptable

Source: Suswandari, research report, 2015

1.3. Integrating Betawi Local Values in Learning

It is well established that character building is one of learning goal in Jakarta. Regarding this, school have to create their activities based on character building. There are some ways to integrate Betawi local values in learning, it will describe in the following paragraph.

a. Using Betawi local values as learning content

In Jakarta, it has been done with Pendidikan Lingkungan Budaya Jakarta (PLBJ) subject. But, it does not enough, the teacher has to be more creative with integrating local values in other subjects, for example, IPS, Bahasa Indonesia, Mathematics, and so on.

b. Integrate local values to learning methods

In this way, the teacher has to be creative and innovative. They can use contextual teaching-learning method, project method, problem-based-learning method, and IILV (Integrated Inquiry with Local Value. IILV has five steps, which are stimulation, exploration, search value, presentation, and reflection. Each step in the method appears in every learning activity. The figure below will describe more about this method.

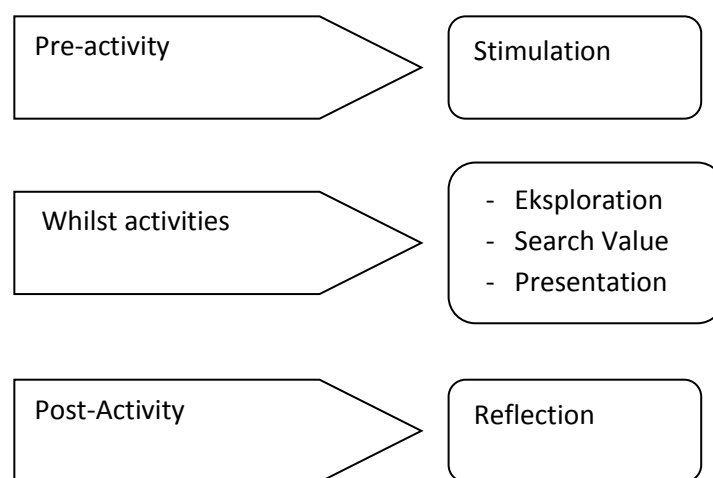


Fig. 1. Five steps in IILV method

4. Conclusion

In last decade, Betawi ethnic continued strengthened and managed to build its own identity that characterises and different with other ethnic in Indonesia. Although the development of Jakarta tends to insist them to lose their identity, their existence can not be eliminated. There are strong values in their local wisdom which is very appropriate to integrate into learning, especially for elementary school students. There are many ways to integrate local values, one of them by using IILV method and integrating Betawi local values in every subject.

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