

Understanding Betawi Culture in Jakarta People Through the Implementation of the Betawi Lebaran Event

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ABSTRACT

Betawi culture has a very important role as the original identity of Jakarta city. Globalization and multicultural in Jakarta increasingly erodes the culture of Betawi. Event Lebaran Betawi is presented to educate and provide cultural understanding of Betawi to the people of Jakarta. The purpose of this research is to find out how far the cultural understanding of Betawi gained by Jakarta community from the implementation of the Event Lebaran Betawi 2014. The main theory used in this research is propaganda Lasswell theory and his communication concepts. The method used is descriptive qualitative. Results of this study explained that the implementation of the Event Lebaran Betawi can provide insight of Betawi culture to the people of Jakarta so that the purpose of organizing this event as media education and Betawi culture preservation can be achieved.

Keywords: Lasswell communication, Betawi culture, special event, Jakarta

Pemahaman Budaya Betawi pada Masyarakat Jakarta Melalui Pelaksanaan Event Lebaran Betawi

ABSTRAK

Kebudayaan Betawi memiliki peran yang sangat penting sebagai identitas asli kota Jakarta. Arus modernisasi dan multikultural yang ada di Jakarta terus menggerus keberadaan budaya Betawi. Event Lebaran Betawi hadir sebagai sarana untuk mendedukasi dan memberi pemahaman budaya Betawi pada masyarakat Jakarta. Tujuan penelitian ini adalah untuk mengetahui sejauh mana pemahaman budaya Betawi yang didapatkan masyarakat Jakarta dari pelaksanaan Event Lebaran Betawi 2014. Teori utama yang digunakan dalam penelitian ini adalah teori propaganda Lasswell dan konsep komunikasinya. Metode penelitian yang digunakan adalah kualitatif deskriptif. Hasil penelitian ini menjelaskan bahwa pelaksanaan Event Lebaran Betawi dapat memberikan pemahaman budaya Betawi pada masyarakat Jakarta sehingga tujuan dari penyelenggaraan event ini sebagai media edukasi dan pelestarian budaya Betawi dapat tercapai.

Kata Kunci: Komunikasi Lasswell, budaya Betawi, special event, Jakarta

INTRODUCTION

Jakarta as the capital city of Indonesia is one of the metropolitan cities that has an attraction for immigrants who want to try their luck to find better opportunities, whether in work or studying. Migrants who come and try their luck in Jakarta, should be able to respect and help preserve the local culture of this city as the old saying goes, "where the earth is stepped on,

there the sky is upheld". In reality, the large number of immigrants who come and occupy areas in the center of Jakarta have even marginalized the Betawi people and their culture. Muhammad Syaiful Moechtar (2012) in his journal said that the existence of Betawi culture is currently experiencing a decline and if the people of Jakarta just remain silent, this culture will gradually decline in existence (p.135-136).

Abang-None as an ambassador for Betawi culture is expected to be a solution in providing an introduction to Betawi culture not only to foreign tourists but also to the people of Jakarta to jointly preserve this culture. In reality, Abang-None's role is deemed insufficient in providing education and understanding to the people of Jakarta about Betawi culture. This opinion was conveyed by the Head of the Jakarta Tourism Office, Arie Budhiman to tempo.co who said that the function of Abang-None Jakarta was indeed to market tourism in the capital, but that function had not been carried out properly. As a result, the main task of Abang-None Jakarta as an ambassador for tourism and culture is seen to be lacking.

The local wisdom of Jakarta's culture itself is already in the curriculum of subjects in elementary schools and it should not be difficult to introduce and provide knowledge about Betawi culture. However, this is also not enough because there are still many who do not know about Betawi culture, even the younger generation of Betawi themselves are not interested in Betawi culture because they are more interested in foreign culture. If you look at other cities such as Yogyakarta, Solo and Bali, they are still very thick with local culture. One of the ways that the local culture in these cities still feels strong is the existence of cultural events that are held regularly, for example the Ngaben event in Bali. This is what the Betawi Community Consultative Body (BAMUS Betawi) is trying to implement, which feels the need to create an event to support the existence of Betawi culture by holding a cultural activity that can be attended by the Betawi people in particular and the people of Jakarta in general.

This event was eventually known as Lebaran Betawi and its implementation was supported by the DKI Jakarta provincial government. The event which was held on September 13-14 2014 is the seventh year event. If in the first to fifth year, this event was held in the municipality or district of DKI Jakarta alternately, then since the sixth and seventh year this event was held at Monas. In the Lebaran Betawi event organized by BAMUS Betawi and the DKI Jakarta Provincial Tourism and Culture Office, there are various Betawi cultural arts performances such as pencak silat, doorstop, dances, and others. In addition, Betawi traditional houses are also presented as well as special foods such as egg crust, mayang shawl, lunkhead, pletok beer, and so on. There is no charge for this event for the entry ticket. The special thing about this 2014 event is that this event also invites other ethnic groups to show that Betawi culture is open and accepting of other cultures.

Researchers feel this research is important and interesting to study because of the difference between knowledge and reality as described previously. Through these Betawi culture-themed activities, visitors can provide knowledge. In this study, researchers will examine the Betawi Eid event which can communicate Betawi culture to visitors so that visitors' understanding of Betawi culture is formed. The formulation of the problem in this research is "How is the

understanding of Betawi culture that the people of Jakarta get from the implementation of the Betawi Lebaran Event?". The purpose of the study was to determine the extent of cultural understanding that the people of Jakarta got from the implementation of the Betawi Lebaran Event.

Lasswell's Propaganda Theory

In this study, Lasswell's Propaganda theory was used which has a communication concept that is still used today. Muhammad (2009, p.5-7) explains the elements in Lasswell's communication concept consisting of questions, namely:

- Who says (communicator): Refers to who is the person who takes the initiative to initiate communication or can also be referred to as the communicator. This communicator can be a person or also a group of people such as an organization or company. In this case, the communicators are the DKI Jakarta Provincial Tourism and Culture Office and Betawi mass organizations which organize the Betawi Lebaran Event.
- Says what (Message): It relates to the content of the communication or what message to convey in the communication. The content communicated is sometimes simple and sometimes difficult and complex. So it is necessary to organize the message to be conveyed before communicating it. In this event, the message that will be conveyed is about the diversity in Betawi culture so that people can understand Betawi cultural customs.
- In which channel (Media used): What is meant by media are communication tools used both verbally and nonverbally such as; speaking, body movements, eye contact, and touch, as well as printed and electronic communication tools such as; radio, television, brochures, banners, letters, books and pictures. This Betawi Lebaran event uses various media to publicize this activity, including using radio, television, billboards, and also socialization.
- To whom (Message recipients): Who is the audience or recipient of the message of communication who can also be referred to as the communicant. This needs to be considered because the recipients of this message have differences in many ways, for example, experience, culture, knowledge and age. The target audience for this Betawi Lebaran event is the entire Jakarta community in particular.
- With what effect (effect): what is the effect of the communication that has been done. Questions about this effect can ask two things, namely what you want to achieve with the results of the communication and second, what people do as a result of the communication. However, keep in mind that sometimes a person's behavior is not only caused by the result of communication but is also influenced by other factors. In this study, it will be investigated what effects are obtained by visitors to the Betawi Lebaran Event.

Meanwhile, Effendy (2008, p.6) explains the most important part in communication, namely how to make a message conveyed by the communicator can have a certain impact or effect on the communicant. Effendy (2008, p.7) also classifies the impact or effects of communication according to the level, namely:

- Cognitive impact, namely the impact on the communicant that causes the communicant to know or increase their intellectuality. Here the message conveyed by the communicator is addressed to the mind of the communicant or in other words the purpose of the communicator only revolves around efforts to change the mind of the communicant.

- Affective impact, namely the impact that causes certain feelings. For example feelings of pity, touched, sad, happy, angry, and so on. Affective impact has a higher level than cognitive impact because the communicator's goal is not only to know, but also to move the communicant's heart or feelings.
- Behavioral impact, namely the impact on the communicant occurs in the form of changes in behavior, actions, or activities. Behavioral impact is the impact of the highest level of the two impacts that have been described previously.

Public Relations

This research also uses practical knowledge about Public Relations to support the theory used. Sitepu and Faulina (2011, p.33) explain some of the general activities of Public Relations according to Macnamara, namely:

- Event management: Is an activity that consists of managing events such as exhibitions, festivals, and meetings.
- Publicity: Activities to publish all activities that have been carried out to the mass media
- Public Information: Produce and publish a collection of related information about activities or events held, company or organization profiles, etc.
- Community Relations: Inviting the public to attend an event or events held.
- Government Relations or Lobbying: Inviting government officials to attend an event or events held.

Of the five activities, the activities carried out by the DKI Jakarta Provincial Tourism and Culture Office and Betawi mass organizations can be categorized as event management and have held the Betawi Lebaran Event on September 13-14 2014 at Monas.

Special Events

Bowdin et al. (2006, p.14-15) describes special events as activities created to describe certain rituals, presentations, performances or celebrations that are consciously planned and made to mark special occasions and/or to achieve certain social circumstances, culture or goals. and company objectives. Special events include national day celebrations, important civic events, unique cultural performances, major sporting events, corporate functions, promotions and product launches. Special events are also categorized into four categories (Shone and Parry, 2010, p.5), namely:

- Leisure Events or recreational events
- Cultural Events or cultural events
- Organizational Events or organizational events
- Personal Event or private events (individuals)

In their explanation, Shone and Parry also said that it was very possible if there was an overlap between categorizing events. For example, the Betawi Lebaran Event can be categorized as a Cultural Event, but at the same time it can also be categorized as a Leisure Event for visitors. Special Events have functions that can be utilized by an institution or organization as described by Ruslan (Pudjiastuti, 2010, p. xxviii-xxix), namely:

- As a direct information provider and get positive feedback from the public

- As a communication medium as well as getting publications so that in the end the public as the target audience will get introduction, knowledge, and in-depth understanding.

METHOD

Researchers used descriptive research methods with a qualitative approach. Qualitative research methods are used because this research seeks to understand the views of the informants in detail and depth so that they can answer the problems studied. The paradigm used is the deductive paradigm, namely by looking at the phenomenon in general and then drawing conclusions from the research results that have been found. Because it uses descriptive qualitative research methods, this research is objective in accordance with the experience of the informants.

Data collection techniques used by researchers are primary and secondary data collection. Primary data collection was carried out by semi-structured interviews with selected sources. Resource persons are divided into two, namely internal sources and external sources. The internal sources are DKI Jakarta Tourism and Culture Office staff, Head of the Cultural Institute preservation sector (representing BAMUS Betawi), and external sources, namely visitors to the Lebaran Betawi event.

The analytical technique used in this research is Miles and Huberman's interactive model analysis technique which is divided into four plots, namely:

- Data collection: The process of collecting data that has been found in the field.
- Data reduction: The process of selecting, focusing on simplifying, abstracting, and transforming data that emerges from field notes.
- Data Presentation: An organized collection of information that provides the possibility of drawing conclusions and taking action.
- Drawing Conclusion: Drawing conclusions and verification are needed to find justification so that validity can be achieved (Patilima, 2007, p.96-97).

Researchers used source triangulation. The choice of source triangulation is because researchers want to check the data obtained from one source with other sources so that the data obtained will be more valid. There are several steps to carry out source triangulation according to Patton (1987: 331) in Moleong (2010, p.331), namely:

- Comparing observational data with interview data
- Comparing what people say in public with what they say in private
- Compare what people say about the research situation with what they say over time
- Comparing one's situation and perspective with various opinions and views of people such as ordinary people, middle or high educated people, wealthy people, government people
- Comparing the results of interviews with the contents of a related document.

RESULT AND DISCUSSION

The results of interviews with resource persons and secondary data found by researchers were analyzed using the Miles and Huberman analysis technique, which can be seen in the following table:

Table 1. Analysis

Concept	Research Findings
Who Says	The originators of the Betawi Lebaran idea were Betawi community leaders who are also administrators of the Betawi Community Consultative Body (Bamus Betawi), which was then fully supported by the DKI Jakarta provincial government, which appointed the Department of Tourism and Culture as the leading sector in this event.
Says What	The message to be conveyed from the Department of Tourism and Culture is that Betawi Culture is the identity of the city of Jakarta that must be preserved. Meanwhile, the message to be conveyed by the Betawi Cultural Institute is to protect, care for and love the city of Jakarta together.
In Which Channel	The media used by the Department of Tourism and Culture to socialize this event is through outreach to residents to attend this event. Meanwhile, the Betawi Cultural Institute uses media such as radio, newspapers, billboards, and magazines to socialize and publish the Betawi Lebaran event.
To Whom	The target audience is the entire Jabodetabek community and the general public. More specifically, the Betawi people.
What Effect	The effect of this event is not only entertaining but also educating the non-Betawi community, so that they can provide an understanding of Betawi culture through the programs that are displayed. In the cognitive effect, the informants who initially did not know became aware of this event. The affective effects felt by the speakers were feelings of enthusiasm and feelings of pleasure, but also feelings of disappointment after coming to the Lebaran Betawi event. The behavioral effect that appears is the action taken by the resource person by coming to this event after receiving information about the Betawi Lebaran event.

The results of research conducted by researchers regarding Lebaran Betawi also show that Bamus Betawi has indirectly carried out general public relations activities proposed by Macnamara (Sitepu and Faulina, 2011, p.33), namely Event management, which consists of managing events such as exhibitions, festivals and gatherings. In addition, there are also Publicity activities, which are activities to publish all activities that have been carried out to the mass media. In Lebaran Betawi which involves many parties in its implementation, the mass media did not escape the attention of the committee. This was previously explained by Mr. Yahya, as the head of the Betawi Cultural Institute preservation division, that in this event he also has a media partner and uses various media to publicize this activity. From the results of secondary data obtained by researchers, they also found quite a lot of online media that reviewed this event.

General public relations activities that are also carried out by the organizers are community relations, namely inviting the public to attend an event or event being held. The Betawi Eid which was held in 2014 not only invited the Betawi community but also invited communities from other ethnicities to enliven this event.

Next is Government Relations or Lobbying, which is inviting government officials to attend an event or event being held. Previously, this event was proposed by Bamus Betawi which was later approved and supported by the provincial government at that time, namely Governor Fauzi Bowo. This is where government relations or lobbying takes place.

This Betawi Eid can be categorized as a special event as described by Bowdin et al. (2006, p.14-15) which describes special events created to describe certain rituals, presentations, performances or celebrations that are consciously planned and made to mark special events and/or to achieve certain social, cultural or goals and company objectives. This Betawi Eid is held to celebrate Eid al-Fitr, which is typical of Betawi culture.

Shone and Parry (2010, p.5) also categorize special events into four namely Leisure Events or recreational events, Cultural Events or cultural events, Organizational Events or organizational events and personal events or private events (individuals). Researchers themselves see that Lebaran Betawi is included in the category of cultural events because it raises the theme of culture.

However, Shone and Parry also explained that it is very possible that there will be overlaps in categorizing events. This also happens in the Betawi Lebaran Event, where this event can be categorized as a cultural event, but at the same time it can be categorized as a leisure event or recreational event for visitors. This is possible because this event is packed with various performances that can also entertain visitors. Moreover, the implementation of the Betawi Eid event coincided with the weekend, namely on Saturday-Sunday on September 13-14 2014.

Special Events have functions that can be utilized by an institution or organization as described by Ruslan (Pudjiastuti, 2010, p. xxviii-xxix) namely the first as a direct information provider and get positive feedback from the public, in this case Lebaran Betawi seen as a direct information provider in providing information about Betawi traditions and culture. The positive response was also seen from the number of visitors who came. The second function is as a medium of communication as well as getting publications so that in the end the public as the target audience will get introduction, knowledge, and in-depth understanding. The Betawi Lebaran Special Event also fulfills the second function, namely as a medium of communication and obtaining publications so that the public gains an introduction, knowledge, and in-depth understanding of Betawi culture.

CONCLUSION

The conclusion of this research is that visitors can explain and describe their experiences well. Visitors can also receive messages they want to convey through the Lebaran Betawi Event. This event can educate visitors in providing introduction, knowledge and understanding of Betawi to the people of Jakarta. This can be seen from the answers of the resource persons who were able to explain the understanding they got from this Betawi Lebaran Event. This Betawi

Eid is also carried out by thinking about the educational value that will be displayed to the community. Education is served through events that are displayed both on the main stage, as well as other stages.

The presence of the Betawi traditional house is also an attraction for visitors who come. The goals and expectations of the organizers can be concluded from the results of interviews with resource persons. Thus, it can be said that the implementation of the Betawi Lebaran Event was good and was able to provide cultural understanding to the people of Jakarta through the Betawi traditions carried out in this event.

From the findings in this study, further research can be carried out regarding the Betawi Lebaran Event in increasing public awareness of Betawi culture. Through this research, it is hoped that it can be useful for other researchers who want to develop similar research in more depth. It is recommended that the organizers can make an interesting publication before the event is held better. For example, by making a poster for the Lebaran Betawi event or an interesting vlog ad. In addition, they can use social media such as Facebook and Twitter so that they can reach the younger generation.

It is recommended that the organizers be more creative in terms of filling the event, so that the events displayed are not monotonous by displaying other arts such as bridal makeup with Betawi customs, making Jakarta ondel-ondel, and providing Betawi traditional clothes so that visitors can take pictures with the Betawi traditional clothes. It is recommended that the organizers determine the location of the event that has transportation facilities that are easy to use by the public in the future, such as at Monas and make this Lebaran Betawi event an annual event at Monas.

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