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# Knowledge Preservation of Ondel-ondel as Icon of Jakarta

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## ABSTRACT

Ondel-ondel is a puppets become an icon pride city of Jakarta as a result of the community especially the Betawi culture as the original inhabitants of Jakarta. This paper attempts to reveal the icon Jakarta through the history, description, function and how to preserve the culture of local order not dragged down by the current modernization that progressively growing fast. This research uses qualitative methods and served proper techniques of descriptive obtained the Courtâ s website through the study of literature. Stage arts preservation ondel-ondel namely through stage screening, storage and actualization. The efforts to maintain and preserve the ondel-ondel as one of khazanah Indonesian culture is with: enter the subjects of genuine arts Jakarta especially Ondel-ondel into the educational curriculum, using ondel-ondel in each event of provincialism, change the puppet ondel-ondel regularly in the building of government and the culture of DKI Jakarta in order to preserve the craftsmen ondel-ondel, create studios or betawi arts groups in each village, packs form of puppets ondel-ondel into the miniature or animation that preferred by the children as the successor of the cultural heritage.

**Keywords:** Preservation, Indigenous Knowledge, Ondel-Ondel, Betawi, Jakarta

## 1. Introduction

In daily life we often see even talk about the subject of culture, no one who does not use the results of culture in his own as well as well as when socializing with the environment. Thus there is no people who do not have the culture and vice versa there is no culture without the community as a container and the creation of culture. Because the community is the people who produce culture (Liliweri, 2003).

In the simple many who imply that culture is an art but not a culture of art. Culture beyond the art of itself because of culture includes a working network in life between man.

This was revealed by Koentjaraningrat in his book, that culture is the whole total of the mind, paper, and the work of man that is not rooted to naturally and that it is only the bias induced by man after a learning process (Koentjaranigrat, 1974). Not much different from Koentjaraningrat E.B. Tylor also explains the meaning of culture that quoted by SoerjonoSoekanto in his book that the culture is a complex that includes the knowledge, trust arts, moral law, customs and other capabilities and habits acquired human beings as members of society (Soekanto, 2013). Based on the understanding of the culture can be

drawn the conclusion that the culture is the result of the patterns of thought and the hallmark of the society such as the moral beliefs, laws including in it the art passed down generations from their fathers until today.

Each of the districts in Indonesia have cultures that are different from each other because each region of Indonesia is restricted by such as the waters of the river and the sea so that the regional society that one cannot socialize with the community in other areas so that the community in each district made a culture itself. Culture in Indonesia have characteristic of provincialism and uniqueness that is easily recognized by everyone who saw it, as Ondel-ondel that become community icon betawi which is the indigenous people of the city of Jakarta.

Since the first Jakarta has become the city with the inhabitants of that range from the tribes of the nation, religion, language and others. Because the first Jakarta is a city of trade and people from anywhere came to trade in Jakarta as the Portuguese, Netherlands, China, Arab and other. Native Jakarta itself is called the tribe of betawi is the mixing of various ethnic as Chinese culture, Arab portuguese and others. This is reflected in the culture that produced including ondel-ondel therein (Yayasan Untuk Indonesia, 2005).

Ondel-ondel is one of the arts are passed down generations and have the characteristic of provincialism has long become an icon in the city of Jakarta. This arts often appear at various events that nuanced typical Betawi including the festival of the people. The shape is like a large puppets made of plaited bamboo have high approximately 5 meters with a diameter of no more than 80 cm made so that the people in it can move more openly (Yayasan Untuk Indonesia, 2005). How to play it with dancing which is a person who entered into the puppet shaking or dancing according to the rhythm of the music cubs.

In general ondel-ondel is divided into two types of male and female, with differentiator is the face of ondel-ondel that wearing masks are red for men and face ondel-ondel that wearing masks white for women. The mixing of the culture of this can be seen from the garments used ondel-ondel women namely kebayaencim, this shirt was often used by the Chinese woman symbolises the trade links with China. While ondel-ondel male using 'salaria clothes' which is the traditional dress of men to the community betawi influenced by Arab culture, because it was formerly also do trade links with the Arab.

First ondel-ondel ejector is used as a host or disturbance calm man and also as the completeness of the ritual after the season cut rice. But in its development, ondel-ondel now used to add to the splendor of the festivals of the people or the welcoming the guests of honor and various other feasts. Over time, arts ondel-ondel is becoming marginalised and forgotten by the community itself because of the various factors such as the impact of globalization and the development of technology so that the public can access information from various parts of the earth without limited by space and time.

According to Soerjono Soekanto (Soekanto, 2013), in his book list some factors that encourage changes in society that cause wear off culture and local wisdom, the following factors that affect:

1. Contact with other cultures.
2. The formal education system developed.
3. Tolerance.
4. Open System layers of the society.
5. A heterogeneous population.
6. Becomes dissatisfied society toward specific areas, as well as
7. The value that people should always sought to improve his life.

Understanding the knowledge of many mentioned by the experts including according to Rocco Agrifoglio stated that knowledge is the mixing of the experience, value, contextual information and expert insight that provides a framework for evaluating and combining the experience and new information (Agrifoglio, 2015). While according to Dretske and Machlupquoted by Agrifoglio in his book revealed that knowledge is the result of the process of the creation and the management of the flow of information associated with the commitment and trust from his owner. While according to Notoadmodjo Soekidjo in his book defines the knowledge is a result of finding out and this happened after a person against a sensing specific object. This sensing occurs through the sense of mankind: the sense of vision, hearing, smell, taste and touch. The majority of human knowledge obtained through the eyes and ears (Soekidjo, 2002).

Based on the understanding of the knowledge that has been mentioned above it can be concluded that knowledge is the result of the process of creation from the information received.

Knowledge is divided into two forms of tacit knowledge and explicit knowledge. Tacit knowledge is the knowledge that is found in the brain or mind in accordance with the understanding, expertise and experience of a person usually this knowledge is not structured difficult to be defined with formal language and the content includes personal understanding, knowledge is generally not documented because this knowledge is still present on the skill or experience of a man. While explicit knowledge is knowledge that has been collected and translated into a form of the documentation so that more easily understood and scattered expand (Desouza, 2011).

Generally the culture is difficult to scattered expand, because culture majors are tacit or only those who joined and do the culture is much more to know about the culture so that there is no good documentation of the text and images on culture.

While ondel-ondel is a culture is the tacit knowledge that is owned by someone who is still hidden in the mind or the brain so that it is difficult to dug and scattered expand. But on the development there are some people who try to document the ondel-ondel so that no more marginalized and disappeared over time. For example like Dhika Quarta Rosita who do research about culture betawi especially ondel-ondel which differentiate with the research done by the author of the research done by Dhika Quarta Rosita discuss about sustainability ondel-ondel into visual form based on the characteristics of the ondel-ondel itself, while this research discusses how to preserve knowledge about ondel-ondel historically, function and the physical description.

Therefore researchers are interested to discuss ondel-ondel as community arts culture Jakarta communities particularly Betawi to this art. remaineverlasting and became the pride of Betawi icon.

## **2. Literature review**

### *2.1 Indigenous of knowledge*

Genuine knowledge (IK) is a unique knowledge hidden in the mind of every community that is formed in culture. That is embedded in community practices, institutions, relationship and rituals as a basis for decision making in agricultural activities, health, natural resource management and other activities that occur on lands (Agrifoglio, 2015). While according to M. G. Hewson stated that genuine knowledge (IK) is cultural products and cognitive aspect who operate independently or free from Western thought for thousands of years ago.

Genuine knowledge is usually have the economic subsystem related to the physical environment and their natural conditions. In many ways, genuine knowledge is not part of the results of industry west (Hewson, 2015).

Based on the understanding of the knowledge of the original (IK) can be concluded that the original knowledge is the knowledge that are created through the process of socialization with the community or environment related to the daily activities experienced by each society such as agriculture and religious rituals throughout their lives without using and involve Western culture in the process.

Communities may this to for preserve their knowledge but it is different from protect it from misuse by other. Some communities realize the economic benefits they can gain from their IK and they do not this this economic benefit stripped from them (Njiraine et al. 2010). This is important in the sustainability of a culture is the involvement of indigenous youth in building solutions based on social and environmental issues outside, regardless of forced or interference does from other countries (Ericson Day, 2017).

The arts ondel-ondel is a result of the people of Jakarta especially betawi culture as the native population is one of the many cultures that exist in Jakarta without involving Western culture in the process of formation.

## *2.2 Preservation of Knowledge*

Preservation of knowledge is one of the important activities in the process and take advantage of the knowledge that belongs to can be scattered in order to minimize loss of information disclosure important owned. The information preserved must be available for anyone who needs the information and can be accessed at any time.

Preservation of knowledge is widely recognized as the selection process, storage and the actualization of knowledge organization (Agrifoglio, 2015). The selection process is the activity of identifying the knowledge that is considered important in order to be known and used by the next generation of arts ondel-ondel is the tradition of Jakarta communities particularly betawi are passed down from generation to generation as a cultural heritage to remain everlasting. while in the storage process is divided into three forms of storage; individual storage process is done in the mind of the person either directly or the introduction of culture through the teaching and not directly or troubleshooting information

about the culture. The collective storage or through organizations or community groups and electronic storage i.e. using electronic media as a tool of cultural storage Jakarta namely arts ondel-ondel, in this research is the culture is stored in the minds of every community betawi, then they make studios or group assembly betawi that to preserve the culture of this until the arts ondel-ondel remains until now. Actualization is activities that really happened especially in the process of preservation of knowledge exert an impact can used back then. In this research the process of actualization itself is with the existence or the existence of the arts Ondel-ondel at the center of the life of the people of Jakarta.

Basically the preservation of this knowledge includes two main activities, namely catch the knowledge and gather the knowledge into the repository so that remain part of the community memory (Stevens, 2008). Capture the knowledge can be obtained through tacit knowledge into explicit knowledge or tacit knowledge into tacit knowledge, but the spread of the knowledge now about the members of the indigenous peoples are no longer visible on the young generation. The lack of understanding dikhawatikan will weaken the successor of awareness about their own culture (Nicolas, 2000). One of the efforts of the preservation of the knowledge about the knowledge of indigenous peoples is to create databes as ESRF database. According to the database ESRF in apply in Africa about the economic and social research (Msuya, 2007).

### **3. Materials and Methods**

This research uses qualitative approach that aims to provide an overview of the arts Ondel-ondel, based on literature study. In this research empirical method used with the conceptual approach and analytical mind and style of writing deductive perspective and the information is done through studies library to know culture betawi especially arts Ondel-ondel.

### **4. Results and discussions**

On the history of the past Jakarta which anciently named SundaKelapa is one of the most important ports and major airports at the time of the kingdom of sunda. Even *bandar* Sunda Kelapa then grow rapidly become international airports that make it grow many with the inhabitants of that are increasing again. So, Bandar this enter in the path of shipping and international trade. The main export commodities when it is pepper and rice, while import commodities is a type of clothing and household. Many of the various nations that trade here

as the nation of the Portuguese government even when it has been developing trade agreement with Portuguese. But when the Portuguese will carry out the making of the fortress i.e. around on 22 June 1525, the city of Bandar Sunda Kelapa fell into the hands of the rule of Islam from Demak under Fatahillah Square or Fadhillah Khan after successfully attacked and drove out the Portuguese fleet under the leadership of Francisco De Sa.

Since when is the name of the Sunda Kelapa changed its name to the Jayakarta. This name is given by the Fatahillah inspired from the scriptures the Qur'an the letter al-fat-h verse 1 which means "We gave you victory, a manifest Victory" and in the language of Ancient Java (Sanskrit) Jayakarta also has the meaning of has made Democrat Barack. Since the victory that Fatahillah Square made ruler Jayakarta who reigned as duke or king under the shadow of Demak Kingdom.

Native Jakarta himself known with the title the community Betawi, which actually is not the original inhabitants of Jakarta but the results of the mixing of the various ethnic groups who come from outside of Indonesia as Europe, China, Arabic, Japan and etc. and from various ethnic groups who come from in Indonesia such as Sundanese, Java, Bugis, Ambon, Malay, Manado, East Timor and etc. (Foundation for Indonesia, 2005).

Based on the great lines encircle the betawi culture region is divided into two parts namely betawi midst or also called with the city betawi countrified power Batavia as monas (national monument), menteng, Taman Sari, new markets, matraman, Cikini, kwitang, Gambir train, rice fields, petojo etc. And betawi suburbs in the past often called betawiora are outside the authority of Batavia as Tanjung Priuk, Kebon Jeruk, some of the Tangerang, Depok, Bekasi, etc.

The emergence of the two regions Betawi culture is due to various things among others because of economic differences, historical and sociology, differences in serum from the elements of ethnic groups as the embryo local people, including the level of the original culture of each tribe that affect the life of their culture such as education. In the region of the middle Betawi already since the beginning of the nineteenth century there was a formal education infrastructure such as schools and this is because the region was a region where ethnic groups who come from outside of Indonesia as the Netherlands, China and Arab. Also include for religious education.



Different from the Betawi suburbs more alienated from the Betawi city. This is because almost all the region in the days ago until the Japanese occupation period, is the lands began work installing home ruled by the master of the land. Lords of the land is totally not paying attention to the progress of the inhabitants of that tilling. Lords of the land assumes that they benefited with the entry of the customs or the income obtained from the results of agriculture that collected from the tenants of their land. Population growth even considered a threat to the position and their advantage. Especially the improvement of the understanding of the community of religious education in this religion of Islam, due to the fact that each armed people resistance especially in the area of land pertikelir, takes over the leadership of the religious, as the rebellion Entong Fat Man in condet on the year 1916 the movement directly by haji Amat Awab.

But in the case of the tribe of betawi culture produce a different culture with culture from other districts but the community betawi have historical experience the same. Various cultures that produced the community betawi including is the language of the religious aspects of the ceremony throughout life and the arts including ondel-ondel therein as icon Jakarta principally betawi community.

According to the history, arts ondel-ondel already there since before the spread of the religion of Islam in Java Island which were influenced by the Hindu culture as a symbol of the gods of the savior. The beginning of society betawi call with get to Barongan which comes from the word as being associated or walk with the together. This is the pronunciation of the sentence of invitation in the accent or language betawi "*nyok, kite ngarak bereng-bareng*". But after the artist Betawi wanting to Benjamin S toss lyric Ondel-ondel, get to Barongan name is also changed to become Ondel-ondel. However, Benjamin not text to mean change the pronunciation of the puppets Betawi.

Initially the Ondel-ondel function as protector and ejector armies by the community Betawi because Ondel-ondel symbolised as ancestors or nenk fathers who always keeps his children or the inhabitants of a village. But in its development Ondel-ondel now change the function as entertainment society such as the festival of the people and the feast of society that nuanced Betawi. Special puppet games society Betawi is a giant puppets played by someone who entered into the puppets while dancing to the beat of music cubs.

#### *4.1 Ondel-ondel*

Ondel-ondel is one of art that are born from the Betawi culture as a result of the mixing of various cultures into Jakarta. Ondel-ondel is a performance that is often presented in various events that nuanced of Betawi. In the era of 40's, Ondel-ondel used by the community as the ejector host or disturbance of calm and as a means of ritual in certain ceremony, because initially Ondel-ondel functioning as the personification ancestor or ancestors as protector who always keep his children or the inhabitants of a village. But the function has now fade away along with the development and progress of the minds of people Betawi. The mystical meanings only survive around the decade 50's, when it Ondel-ondel appear with had hair, tusking and frightening.

On around the era of 70's until now, Ondel-ondel experienced a shift in the function as the bridesmaids and various people entertainment. In this era also dressed way and the appearance of ondel-ondel became more neat and polite.

#### *4.2 Preservation culture*

The more rapid development of technology and modern culture today make it easier for people from various countries in different parts of the world can access information without hindered space and time limits. Especially the young generation as the son of the nation as the successor of the continue national identity feel culture have out-dated and not in accordance with the development of technology and modern culture today. Some of the factors that cause the original regional culture in Indonesia especially in Jakarta is more difficult to develop is:

1. Contact with other cultures.

One of the process of encouraging cultural change process is diffusion masysrakat. According to Ralph Linton quoted by Soerjono Soekanto in his book explains that the diffusion out is the process of the spread of cultural elements from the individual to another individual and from one community to carry the other. With the process, human beings are able to collect new discoveries that have been produced. With a soft diffused, a new discoveries that have been accepted by the community can be forwarded and spread on the public area to mankind in the world can enjoy the benefits. The process is driving the growth of a culture and enrich the culture of human society.

2. The formal education system developed.  
Education teaches the various ability to individuals. Education provide certain values for man, especially in the open his mind and accept new things and also how to think scientifically. Education teaches man to think it objectively, which will provide the ability to assess whether the cultural society will be able to meet the needs of the current age or not.
3. Tolerance.  
The attitude of mutual respect in society resulted in the fast growing and developing the understanding and culture to that of a community.
4. Open System layers of the society.  
Open System in the society allows the existence of vertical social movements that widespread or means to give opportunity to the individual to make progress on the basis of the ability itself. In such a situation, a person may be megadakan identification with the community has a higher social status. The identification is the behavior that a person feels privileged with people or the others who are considered higher in the hope that are treated in the same way with the people or the.
5. The growth of the population tend to be heterogeneous.  
On the community which consists of various social groups that have a cultural background ideology that different races and next, resulted in easy to the contradiction between communities become the pusher of the changes in the community.
6. Becomes dissatisfied society toward specific areas.  
Becomes dissatisfied community in a particular area resulted in the community to find alternative customer satisfaction is needed and when becomes dissatisfied society takes too long and most likely will bring a revolution in the community.
7. The value that people should always sought to improve his life.  
Every man would want to live better and this makes the society to always continue to do the best to improve his life.

According to Agrifoglio in his book (Agrifoglio, 2015) preservation of knowledge is divided into three stages namely the selection process, storage and actualization. In the first stage of the selection process is the activity of identifying the knowledge that is considered important for the future. Ondel-ondel as a cultural heritage are passed down generations have existed since the first must be protected and preserving that does not disappear as the

identity as well as the Indonesian nation identity principally betawi society and as the principle in the rubble. The second stage is stored in this phase of the storage process is divided into three stages, the following form of storage: individual storage is the process of storage is done in the mind of a person that is directly or the introduction of culture through the teaching and not directly or troubleshooting information about the culture. The collective storage or through organizations or community groups which form the studios or the organization that cultural background betawi and electronic storage is storage process using electronic media as a tool of cultural storage pride of Jakarta namely with the way the government of DKI Jakarta Province create a website that contains about the city of Jakarta, including in it the arts ondel-ondel. The last stage of the preservation of this knowledge is the stage of the actualization of the activities in the process of preservation which is evident that looks like ondel-ondel on every entrance building of Government of DKI Jakarta as well as creating ondel-ondel in the form of a miniature.

To continue to maintain and preserve the art and culture of the traditional Betawi including in directing and build the young generation to remain to preserve the cultural heritage is increasingly forgotten due to the swiftness of the current development of modernization must be done by each of the Jakarta residents especially those betawi itself, the following tips and tricks that can be done to preserve the culture of betawi: enter matter the introduction of genuine arts betawi especially ondel-ondel into curricula cultural subjects education Jakarta, using ondel-ondel in each event of provincialism, placing or placing ondel-ondel puppets in front of the entrance to the building of government and culture in DKI Jakarta and change the puppet ondel-ondel regularly in order to preserve the craftsmen ondel-ondel, create studios or betawi arts groups in each village, packs form of puppets ondel-ondel into a miniature or animations That is loved by children as the successor of the cultural heritage.

## **5. Conclusion**

Based on the results of research on the top of the culture, deserves we must always maintain and preserve the culture that we have so that the next generation can know and love the culture itself and not be dragged down and lost by the current modernization. Ondel-ondel is one of the original cultural society betawi that become an icon in the pride of the citizens of Jakarta. Many history that background the emergence of the arts puppets ondel-ondel include through the mixing of various five from inside and outside Indonesia as Sundanese

culture, Java, Bugis, Netherlands, Portuguese, Arabic India and other cultures. First ondel-ondel used by the community as protector and ejector armies, but now ondel-ondel function has been turned into entertainment facilities for the citizens of Jakarta on each festival of the people. Preservation of the arts ondel-ondel is done with through the selection process, storage stage both in the form of knowledge of the community, community groups and cultural change into electronic form and through the actualization stage.

## **6. Recommendation**

For further research and researchers suggested that the information or data obtained taken from main sources such as manuscript or archive stored both in Indonesia and the Netherlands.

## **7. Acknowledgements**

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