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**BETAWI CULTURAL VILLAGE AS YOUNG GENERATION
COLLABORATION SPACE TO PRESERVE JAKARTA**

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ABSTRACT

Millennials, Gen Z, and Post Gen Z residents are the majority in DKI Jakarta. Understanding their characteristics and behavior is the key to the success of preserving and developing Betawi culture. The purpose of this study is to examine the Betawi Cultural Village of Setu Babakan and the potential of Betawi culture in RW 9, Srengseng Sawah Village for the millennial generation. The methods used were library research with descriptive explorative approaches and field studies. The conclusion is: (1) Setu Babakan Betawi Cultural Village and its surroundings have various elements of Betawi culture so it should be a Betawi Culture storefront; (2) The COVID-19 pandemic situation emphasizes the need for the development and use of information technology for the preservation, maintenance, and development of cultural values as the identity and wealth of the people of DKI Jakarta; (3) Promotion of Betawi culture must be innovative, creative, fun and applicable through collaborative schemes based on digital technology so which enjoyed by the younger generation; (4) The government and the Betawi cultural community must have a strategic plan with a clear, firm and holistic roadmap.

KEYWORDS: Betawi culture, cultural digitalization, Setu Babakan, millennials

INTRODUCTION

Various theories have provided quite clear explanations related to the nature of culture itself, which basically culture is dynamic, volatile, and will never be separated from the process of globalization. This then further emphasizes that an effort is needed to preserve local culture so that this culture is not eroded by the presence of increasingly massive external cultures present amid society. As explained by Alam (1998), that culture is dynamic, fluid, and hybrid so cultural processes and changes will never be absent in

human life.

As stated by Nahak (2019), the era of globalization will have an impact on changing people's lifestyles to become more modern, therefore efforts are needed to preserve local culture, starting with introducing, and promoting a sense of pride and belonging to the local culture is created. The existence of the Setu Babakan Betawi Cultural Village and also the cultural potential around it is a potential and capital for the promotion and preservation of Betawi Culture. The existence of a demographic bonus that occurs in DKI Jakarta and the availability of various kinds of Betawi cultural potential in the Setu Babakan Betawi Cultural Village basically can become potential to preserve the Betawi culture. Therefore both of them need to be considered and integrated in the context of preparing efforts to preserve Betawi Culture.

Population of the millennial generation in DKI Jakarta or those born in 1981 – 1996 (currently aged 24 – 39 years) are the largest age group in Jakarta. Based on the 2020 Central Bureau of Statistics (BPS) population census, the number of this generation reached 2.83 million people or 26.78% of the 10.56 million population in DKI Jakarta. The population with the second highest number is Generation Z or often called Gen-Z, namely 2.7 million people or 25.65% of the total population of DKI Jakarta. Gen-Z are those born between 1997-2012 (currently 8-23 years old). Next is Generation X or those born in the range of 1965-1980 (currently aged 40-55 years) with a total of 2.49 million people or the equivalent of 23.64% of the total population of DKI Jakarta. The data on the proportion of the population shows that DKI Jakarta has a demographic bonus where the majority of the population of DKI Jakarta is in the productive working age category (15-64 years), with a male population greater than the female population.

In generational theory, human generations are divided based on the year of birth. According to Codrington et al (2012), generations can be divided into (a) GI (1900-1920), (b) *Silent* (1920-1940), (c) *Boomers* (1940-1960), (d) *Xers* (1960-1980), (e) Millennials/Generation Y (1980-2000), (f) Facebook *Generation*, also known as GenZ (born after 2000), with their respective characteristics and characteristics. Understanding the characteristics and behavior of each generation, especially Millennials and Generation Z, can be one of the keys to the success of preserving and developing Betawi culture.

Based on research results in *the Indonesian Gen Z and Millennial Report 2020*, the two generations are quite similar in the use of technology in all their activities. The Millennial generation communicates more openly than previous generations and their daily activities are heavily influenced by technological developments, while the Z generation can be said to be the digital generation because they are very used to and fond of information technology and various computer applications so they can easily access information. required.

Through a fairly good understanding of generational theory, especially related to the characteristics of Gen Z and Millennials as the majority population and understanding related to a cultural theory that explains nature of culture itself, it can be said that quite effective cultural preservation is carried out through the use of technology and cultural digitalization such as described by some researchers (Sitokdana, 2015; Kasper Rodil and Matthias Rehm, 2015) that the development of cultural potential could be done with the use of digital media to increase public awareness to be moved to preserve culture. The cultural elements that will be digitized can refer to the explanation from Kroeber A and Kluckhohn (1952), which include art, technology equipment and systems, community organization systems, language, livelihood systems, economic systems, science and technology systems, as well as knowledge and religious systems.

Based on Fanea & Pana (2020) there is a positive relationship between cultural digitization and the purchase or consumption of cultural objects as well as cultural participation from society. Countries with high cultural participation is an indication has implemented a good cultural digitization. Digitalization is the path to *smart culture* to preserve cultural heritage. Therefore the digitization of Betawi culture is expected to be an alternative to preserve Betawi culture, as well as to promote the Setu Babakan Betawi Cultural Village.

METHODOLOGY

The research is aimed at elaborating the potential of Betawi culture in the form of elements of art and culinary arts so that it can be known, loved, and developed, especially by Millennials and Gen Z. Case studies qualitative methods implemented at the Setu Babakan Betawi Cultural Village or “Perkampungan Budaya Betawi” (PBB) and Potential of Betawi Culture in RW 09 Srengseng Sawah Village. A literature study was conducted to explore philosophical views and theories regarding the development of frameworks, such as theories related to generation, culture, millennial behavior patterns, digitalization, and applicable laws and regulations. Furthermore, field studies verify and validate cultural potential that can be developed at the research location.

RESULTS AND DISCUSSION

Setu Babakan Betawi Cultural Village

Situ or Setu Babakan is an artificial lake whose water comes from the Ciliwung River. Initially, the area around Setu Babakan was a village where most of the land was still swamps inhabited by ethnic Betawi people. Since 1990 this location has been planned as a center for the preservation and development of Betawi culture spearheaded by the Badan Musyawarah Betawi (BAMUS Betawi/Betawi Community Consultative Body). On September 13, 1997, the Setu Babakan Festival was held which aimed to show the culture and life of the Betawi people. Then, for the first time in 2000, regulations related to the Setu Babakan Betawi Cultural Village were issued through Governor Decree No. 92 of 2000 concerning Environmental Management of Betawi Cultural Villages in Srengseng Sawah Village, Jagakarsa District, Administrative City of South Jakarta, wherein the regulation set one of the targets The purpose of this village is to provide awareness to the local community as an effort to maintain the existence of a Betawi nuanced village and also to provide encouragement and motivation to the surrounding community to develop and utilize the existing environmental potential as cultural tourism, agro tourism and water tourism which can improve welfare. This area is also designed to replace the Condet area, which is increasingly losing its Betawi culture as it develops into a modern settlement.

Currently, the Setu Babakan Betawi Cultural Village, which is under the management of the Setu Babakan Area Management Unit of the DKI Jakarta Provincial Government, has developed into a cultural tourism and agro-tourism area that integrates with residential areas. Overall, Setu Babakan Betawi Cultural Village has an area of 289 hectares, of which 30 percent is owned by the DKI Jakarta Provincial Government, split into three zones. Zone A consists of several buildings, namely the Betawi Museum, an amphitheater, and also a replica of a traditional house, Zone B consists of a Betawi culinary zone and Zone C is the area in the middle of the lake. As a cultural tourist attraction, this area presents various elements and icons of Betawi culture, ranging from

arts, traditional houses, to Betawi culinary delights. Inside this area, visitors can also feel the atmosphere of a typical Betawi settlement with the community and also architecture that still feels strong with elements of Betawi culture. Based on this condition, it can be said that the Betawi Cultural Village of Setu Babakan can be considered a showcase for Betawi culture which has a considerable influence in the context of promoting Betawi culture so that it can become an asset to introduce and preserve Betawi culture. According to Romdonih (2019), the uniqueness of Betawi culture along with its natural potential is one of the attractions that influence tourism development in the Setu Babakan Betawi Cultural Village, so a government policy is needed that contributes to developing, maintaining, and preserving this tourism asset.



Figure 1.

Museum and Amphitheatre in Zone A of Setu Babakan Betawi Cultural Village

Source: Personal Documentation

Cultural Potential in RW 09, Srengseng Sawah Village

The Betawi Cultural Village of Setu Babakan is also surrounded by many potential Betawi cultural elements, culinary and artistic elements, which are located in RW 09, Srengseng Sawah Village, South Jakarta. There are 18 lists of art galleries and culinary potential under the management of the Setu Babakan Area Management Unit. Based on the results of field observations on several cultural potentials, namely the Bir Pletok Cempedak Lestari business, Dodok Mak Nyai, Kembang Goyang Mpok Uyun, and also the Citra Agrawana Art Studio, all agree that the Betawi Cultural Village of Setu Babakan has contributed significantly to the promotion and sale of products they. The existence of the Covid-19 pandemic which resulted in the closure of the Setu Babakan Betawi Cultural Village area had quite an impact on the sales and promotion of these products.



Figure 2.

Culinary Elements in Kelurahan 9, Kelurahan Srengseng Sawah

Source: Personal Documentation



Figure 3.

Art elements in Kelurahan 9, Kelurahan Srengseng Sawah
Source: Personal Documentation

This condition further emphasizes the need for promotion and also guidance on the potential of Betawi culture around the Setu Babakan Betawi Cultural Village. When considered from the demographic conditions of the current population of DKI Jakarta, the approach and promotion needs to accommodate the conditions and characteristics of generation Z and also millennials as the main target of promotion.

Cultural Preservation Regulations

As an effort to preserve and ensure the maintenance of Betawi culture, the Provincial Government of DKI Jakarta has issued several regulations including (a) Regional Regulation Number 3 of 2005 concerning the Establishment of Betawi Cultural Villages in Srengseng Sawah Village, Jagakarsa District, South Jakarta Administrative City; (b) Regional Regulation Number 4 of 2015 concerning Preservation of Betawi Culture; (c) Governor Regulation Number 229 of 2016 concerning the Implementation of Preservation of Betawi Culture and (d) Governor Regulation Number 11 of 2017 concerning Betawi Cultural Icons. The regulation has arranged a number of provisions related to the scope and elements of Betawi culture, preservation efforts for each element of Betawi culture and also Betawi cultural icons.

Efforts to preserve Betawi culture regulated in these provisions have accommodated collaborative mechanisms between parties. The regulation has determined that the preservation of Betawi culture can be practiced through education, skills, competitions, festivals, and small business development, so that many parties will be involved in it such as various elements from the DKI Jakarta Provincial Government apparatus, academics, BUMD and also the private sector. It can be said that the Provincial Government of DKI Jakarta already has quite good instruments to preserve Betawi culture, but the most important thing is how all of these regulations can be implemented and understood by all parties involved and also how these regulations can target the millennial generation as the majority population in DKI Jakarta Province at this time so that the preservation and promotion of Betawi culture become more effective.

Approaches for Gen Z and Millennials

The fact that Gen Z and Millennials represent of the population majority in DKI Jakarta is a potential that must be considered in the framework of preparing a plan and program for the preservation and development of Betawi culture. For this reason. it is very important to know the characteristics and interests of these two generations, with the aim that the approach and development of Betawi cultural preservation can target these two generations.



Figure 4 .

DKI Jakarta population census 2020

Source: <https://www.ayojakarta.com/jakarta-pusat/pr-76763760/Tahu-Nggak-Penduduk-di-Jakarta-Ternyata-Lebih-Many-Lakilaki>

The behavioral habits of Gen Z and Millennials are clearly identified by Alvara Research Center's research entitled *Indonesia Gen Z And Millennial Report 2020: The Battle of Our Generation* (Hasanudi Ali, 2020). Research conducted on Millennials (born 1981-1997) and Gen Z (born 1998-2010) confirms that Gen Z and Millennials are the fuel for Indonesian civilization today and in the future. Gen Z and millennials are more interested in watching video content, and entertainment such as animation/cartoons. Gen Z and Millennials are the *mobile generation* with a *smartphone consumption rate* of 98.4%. Even though their internet consumption level is very high, Gen Z uses more than 7 hours per day and Millennials around 4-6 hours per day. Topics of conversation that are of interest to Gen Z revolve around education, sports, and films, while Millennials prefer topics on the economy, religion, culture, and music.

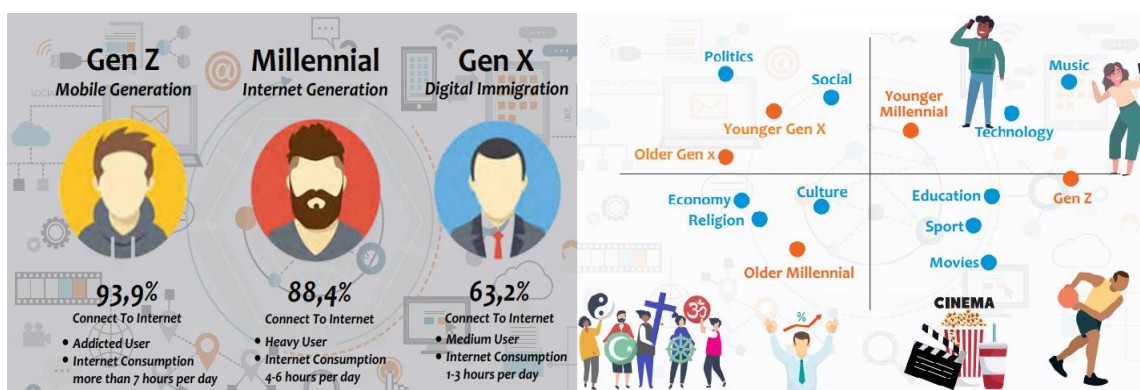


Figure 5.

The behavior of Gen Z, Millennials, and Gen X (Source: Alvara Research Center, *Indonesian Gen Z and Millennial Report 2020*)

In line with the research results of the Alvara Research Center, cultural development requires a special approach to Gen Z and Millennials as present and future

targets. The strategy for them must be related to the internet and digital. The business model developed must accommodate the internet and digital fashion base. Gen Z and Millennials are critical and rational consumers so cultural product marketing programs must use attractive visualizations because Gen Z and Millennials are visual enthusiasts (especially photos). To preserve and promote Betawi culture, it is necessary to accommodate the characteristics and behavior patterns of Gen Z and Millennials as the main targets.

The Betawi Cultural Village of Setu Babakan and also the potential around it can be said to be a showcase for Betawi culture which is a potential for the promotion and preservation of Betawi culture. This potential needs to be developed and preserved by accommodating the interests and characteristics of Gen Z and Millennials with the aim that Betawi culture can be enjoyed more by these two generations. In the context of developing the Setu Babakan Betawi Cultural Village, it is necessary to develop these locations not only as cultural tourism locations but also as attractive tours for Gen Z and Millennials, one of which is through the development of digital technology at these tourist sites and also providing selfie spots which are one of the hobbies of Gen Z and Millennials and because high rates of social media use by both generations. By integrating culture and technology, it can give the impression that culture can also be mixed with something *modern*.

The same thing also needs to be implemented for the development and promotion of Betawi cultural potential in RW 09, Srengseng Sawah Village. Elements of Betawi culture which are quite diverse include elements of culinary, arts and crafts that need to be promoted with an approach for Gen Z and Millennials. These products need to be packaged with attractive visualization by further increasing promotion and marketing through social media and online stores. Therefore the Government needs to guide the culinary potential in RW 9, Srengseng Sawah Village by accommodating the characteristics and interests of Gen Z and Millennials.

Covid-19 Pandemic situation, where there are restrictions on community mobilization, emphasizes that the preservation, maintenance, and development of Betawi culture needs to be conducted through a digital approach and information technology so that Betawi culture can be more easily accessible and enjoyed more by Gen Z and Millennials. This is also in line with the characteristics of Gen Z and Millennials where the level of use of *mobile phones* and the internet is very high, it can be said that these two generations cannot be separated from the use of *smartphones*. Through more Betawi culture packaged through digital technology, it is hoped that this can be used as a medium for the two generations to fill their spare time.

The cultural digitization approach is also expected to be an alternative to promote various potentials that exist in the Setu Babakan Betawi Cultural Village, to increase sales and also public consumption of this cultural potential, as stated by Fanea & Pana (2020). In the context of promoting and developing digital and technology-based Betawi culture, it is not only the responsibility and duty of the government alone but the involvement and strategic collaboration of Penta helix or multi-stakeholders including academics, business agencies or actors, society, community, and also the media.

CONCLUSION

Setu Babakan Betawi Cultural Village and its surrounding potential can be considered as a showcase of Betawi Culture. This condition is used as a potential or capital base for the promotion, preservation and development of Betawi Culture. The development of Betawi culture, one of which involves the development and promotion of the Setu

Babakan Betawi Cultural Village and also its surrounding potential, needs to notice and accommodate the characteristics and interests of Gen Z and Millennials as the majority population in DKI Jakarta, where the interests of these two generations are closely related to information and digital technology. The Covid-19 pandemic situation confirms the need for the development and utilization of information technology for the preservation, maintenance and development of cultural values as self-identity and wealth of the people of DKI Jakarta. Technology-based promotion of Betawi culture must be innovative, creative, fun, and applicable through the Penta helix strategic collaboration scheme. The government and the Betawi cultural community must have a strategic plan with a clear, firm, and holistic road map.

RECOMMENDATION

Develop policies and roadmaps for research on the use of digital technology in the field of cultural heritage, museums, traditional arts, and other cultural fields comprehensively. Building collaboration between government agencies, businesses, and the public regarding the digitalization of cultural heritage management (*Digital Heritage Network*). Establishing understandings and cooperation agreements with the Office of Education, the Office of Tourism and Creative Economy, the University of Indonesia, and other parties related to education, digitization, promotion, and diplomacy of Indonesian cultural heritage. Providing guidelines regarding digital optimization for promotion and conducting *open databases on cultural heritage*, traditional arts, craft products, culinary products, and digital collections that can be used by digital technology application developers, the arts and culture community, and the general public. Conducting coaching to MSMEs with cultural potential in Srengseng Sawah Village, so that the products produced are more attractive to Millennials and Gen Z (for example visual promotional designs through digital media).

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