

## Executing Jakarta DKI Province's Regulation Number 4 2015 on Betawi Culture Preservation

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### **Abstract:**

*As globalization evolves, it leads to a gradual erosion of local cultures, including in Indonesia. It's imperative for the government to nurture and enhance Indonesian culture. However, there's a noticeable decline in the cultural preservation efforts by DKI Jakarta's Regional Government, negatively impacting relevant stakeholders. This research delves into how DKI Jakarta's Regional Regulation No. 4 of 2015, focused on the Preservation of Betawi Culture, is being integrated into the educational curriculum. The main objective is to devise strategies for embedding the Betawi language into the local educational content, aiming to safeguard it against the risk of disappearing, aligning with the goals of the 2015 regulation. A notable issue is the differing perceptions between DKI Jakarta's Culture Service officials and the Education and Community Service Office regarding the significance of researching and promoting the protection of Betawi language and literature, compared to public opinion. The research adopts a descriptive qualitative approach, suitable for analyzing societal phenomena that are not quantifiable, allowing for a detailed depiction of the observations. Literature Review is used as the main method for gathering data. The outcome of this study includes practical solutions for integrating the Betawi language into the local educational content, thereby contributing to its preservation and averting the danger of its extinction.*

### **Keywords:**

*executing; regulation no.4 2015; Betawi*

## **I. Introduction**

It is impossible to divorce the creation of the Indonesian State from the participation of all Indonesians, regardless of their backgrounds or cultures, who came together and battled for Indonesian freedom at that time. We continue to reap the benefits of this legacy today (Yetno, 2021). The Indonesian nation's sovereignty and unity in driving out the invaders demonstrate that, despite having diverse Indigenous Peoples' histories and cultural traditions, the Indonesian State is united in its pursuit of independence. Approximately 255 million people live in Indonesia, an archipelagic nation made up of more than 17,000 islands, making it the fourth most populated nation in the world.

This figure also shows that there is significant racial, ethnic and cultural variation in the country. One of them is Jakarta, the capital city of Indonesia and the political and economic center of the country, which is a melting pot of various regional cultures. People started migrating to this megacity from all over the archipelago during the colonial era when it was still known as Batavia to make ends meet. As a result, there are now around ten million people living in Jakarta.

The current culture is eroding due to the quick development of technology and knowledge. One of them, the Betawi culture, is beginning to disappear from its people, as we can see. Numerous things, such as affiliation with immigrant communities, the migration of some individuals abroad, and the adoption of technology in daily life, might contribute to this. If the Indonesian government does not sufficiently preserve and give attention to the traditions of the Betawi people, including the "Betawi language," they will start to deteriorate and eventually vanish. The Indonesian government is required to protect each and every right of the Indonesian people. To execute DKI Jakarta Provincial Regulation Number 4 of 2015 pertaining to Betawi Culture Preservation.

The state's obligation to protect indigenous and tribal peoples is stated in Article 32 of the 1945 Constitution (4):

1. The state advances Indonesian national culture within the framework of global civilization by guaranteeing people's freedom to uphold and develop cultural values.
2. Regional languages are valued by the state as the nation's cultural wealth and are preserved. (Ali, 2022)

According to the legislation, it is the duty of all governmental bodies, particularly municipal governments, to preserve the native languages. Maintaining cultural traditions, improving education, sharing a commitment, and providing the same facilities and services can all help the Indonesian government's plan to accomplish legal objectives in Indonesia.

Thus, the first step in transferring Betawi culture to Jakartan elementary schools is to include the Betawi language in the curriculum. This will allow the younger generation to take charge and carry on Betawi culture into the future. This is purely intended to spark young people's interest in the local Indonesian culture.

The writer is interested in investigating the inclusion of the Betawi language in the Elementary School Education Curriculum, based on the description provided. The purpose of this is to ascertain whether the elementary school curriculum includes the Betawi language. The author looks for strategies to preserve Betawi language culture, particularly in light of globalization's effects, which make it difficult for locals to adapt their cultures. The inclusion of Betawi language in the elementary school curriculum is the main subject of this study.

Based on the background description above, there are several problem formulations, including:

1. When implementing DKI Jakarta Provincial Regulation No. 4 of 2015 concerning Preservation of Betawi Culture in the Education Curriculum, has the DKI Jakarta Provincial Education and Culture Office complied with the requirements for cultural heritage?
2. What barriers exist for the DKI Jakarta Provincial Regulation No. 4 of 2015, which aims to preserve Betawi culture in the curriculum, to be implemented?

Based on the formulation of the problem above, there are several objectives, including:

1. To ascertain whether DKI Jakarta Provincial Regulation No. 4 of 2015 concerning Preservation of Betawi Culture in the Education Curriculum has been implemented by the DKI Jakarta Provincial Education and Culture Office in compliance with the requirements regarding cultural heritage.
2. Being aware of the challenges facing the DKI Jakarta Provincial Regulation Number 4 of 2015, which relates to the preservation of Betawi culture.

## II. Review of Literatures

### 2.1 Theoretical Basis

The name “Betawi” is derived from the word “Batavia” which the Dutch used during the colonial era. The Betawi tribe refers to a mixture of different Indonesian ethnic groups that have lived in and around the city since the colonial era.

The city of Jakarta has a long history of being the center of commerce, government, political activity, education and culture. Over the years, the city has been a melting pot for immigrants from different ethnic backgrounds. Due to the diversity of their backgrounds, the inhabitants of the city sought to form a group identity in order to live in harmony with one another. The construction of the city was very long and lasted for over 400 years.

The Betawi people, also known as the “Betawi tribe”, is one of the original ethnic groups of the capital. The people of the city live in the buffer areas of Bogor and Depok, as well as in the coastal areas of Bekasi and Tangerang. The tribe was formed in 17th century by a mixture of Balinese and Sumatran ethnic groups, such as Chinese, Arabs and Portuguese.

The Betawi language is spoken in and around modern Jakarta. Traditionally, the Betawi or Jakarta dialect is recorded as Malay, more specifically Creole Malay, because many borrowed words, similarities, some similarities or strong influences from Indonesian or Malay in its standard form usually end with a high vowel é. The Central Betawi dialect is not as diverse in vocabulary as the peripheral Betawi dialect, whose vocabulary is more diverse because it absorbs a lot of Sundanese and parts of Javanese, as well as some similar vocabularies from other languages. Experts argue that Betawi is a Malay dialect which is often referred to as Jakarta/Batavian Malay, but this is not entirely tr The Betawi language originates in and around modern-day Jakarta. The Betawi dialect is traditionally recorded as a Malay dialect, more specifically as Creole Malay. Many borrowed words, commonalities, some similarities, or strong influences from Indonesia or Malay in the standard form usually end in a high vowel

The Central Betawi dialect lacks the vocabulary diversity of the peripheral dialect. The peripheral dialect has a more diverse vocabulary because it absorbs Sundanese and part of Javanese as well as similar vocabulary from other languages.

Some experts consider Betawi a Malay dialect that is sometimes referred to as a Jakarta/Batavian Malay dialect. However, this is not entirely correct as Betawi which has close/kinetic relationship with Malay is only a Central / Jakarta dialect. Because the suburban dialect is close to Sundanese, and related to Javanese.

### 2.2 Can the Betawi language be said to belong to the Malay language family?

Yes, Betawi is the language of merchants / Creole Malay because Betawi, which has closeness/kinship with Malay, is only a Central/Jakarta dialect. because the suburban dialect is closer to and related to Sundanese and Javanese. The Betawi language can be said to be a Malay language family, or it can also be called the language of merchants/Creole Malay. Historically, the Betawi language was born from a mixture of languages that previously existed in Batavia, so that the Betawi language consists of different vocabularies and dialects.

Culture is no longer just a collection of works of art, books, tools, museums, structures, interior spaces, furniture and other items. According to van Peursen (1976: 11), culture is largely related to human activities, including work, emotions, thoughts, initiatives, and creations (Kistanto, 2017). This definition of culture refers to it as "the result of the feelings, intentions, and processes of human creation." In this approach, cultured (humans) are (humans) who try to elevate human dignity. By conceptually gathering aspects that are also cultural content, a cultural strategy is carried out that simplifies cultural operational procedures in daily life and social policy.

Culture or culture comes from the Sanskrit word *buddhayah*, the plural form of *buddhi*, which is defined as things related to the mind and human mind (Nsd.co.id, nd). The word culture is a compound form of the word *maintain*, which means creativity, intention and taste. The word "cultuur" means "culture" in Dutch. And in English it is known as "culture" (Admin, nd-a). Then, in a cultural sense, this understanding is understood as all human actions and energy used to process and change nature.

The official language of the Betawi people is Indonesian, and their daily or informal language is Indonesian with a Betawi dialect. The outer Betawi dialect and the middle Betawi dialect are two categories included in the Betawi dialect in this regard. In general, the middle Betawi dialect is "e", but the outer Betawi dialect is "a" (Purbasari, 2010). Edward Burnett Tylor defines culture as a comprehensive system consisting of information, beliefs, arts, morals, laws, customs, and other skills that a person develops as a member of society.

In general, Betawi is the result of the unification of various civilizations, both native to the archipelago and imported from outside. Those who identify as Betawi are genetically descended from various ethnic and national origins. They are the result of historical interethnic and international marriages. An ethnic group known as the Betawi tribe resides mostly in Jakarta and its surroundings (Jabodetabek). They are descendants of several different ethnic groups who have lived in Batavia (the name Jakarta was given by the Dutch East Indies government) since the 17th century. Many people think that the Betawi people are hereditary through historical inter-ethnic and international unity (Syafawy, 2018).

This tribe is actually considered a newcomer to Jakarta because it comes from a meeting of several tribes that previously inhabited the city, including Sundanese, Malay, Javanese, Bugis and Ambonese among the natives, as well as Arabs and Chinese (Syafawy, 2018). The culture and arts of the Betawi people are closely related to one another and at the same time clearly reflect influences from various places throughout their history. Their music is influenced by various cultures such as Portuguese, Arabic, Malay and Chinese. Their dance also has elements of Sundanese, Javanese and Chinese culture (Admin, nd-b).

### **2.3 Policy Implementation**

In theory, a policy achieves its objectives through its implementation. Basically, nothing is appropriate. Implementing public policy can be done in one of two ways: either directly through the implementation of a programme, or indirectly through the creation of a derivative policy. It is evident how policies are developed and implemented, beginning with programmes, projects, and activities (Fallis, 2013). This model aligns with standard management procedures, especially in the public domain. Policies are created by the government, the community, and government partnerships with the community. Programmes are developed into projects, which are then turned into actions.

According to Edward III (in Subarsono, 2011: 90–92), there are four factors that influence how policies are implemented:

1. Communication, or the need for the implementor to be aware of what must be done and for the target group to be informed about the goals and objectives of the policy to minimize implementation distortions.
2. Resource. Even if the content of the policy has been communicated consistently and well, if implementers lack the necessary resources to implement it, implementation will fail. These resources can be found in the form of financial resources, human resources, such as implementing expertise, and other resources.
3. Disposition refers to the personality and traits possessed by the executor, such as dedication, honesty, and democratic nature. The ability to implement policies and what policy makers want depends on the disposition of the implementer. The policy implementation process also becomes ineffective when the implementer has a different attitude or perspective from the policy makers.
4. Bureaucratic Structure, The organizational structure in charge of implementing policies is very influential on how these policies are implemented. Fragmentation and Standard Operating Procedure (SOP) are elements of organizational structure. Organizational structures that are too long tend to interfere with oversight and result in bureaucracy, or bureaucratic procedures that are convoluted and complicated, which make organizational operations rigid.

Curriculum terminology that refers to the preparation of lesson plans has been included in the Indonesian language lexicon. The word "curriculum" (which means "teaching materials") comes from Latin, while "courier" (which means "to carry out") comes from French. The curriculum can be understood as a plan or discussion of teaching in terms of the use of language, which clarifies and illuminates the direction of educational activities. This understanding is related to the most important curriculum component, namely the selection of sources or topics that will be used as guidelines in learning activities (Heizer, 2018).

Oemar Hamalik emphasized that there are two ways to view the concept of curriculum: from an old view and from a new view. According to the elaboration of the curriculum from the old view, it is also called the traditional view, which consists of subjects that students must take to graduate. In contrast, in a new perspective, the curriculum is extensive because it includes all extracurricular activities and experiences that fall under the purview of a school, apart from classes.

Looking at the details mentioned above, Syaiful Sagala's observation states that the curriculum is not just about strengthening the mind, adding insight, and expanding knowledge in addition to learning academic subjects. In Sanjaya's view, the curriculum does not solely depend on the activities carried out by students when studying teaching materials, etc. However, the curriculum covers a wider range of topics as it relates to the direction and goals of education.

### **III. Research Method**

#### **3.1 Methods**

This study uses a descriptive qualitative research method. According to Bogdan and Tylor quoted by Lexy. J. Moleong, the qualitative research process produces descriptive data in the form of spoken or written words from the subject or observed behavior (Saleh, 2021). The opinions of researchers and informants were adjusted through a qualitative descriptive

methodology. This approach was chosen because the analysis cannot be presented in numerical form and researchers can better explain all social phenomena that occur.

### 3.2 Data Collection Techniques

By collecting data through literature study. The type of data used by the author in this study is data from literature studies. Library research is a method used to collect information or sources related to the topics raised in the research. To make information easier to understand, it will be presented in the form of a description using language that is easy to understand. Sources of data presented as references in accordance with the relevant subject matter come from library research (library research)(Habsy, 2017).

## IV. Results and Discussion

Jakarta, the capital of Indonesia, is home to a diverse range of ethnic and cultural groups. Many national cultures place a high importance on regional cultural values, which are why laws protecting them are necessary. The local content education curriculum has not included DKI Jakarta Provincial Regulation No. 4 of 2015 about Preservation of Betawi Culture, notably the Betawi language, because it does not yet satisfy cultural requirements. The government, particularly the Regional Government of DKI Jakarta, is presently thinking about how to put local laws that permit the teaching of the Betawi language in schools into effect in order to stop the language's extinction, particularly in Jakarta (Mustofa et al., 2020).

The following is stated in Article 18 B Amendment to the 1945 Constitution (4) which has the greatest intellectual and legal basis:

"As long as it is still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia which is controlled by law, the state recognizes and respects customary law community units and their traditional rights."

Whereas Article 4 Amendment to Article 32 of the 1945 Constitution emphasizes the obligation of the state in order to preserve customary law communities:

1. In the midst of global civilization, the state supports Indonesia's national culture by guaranteeing the freedom of the people to defend and advance their cultural values.
2. Regional languages are valued by the state as the nation's cultural wealth and are preserved.

All government apparatus, including those at the center and especially local governments, have an obligation to protect all the various cultural traditions that exist in Indonesia by establishing laws and regulations. This is because indigenous peoples' associations are spread throughout the Unitary State of the Republic of Indonesia. Indonesia's survival must be maintained because it is a vital component of the nation and a source of wealth for the Indonesian people.

DKI Jakarta Regional Regulation Number 4 of 2015 concerning Preservation of Betawi Culture for the Betawi Language has not fully implemented all aspects of implementing language culture and literature into the education curriculum as stated in Article 9 of DKI Jakarta Regional Regulation Number 4 of 2015 concerning Preservation of Betawi Culture. According to the author, this resulted in the use of Betawi language and literature being very limited amidst rapid urbanization, population growth, cultural mixing, cultural acculturation, accelerated development of Jakarta, and westernization of Jakarta society, especially the Betawi people. In addition, the Betawi language is not included in the content education

curriculum. Local culture, which causes many young people not to know or even forget the Betawi language as a generation of local culture (Febriansyah, 2022).

The cultural body views the process of teaching the Betawi language as very important because the Betawi language has rules that must be understood from an early age by the community, especially students, in order to be able to use the Betawi language properly and in accordance with the rules of the Betawi language itself. Betawi language and literature still exist and are not extinct. Like other regional languages in Indonesia, because only Indonesian and English are used and taught in schools in DKI Jakarta, it is different from other regions such as West Java and Central Java Provinces. Previous studies conducted by Betawi cultural activists and the DKI Jakarta Culture Office revealed that there are still many problems with preserving Betawi language and literature in Jakarta. That the absence of a place for formal and informal teaching of Betawi language and literature has hampered these conservation efforts. The lack of data collection on Betawi language and literature by the government and the Betawi community in each Betawi area is also an obstacle, as well as the absence of a forum for the Betawi community to preserve Betawi language and literature, because this information will serve as the basis for the community to do so. (Ali, 2022).

Due to the lack of coordination and synchronization with Betawi cultural organizations in determining their own Betawi Language and Literature materials for the implementation of Betawi Language and Literature cultural preservation activities, the DKI Jakarta Government has implemented a Regional Regulation Concerning the Preservation of Betawi Culture, especially Betawi Language and Literature Education which is still not ideal. More precise implementing regulations, such as the Governor's Regulation on local content which specifically includes Betawi Language and Literature, are needed in order to carry out initiatives to maintain Betawi language and literature culture (Kompas, nd). The DKI Jakarta Education Office provides subjects for SD/SDLB/Madrasah students as part of implementing Betawi cultural empowerment through education.

Implicit learning becomes a major problem if there is no basic education regarding knowledge that cannot be used as a basis for presumption to state that education can function properly, plus there are no technical regulations to regulate language and literature learning in the DKI Jakarta area. Because the development of the Betawi language was influenced by the affiliations of the different tribes involved in the Betawi community, the DKI Jakarta Education Office currently lacks resources for Betawi language structure, language dialects, and literature. That the spread of relations, trade, and marriage between the Betawi people and the tribes that at that time had direct contact with the Betawi became the basis for dialect and literature in Betawi.

For the government of DKI Jakarta as well as activists and/or the Betawi cultural community, there are several things that become obstacles in implementing the Betawi language into the education curriculum, some of which are:

#### **4.1 Legal Factors**

The factor problem in this case is that if learning is implicit but there is no basic education regarding knowledge, then it cannot be used as a basis for assumptions to state that cultural preservation in education has been successful. In addition, there are no more technical regulations for learning Language and Literature in DKI Jakarta's local content.

The author concludes that from a legal perspective, there are no implementing regulations that are more specific for the preservation of language and literature in Jakarta. It is known, for the preservation of language and literature, Article 10 letter e DKI Jakarta Regional Regulation Number 4 of 2015 has a derivative regulation in DKI Jakarta Governor Regulation Number 229 of 2016, concerning Implementation of Preservation of Betawi Culture. Where in art it is not followed by a more detailed implementation in regional literary and linguistic works. There has been no maximum effort made by the DKI Jakarta education office to strictly safeguard language and literature in accordance with Governor Regulation Number 89 of 2018 concerning Local Content. The author does not find specific rules to protect Betawi language and literature in Article 5 paragraphs (1) to (7).

The DKI Jakarta Education Agency is of the opinion that language and literary characteristics of Regional Regulation No. 4 of 2015 concerning Preservation of Betawi Culture have not been included in preservation classes among elementary or secondary school students in DKI Jakarta. To realize the use of language and literature in society, the Culture Office believes that language and literature must be involved in the preservation process, especially in the field of education.

#### **4.2 Communication Factor**

The local government, in particular the DKI Jakarta Education Agency and the DKI Jakarta Cultural Office must build positive relationships with stakeholders, cultural institutions and the entire population of Jakarta so that they know what needs to be done, where goals and objectives should be communicated, and how to do it in a way that suits them. will reduce implementation distortion.

#### **4.3 Resource Factor**

The fundamental factor that determines the effectiveness or failure of a legal product is society. However, we also know that law must be formed with attention to harmony between norms, values, and social conditions. The community has been trying to preserve language and literature culture, especially by organizing various forms of cultural arts events. This group still has little protection against losing traces of the language of the Betawi civilization. Society's ignorance of the Betawi language and the monopolistic practice of Indonesian in primary and secondary schools have changed the language from a language with its own rules to a crude version of Indonesian. The Betawi language is ultimately considered by some Betawi people as an outdated and unfriendly culture when applied in everyday life. In fact, the Betawi language and literature are an inseparable part of one of the civilizations whose existence is recognized by the state.

#### **4.4 Disposition Factor**

Local government must have characteristics such as commitment, honesty, and democracy. If the local government has a good attitude, it can carry out its duties properly according to the needs of the local government. The implementation process can also be ineffective and encounter obstacles in the implementation process when the executors have different attitudes or perspectives.

#### **4.5 Factors of Facilities or Means That Support Law Enforcement**

The existence of the Setu Bakbakan Betawi Cultural Village which is directly supervised by the DKI Jakarta Culture Office is very helpful in empowering Betawi culture, but these facilities and infrastructure are felt to be insufficient to protect, preserve and improve the

Betawi language. and literature. This is one of the causes of delays in the preservation of Betawi language and literature.

Pemprov DKI Jakarta must add supporting facilities such as the Betawi Language Lab. The absence of a Betawi language laboratory facility designed to support language and literature associations in every Betawi district in Jakarta is an important foundation that forms the basis for the government to protect Betawi language and literature so that Betawi language can be included in the education curriculum in the future.

#### **4.6 Cultural Factors**

This factor can also be said to be the main obstacle, because the culture of the Betawi people pays little attention to Betawi language and literature. Betawi youth are now also less worried about using Betawi language because their daily language has switched to their mother tongue or using a foreign language. Therefore, the Betawi language really needs to be included in the local content education curriculum to maintain, protect and preserve it.

### **V. Conclusion**

The DKI Jakarta regional government is still making a lot of effort to preserve language and literature, according to the findings of the author's research and discussion on the protection of the Betawi language by the DKI Jakarta government based on DKI Jakarta Provincial Regulation Number 4 of 2015 concerning the protection of Betawi culture. Betawi is now in the phase of collaboration with relevant authorities and members of the Betawi community who are in charge of putting DKI Jakarta Regional Regulation No. 4 of 2015 into effect. Maintaining an eye on and assessing the Betawi language and literature through the addition of new tasks and cooperation with other branches of the DKI Jakarta administration, stakeholders, cultural organisations, and the Jakartan community at large.

Different opinions about the protection of Betawi language and literature exist between official officials and the general public as a result of DKI Jakarta Culture Service officials and the Education and Community Service Office's ignorance of the significance of studying and socialising the protection of Betawi language and literature. Jakarta. The local government must therefore take the issue of the Betawi language seriously in order to address its lack of inclusion in the curriculum, despite the fact that it is essential given that student retention in elementary school depends on the youth. They become the heirs to the following generation, nation, and culture in order to complete their secondary education in the Betawi language.

It is envisaged that this research will enable the use of Betawi language instruction in all schools, including elementary and secondary ones. Create a comprehensive strategy that includes specific short-, medium-, and long-term action plans together with strategic strategies for the preservation of Betawi language and literature in order to safeguard the language and literature. Enhancing the application of DKI Jakarta Provincial Regulation Number 4 of 2015 (Protection of Betawi Culture Education, Preservation, Development, Utilisation, Maintenance and Guidance, Monitoring and Evaluation through Law Enforcement Officials) in relation to Betawi language and literature, which includes parts of Article 9. Furthermore, it is believed that the regional administration would keep an eye on Betawi language and culture.

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