

The Socioculture Of Betawi Ora Culinary In Bekasi City; In Perspective Of Society

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Submission date: 09-Apr-2023 09:35AM (UTC-0400)

Submission ID: 2059531076

File name: Betawi_Ora_Culinary_In_Bekasi_City_In_Perspective_Of_Society.pdf (311.9K)

Word count: 3393

Character count: 17484

The Socioculture Of Betawi Ora Culinary In Bekasi City; In Perspective Of Society

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Abstract

The objectives of the research are: namely: identifying the types of Betawi Ora culinary in Bekasi, and conducting a representation test to classify Betawi Ora culinary in 3 categories, namely familiar, recall and unknown. The research was conducted in the city of Bekasi which consists of 12 sub-districts. Observations and interviews were conducted to identify the types of Betawi Ora culinary in Bekasi. And the questionnaire was distributed to 30 respondents (in each sub-district), so that the total value of respondents was 360 people. The analysis used in analyzing the results of the questionnaire is descriptive statistical method. The results showed that there were 108 variations of Betawi Ora Culinary identified in Bekasi. There are 9 types of culinary that are familiarly known by the general public. The six are: Egg Crust, Gado-gado, Soto Betawi, Crocodile Bread, Nasi Uduk, Betawi Asinan, GabusPucung, Rorod Milkfish and Pletok Beer. Meanwhile, eighty-one culinary (the majority) were included in the recall classification and 18 types of culinary were found in the unknown category.

Keywords : Betawi Ora, Representation, Culture, Bekasi

Introduction

Food as a culinary product is an indication of the success of sustainable development in a country, where the emphasis on meeting the food needs of the population is one of the indicators (Untari, 2020). The inclusion of the culinary industry as part of the roadmap for the development of creative industries in Indonesia is the government's awareness of the enormous economic potential in it. With the economic potential of the culinary industry providing a fairly broad impact both micro and macro and to maintain the sustainability of the culinary industry, the development of the culinary industry should begin to be directed at utilizing and prioritizing local values (Ali et al, 2019).

The high potential of culinary as a supporter of life activities is not only because of its function as a fulfillment of basic needs but furthermore, culinary can be used as a political tool in introducing one's own culture to the world community (Dharmanto et al, 2019). The market positioning of Betawi Ora Traditional Culinary which is experiencing a turn around at this time is an illustration that there is a gap between the existing market potential and the ability to manage that potential (Untari et al, 2017). The high level of public interest in tourism activities makes tourism a very potential medium in the process of re-introducing Traditional Culinary which is currently widely distorted (Untari et al, 2018). One of the tourism developments with the concept of minimizing negative impacts and maximizing positive impacts is the concept of ecotourism. Thus, the objectives of the research are: namely: identifying the types of Betawi Ora culinary in Bekasi, and conducting a representation test to classify Betawi Ora culinary in 3 categories, namely familiar, recall and unknown.

Research methods

The research was conducted in Bekasi City which consists of 12 Districts. Observations and interviews were conducted to identify the types of Betawi Ora culinary in Bekasi. And the questionnaire was distributed to 30 respondents (in each sub-district), so that the total value of respondents was 360 people. The analysis used in analyzing the results of the questionnaire is descriptive statistical method.

Results and Discussion

In the first stage (Inventory of Betawi Ora Culinary), which is to identify the existing culinary variations and sell them in the 12 sub-districts in Bekasi City. At this stage, researchers conducted observations on markets, Betawi restaurants and interviews with several Betawi Ora Culture (figures 1) who were in the 12 Districts,



Figure 1. Locus Research

Sources : <https://peta-hd.com/peta-kota-bekasi/>

Based on the results of the study, 108 types of Betawi Ora culinary were found which were classified into 3 types, namely 46 types of main dishes, 4 types of chili sauce, 54 types of side dishes and 4 types of drinks as shown in table 1 below;

Table 1. Existing Betawi Ora Culinary in Bekasi

No	Foods name	Main course	Chilli	Snack	Beverage
1	Kerak Telor			√	
2	Kue Rangi			√	
3	Asinan Betawi			√	
4	Kue Talam			√	
5	Gado -gado	√			
6	Soto Betawi	√			
7	Kue Cente Manis			√	
8	Kue Kembang Goyang			√	
9	Getuk Lindri			√	
10	Roti Gambang			√	
11	*Roti buaya			√	
12	Nasi Ulan	√			
13	Nasi Uduk	√			
14	Es Sendang Mayang				√
15	Semur Jengkol	√			
16	Bir Pletok				√
17	Es Doger				√
18	Kue Cincin			√	
19	Putu			√	
20	Dodol Betawi			√	
21	Kue Cubit			√	
22	Kue Pancong			√	
23	Ongol – ongol			√	
24	Kue ape			√	
24	Kue Leker			√	
26	Kue Cucur			√	
27	Kue Lupis			√	
28	Kue Bugis			√	
29	Sagon			√	
30	Wajik			√	
31	Ayam Sampyok	√			
32	Karedok	√			
33	Ketoprak Betawi	√			
34	Kue Akar Kelape			√	
35	Gabus Pucung	√			
36	Sayur Babanci	√			
37	Sayur Godog	√			
38	Sayur Besan	√			
39	Sambelan Lengkiu		√		
40	Pecak Tembang	√			
41	Bandeng Pesmol	√			
42	Nasi Kebuli	√			
43	Es goyang				√
44	Sengkulun			√	

45	Andepite		√
46	Kue Dongkal		√
47	Kue Geplak		√
48	Rujak Penganten		√
49	Sayur Asem	√	
	Betawi		
50	Laksa		√
51	Toge Goreng		√
52	Kue pepe		√
53	Lemper		√
54	Salak condet		
55	Bihun goreng	√	
56	Mie Juhi		√
57	Oncom lenca		√
58	Kue bulan		√
59	Semprit		√
60	Kue bakar		√
61	Kungkue		√
62	Kuping gajah		√
63	Sayur lodeh	√	
64	Tempe orak arik	√	
65	Pepes tahu	√	
66	Pepes oncom	√	
67	Pepes ikan mas	√	
68	Pepes peda	√	
69	Pepes ayam	√	
70	Ayam goreng	√	
71	Ayam bakar	√	
72	Pecak bandeng	√	
73	Kue kamir		√
74	Pecel lele	√	
75	Pepes telur ikan	√	
76	Pepes tahu	√	
77	Cecak Nangka Muda	√	
78	Gabus garang asem	√	
79	Kue klepon		√
80	Pesmol ikan mas	√	
81	Nasi goreng daun pace	√	
82	Oseng Daun pace	√	
83	Bandeng Rorod	√	
84	Mie Kangkung		√
85	Kinca		√
86	Sayur Terubuk Santan	√	
87	Sayur Laya Betawi	√	
88	Sayur Lelawa	√	

89	Ali Bagente			√
90	Kue Abug			√
91	Kue Cawan			√
92	Kue apem			√
93	Pesor			√
94	Telur Gabus			√
95	pelas	√		
96	Nasi Bukhari	√		
97	Kue Jongkok			√
98	Kue Ketapang			√
99	Kue Semprong			√
100	Ase Buncis	√		
101	Sayur papasan / mapasan	√		
102	Sambal Henjo		√	
103	Sambal Kencur		√	
104	Asinan Bening			√
105	Bihun Tumis	√		
106	Sambel		√	
107	Kecombrang			
107	Sop kaki	√		
108	Sop Betawi	√		

Table 1. Foods clasiffication

Sources : Data processed, 2022

Next is the Representation Test which consists of 2 stages. In the first stage representation test, the first stage aims to get 3 classifications of BetawiOjo cuisine, namely familiar (know and have tasted), recall (know but never eat), unknown (there is a list but the general public doesn't know). Questionnaires were distributed to the general public. Involving 30 respondents from 12 sub-districts in Koto Bekasi. Total 360 respondents. The questionnaire that will be distributed contains; food names and food classification options. Based on the results of the study, it was found that there were three classifications of culinary types, namely Familiar, Recall, Unknown. There are 9 types of culinary that are familiarly known by the general public. The six are:KetakTelor, Gado-gado, Soto Betawi, RoriBuaya, Nasi Uduk, Betawi Asinan, GabusPucung, BandengRorod and Pletok Beer. It is conceivable that only six out of one hundred and fifty variations of Betawi Ora Traditional Culinary are very well known today. While eighty-one culinary (the majority) are included in the recall classification, which means that only some people are familiar with the type of culinary mentioned (Untari et al, 2022). Based on the results of observations and interviews with the community, the types of culinary that are included in this recall category are "home-cooked" and "jajan pasar" dishes which are often offered as breakfast dishes. Here it can be seen that when this type of culinary is not served and offered as a culinary that becomes daily consumption, then slowly more and more types of culinary are forgotten. So that it looks very clear the role of the household in the dissemination of culinary variations (Winarso et al, 2020; Untari and Satria, 2014). In this study, 18 types of culinary have been found that fall into the unknown category. This becomes a threat, when attention in conserving traditional Betawi Ora culinary is not immediately carried out, more and more Betawi Ora Culinary is lost because it is considered popular because it cannot compete with Modern Culinary which has a larger capital.

Culinary is always closely related to the socio-cultural life of the community, as well as the Betawi Ora community. In Betawi Ora culture there are several celebrations or ceremonies according to the human life cycle, from the womb, birth, baby, childhood, adolescence, marriage and death.

Content Phase

In this phase, the Betawi Ora community recognizes an event called “nujuhBulan”, a ceremony related to the 7-month gestation period. Nuhah is taken from the number of days which are 7 days. The number seven is used as a benchmark in the seven month ceremony. The purpose of the ceremony is to get a sense of security by reading the Al-Quran Surah Yunus and Maryam. So that if the child is a girl, it will be as beautiful as Maryam and Prophet Yunus and ask Him for blessings and protection so that the child who will be born in the future can be born safely, become a pious child, virtuous and obedient to his parents. Culinary that is mandatory at this event is rujak which consists of 7 kinds of fruits, namely: pomegranate, young mango, red orange (Balinese orange), papaya mengkal, yam, kedondong, sweet potato, and rujak seasoning consisting of brown sugar. (Javanese sugar), tamarind, cayenne pepper, salt, shrimp paste, and others. Pomegranate is one of the fruits that must be in the monthly rujaknujuh, as well as red grapefruit. According to them, a ripe and red pomegranate will make the baby to be born very attractive and liked by people. Red Bali oranges have their own meaning. Red oranges usually taste sweet and are good for making rujak, and when peeled, the skin peels off easily. This is likened to a baby who will be born later on will be easy and smooth and will not experience difficulties, as easy as peeling the red orange.

Birth Phase

In this phase, a new baby is born, and the Betawi Ora people recognize the "mapas" procession. The ceremony is carried out when a mother has just given birth. In this ceremony, the mother who has just given birth is required to eat “vegetable papasan” which consists of various kinds of vegetables so that the mother remains healthy, as well as the newborn baby.

Baby Phase

Infancy is called one of the most important phases because during this time an individual begins to learn and understand various things. The baby phase begins with the birth of a human on earth. As a religious society, the Betawi Ora people carry out Islamic law, namely akikah, besides that the Betawi Ora people also carry out the puputan procession.

PuputPusser

Puput navel procession or "puputan" is a ceremony performed when the baby's umbilical cord is loose (puput). Betawi Ora people hold a perfunctory celebration. Usually the Betawi Ora people will provide yellow rice with side dishes and those who have more ability will cook sempyok chicken as an addition.

Akikah

The slametan ceremony for a new born child is to cut a goat, 2 goats for boys, 1 goat for women. As taught also in Islam. As well as a ceremony for 40-day-old babies, namely the ceremony of shaving the baby's hair. In addition, Betawi Ora people usually hold recitation events and distribute Nasi Berkat (besek) consisting of rice, side dishes, fruit and crackers to neighbors or relatives who attend the event. The goat meat that has been cut will be cooked in curry or satay and then distributed to neighbors and relatives.

Child Phase

At this time the baby has grown and has reached the age of childhood. The Betawi Ora community is a society with the majority as adherents of Islam who are quite devout, therefore, at this phase the Betawi Ora people recognize two kinds of processions, namely circumcision (for boys) and the khatam Al'Quran event.

Circumcision

In Betawi Ora society, circumcision is defined as a differentiator (someone who has reached puberty). His parents consulted or discussed and consulted with village elders or elders to carry out the circumcision ceremony. At this event, the culinary usually served is Betawi Ora yellow rice made from glutinous rice and side dishes in the form of beef stew, yellow pickles, serondeng, fried onions, and melinjo chips.

Khataman

Betawi Ora people are religious people. Since childhood, Betawi Ora have been introduced to religious education, especially the Koran, so it is not surprising that many children are found who have completed the Koran. And for parents, it is a matter of pride when their child has completed the Al'Quran so that usually the Betawi people will hold a "SlametanKhataman" event. Khatam Qur'an in Betawi is often called Qur'an graduate. This ceremony is very important for the Betawi people because it is a sign that someone who has carried out the Qur'an Graduation ceremony is considered to have become a person who understands the teachings of Islam. In this procession, the culinary served is yellow rice or uduk rice with side dishes. Some parents make tumpeng rice

Adult Phase

In this phase, a person in the Betawi community is considered mature both psychologically and biologically, so that in this phase the events carried out are related to the wedding procession. In the adult phase, there are seven processions, namely; ngedeleng, applying, breaking up, spreading out invitations, frowning, marriage contract, grandiosity, negot and going home three days.

Ngedelegin

Ngedelegin is looking for a prospective daughter-in-law which is done by the matchmaker. Usually at this event the prospective besan's family will provide tea or coffee and traditional cakes.

Marriage application procession

In the marriage application procession, the man states a request for a proposal to the woman. At this event, the term "Kuebacot" is known, namely the giving of traditional Betawi cakes such as diamonds, lunkhead, geplak and candied kolang-kaling. The bacot cake tradition is held after the application procession from the prospective groom. The bacot cake is given by the woman to the man in return for the delivery at the application ceremony. In addition, the traditional cake may also be given to neighbors around the bride's house with the intention of notifying that there will be a wedding celebration in the near future. In the Betawi traditional application procession, the following must be prepared: Betel proposal, plantain, white bread, complementary gifts and envoys consisting of a matchmaker, Two pairs of representatives of parents of the prospective master-in-law consisting of a pair of representatives of the mother's and father's families.

BaweTandePutus

BaweTandePutus up is a statement or agreement when the marriage will be held. In this procession, the prospective besan family usually provides traditional cakes and coffee or tea as a dish at the time of the family deliberation.

Spread Invitations

When the date of execution of the contract and the grandeur (reception) has been determined, the next meal is the distribution of invitations. In this procession, the Betawi people know the term "rice jotan". The types of jotan rice include: white rice, yellow sticky rice sprinkled with serundeng, pickled carrots and cucumbers, stir-fried chickpeas and grilled milkfish. Nasi jotan is a gift of food from the bride's family to community leaders and elders in the village. Nasi jotan is usually given the day before the wedding ceremony is held. Some Betawi people distribute cigarettes as a sign that the recipient is invited to attend the ceremony or reception.

Ngerudat

This is a procession where the groom's family group goes to the bride's house, while bringing gifts such as crocodile bread, childbirth, sie, and others. The ngerudat procession usually begins the next procession, namely the marriage contract.

Marriage contract

The marriage contract is a vow made by the groom in front of the bride's guardian. A series of marriage ceremonies will usually begin with the "PalangPintu" procession. In this procession, usually the bride's family will provide "SayurBesan" as a tribute to the besan.

Greatness

Greatness or currently commonly called a reception, the ceremony of the bride and groom sitting in the puade to receive congratulations from family and invitations. This event is usually the family of the bride and groom will invite relatives, friends and neighbors to share happiness together. In this process the bride's family will provide several types of food as a form of expression of gratitude or the blessing given, the usual culinary dishes served are: uduk rice and its side dishes, coffee, tea, fruits, yellow sticky rice sprinkled with serondeng, tape uli and some traditional type of cake. But in its development, currently there is no difference between Betawi and non-Betawi wedding receptions because the cuisine provided at every social activity, including the wedding procession, tends to be homogeneous by providing standard culinary variations.

Negor

The next procession is negor, where this procession is a husband's attempt to seduce his wife to start a new life as a family. This position also becomes very sacred and meaningful for the lives of the two humans who will jointly build a household, and become evidence of the holiness of women as wives.

PulangTige Ari

Coming home three days after the groom has three days to stay at the bride's house. This event was held at the home of the groom's family as an expression of the joy of the groom's family that now their son has become a priest for his family. At the time the groom will be treated to tea or coffee and snacks as snacks.

Death Phase

Death Ceremony or Haul or tahlilan, held by family members when there is a death. Holding salvation or alms, this kind of salvation is also held when the deceased has reached 7 days, 40 days, 100 days, and 1000 days from the time of death.

Conclusion

In the development of the Betawi Ora culinary in Bekasi, the problem that often occurs is the public perception of culinary which is still a product that is not up to date. So many types of culinary that are not even known by the public. This is very unfortunate considering that culinary is one of the cultural products that needs to be preserved. Through this research, it is hoped that the community and stakeholders will begin to realize the importance of preserving traditional culinary arts as a cultural product

Acknowledgment

We gratefully acknowledge the funding from MINISTRY OF EDUCATION, CULTURE, RESEARCH AND TECHNOLOGY 2022Number : 258/E5/PG.02.00.PT/2022 and Number : 697/LL3/AK.04/2022

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PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9
