

# Betawi Culinary; Sosio-Cultures Frame of Multi Communities In Jakarta

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## Betawi Culinary; Sosio-Cultures Frame of Multi Communities In Jakarta

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The aims of this study is to represent the socio-cultural values of Betawi Culinary in Jakarta base on multi-cultural views. The data used was primary data, obtained from 450 respondents, comprising; Genuine Betawi Communities, Descendant Betawi Communities and Non-Betawi Communities, taken from five administrative regions in Jakarta. Assessment are according to 20 culinary variations (base on popularity). The evaluating consists of; product knowledge, uniqueness, authenticity, social, distribution, sensitivity and sesionalitas, and than researchers has been analyzed the existing situation by gave the assessment in terms of supply and demand. In the aspect of the supply; datas taken from 15 Betawi culinary providers classified as informal, formal restaurant and catering. Related assessment of supply are; the quality of the production process, the quality of the storage place, the quality of the production process, the quality of the sales process, the quality of service providers, and service quality sales support. The next step is to identify visitor segments (aspect of demand) based on geographic, demographic and psychological (30 respondents in each location). The result is expected to be a reference in Betawi culinary development as one of indigenous products in DKI Jakarta

**Keywords:** Betawi Culinary, Sosio-Culture, Jakarta, Multi-Culture

### 1. INTRODUCTION

DKI Jakarta is once of many areas in Indonesia which has a complexity of social interaction high community. DKI Jakarta is one of the provinces directly adjacent to DKI Jakarta which makes Jakarta became one of the buffer areas of DKI Jakarta with a total area of more than 9,6 thousand km<sup>2</sup> and a population growth rate of 2,27 percent on average per year <sup>1</sup>. Social interaction that is so densely coupled rapidly with the behavior of hedonist society it is necessary to map the traditional culinary culture of DKI Jakarta on the social fabric of society culture is so diverse DKI Jakarta. To improve and maintain the existence of traditional culinary need for an approach that continue through the relevant stakeholders <sup>2</sup>. Untari <sup>3</sup> on her study said that to develop Betawi Culinary needed the collaboration of all stakeholders, thus already ought to government in DKI Jakarta especially, to pay more attention to support the development of Betawi Culinary in DKI Jakarta, and it's a part of culture conservation.

Betawi cultures is once of the evidence, that Jakarta (Batavia) has the strength for various tribe and even another countrys to live in Jakarta in a past. Tjahjojo <sup>4</sup> stated that, Betawi Tibes is being derived aculturation of some cultures; Sundanese, Malay, Arabic, Balinese, Bugis, makasar, Ambon and Chinese. Betawi is an indigenous tribe in Jakarta. Betawi Tribe was exist in Jakarta and surrounding areas, where the Betawi communities has existed since Prehistoric time and inhabit on northern part of Java Island since 3500 – 3000 B.C <sup>5</sup>.

Nowaday Betawi cultures are not the superior culture in DKI

Jakarta, it cause the existence of Betawi culinary (culinary as a product culture) is decrease significantly. Even though culinary is not only about human biological need, more than that culinary are representation of sosial dan ekological relationship among human and their environment <sup>6</sup>. Other than that in depth study on traditional food knowledge can provide opportunities to broaden the discourse on food security and sustainable agriculture to include a wider understanding of the contributors to community and environmental health <sup>7</sup>.

The differences of any region causing differences in food material sources, this causes different types of culinary consumed by the public. Source provider of food for the community have the complexity and physical variations are different in each region; soil conditions <sup>8</sup>, land morphology <sup>9</sup>, and climate <sup>10</sup>, different creates diversification of crops from each region. Values depicted in the locality of the culinary variety that is consumed by a society, philosophically can be defined as a system of knowledge of local communities/ indigenous people that is empirical and pragmatic.

Popularity culinary sector can be seen from the culinary industry sector growth significantly, it can be seen from: increase in market share of the food industry average of more than 12 percent <sup>11</sup>; growth in the restaurant business diners/ medium and large scale, which reached an average of 17 percent annually <sup>12</sup>. The development of the time to bring a paradigm shift in the community. Through the influence of the environment and the view of his life, then awareness of individual formed resulting in a variety of perception or thinking nature ideological where the impact of perception that led to a form of the community consumptive <sup>13</sup>. This

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consumption pattern which is then put in consumption patterns and the need to become a culinary reflect the prestige and social status.

### 1.1 CULINARY AND SOCIOLOGY SOCIETY

The term of Culinary by the English dictionary is a related to cooking and kitchen thus literally culinary kitchen that is commonly used to refer to something related to cooking or culinary profession. But other terms known as the gastronomic. Andika states that, a culinary term diversion of foreign languages, resulting in confusion thinking<sup>14</sup>. If the question is the art of preparing or serving a delicious meal it was wrong, the correct terminology is gastronomic. However, related to the development of the market, where the term; label and brand is important, catchy label determines the success of a product in entering and dominate the market, therefore it is a culinary term is more widely used today.

The food, not just a mere physiological needs, so that the aesthetic aspects and aspects of beauty is always attached to the food. It takes the art in the search for raw materials and supporting materials, cooking until the present. Art is how to use your skills and imagination to create a beauty both in the natural surroundings and create a memory that can be shared with others<sup>15</sup>, and Barkun<sup>16</sup> emphasizes that art is the result of creativity and the results of the human mind in creating something. Art is a form of human interaction with the environment and is a form of art and expression sensitivity to the environment<sup>17</sup>.

Culinary is one art form. Art in a society in a region will be influenced by the culture of other regions<sup>18</sup>. This is related to the culinary diversity that exist in Indonesia, culinary diversity in Indonesia are influenced by the culture of a foreign country. In the history of Indonesia mentioned that interacts with the world through foreign trade. According to archaeologists Indonesia, the kingdom - the kingdom is mentioned in writing - the writing on the stones - Indonesian royal inscription is genuine prosper by trading with the state - the state of South India in the century to -4<sup>19</sup>. Then at -13 th century Persian or Gujarati merchants began to enter Indonesia. Culture and the Islamic religion brought by merchants or Gujarat Persi very influential in the region of Aceh, Banten, South Sulawesi, West Sumatra and Kalimantan Beach<sup>19</sup>. According McKerchner and Cros how to transform a culture of being a product of cultural tourism is to describe and interpret the culture, create cultural assets are alive and can be enjoyed, creating an experience by increasing the participation of visitors, creating a cultural tourism that are relevant to visitors and focus on quality and develop products that are authentic<sup>20</sup>.

### 1.2 THE HISTORY OF BETAWIS TRIBE

The Betawi ethnic is the earliest inhabitants of Jakarta and the surrounding areas, where the existence of the Betawi ethnic has existed since the Prehistoric Age and inhabit the northern part of the island of Java since 3500-3000 BC. Uka Tjandarasasmita in his monograph " *Jakarta Raya dan Sekitarnya Dari Zaman Prasejarah Hingga Kerajaan Pajajaran*." There are at least three opinions that explain the origin The Betawi ethnic. The first opinion, said that the Tribe Betawi derived from the interaction of ethnic and nation in the past, which brought by the Netherlands to Batavia, so Tribe Betawi referred to as a newcomer in Jakarta. this ethnic group born from the fusion of various groups such as the Sundanese, Malay, Javanese, Arabic, Balinese, Bugis, Makassar, Ambon, and Chinese<sup>4</sup>. According to the outline Betawi cultural area can be divided into two parts, namely the *Betawi Tengah* or *Betawi Kota* and *Betawi Pinggiran*<sup>21</sup>. Which include *Betawi Tengah* or *Batavia*

*Kota* it can be mentioned region territory at the time of the end of colonial rule Netherlands including the Gemeente Batavia, except for a few places like Tanjung Priok and surroundings, while areas outside the region, either which include areas of Jakarta especially the areas around it, a Betawi boundary region in times past by the *Betawi Tengah* like being called Betawi Ora<sup>22</sup>. The emergence of the two regions Betawi culture is due among other things because of differences in historical development, economic, sociological, differences in levels of ethnic elements that became the forerunner of the locals, including the content of the culture or ethnic origin of each affecting their cultural life hereafter like educationn.

### 2. EXPERIMENTAL DETAILS

The study included 30 randomly selected respondents consisting of three different communities (each of 30 respondents ) namely; DKI Jakarta original people, DKI Jakarta descendants people and Non DKI Jakarta. As for the category of classification is based on age and the lineage. Betawi original people is a society that is lineage are descendants of Betawi and older than 65 years (based on the laws of cultural heritage of the Republic of Indonesia). Betawi descendants people are pepole who has the descendants Betawi lineage and age younger than 65 years. While Non Betawi people are the people who are currently living in Jakarta but does not have the Betawi ethnic lineage.

Culinary tested consists of 20 traditional culinary of DKI Jakarta where the culinary list obtained from the literature review, material testing consists of six aspects namely; related originality, uniqueness, social values, distribution, sensitivity and sesionality. Rating given 20 culinary of Betawi, the culinary are: Kerak Telor, Kue rangi, Asinan Betawi, Kue talam, Gado-gado, Soto Betawi, Kue Cente Manis, Kue Kembang Goyang, Getuk Lindri, Roti Gambang, Roti Buaya, Nasi Ulam, Nasi Uduk, Es Selendang Mayang, Semur Jengkol, Bir Pletok, Es Doger, Kue Cincin, Putu and Dodol Betawi.

Then, researchers will analyze the existing situation by gave the assessment in terms of supply and demand. In the aspect of the supply, will be made on 15 Betawi culinary providers classified as informal, formal restaurant and catering. Aspects related assessment are; the quality of the production process, the quality of the storage place, the quality of the production process, the quality of the sales process, the quality of service providers, and service quality sales support. While the aspect of demand is to identified visitor segments based on geographic, demographic and psychological (30 respondents in each location).

### 3. RESULTS AND DISCUSSION

Research has involved of three different communities (each of 30 respondents ) namely; DKI Jakarta original people, DKI Jakarta descendants people and Non DKI Jakarta that obtained by accidental random sampling. Research conducted in the five regions of Jakarta, namely: North Jakarta, South Jakarta, West Jakarta, East Jakarta and Central Jakarta. The 1st table will shown us profile of respondents.

Based on the research results showed that people awareness of the DKI Jakarta culinary classified in three categories; familiar, recall and pass known. Next table will show us the classification of 20 Betawi Tradisional Culinary.

For research data related to the culinary DKI Jakarta knowledge society can be seen in that on a basic of 20 varieties of DKI Jakarta culinary tested, then there are 14 types of cuisine that fall into familiar categories which means that all 14 types of cuisine is currently still well known by all three communities. They are; Kerak telor, Kue Rangi, Asinan

Betawi, Gado-gado, Soto Betawi, Kembang Goyang, Getuk Lindri, Roti Buaya, Nasi Uduk, Semur Jengkol, Es Doger, Kue Cincin, Putu and Dodol Betawi.

Whereas the three types of DKI Jakarta culinary included in the category of recall, which means, all the three types of cuisine are still there but not too popular, they are; Nasi Ulam, Es Selendang Mayang and Bir pletok. Then there are three types of cuisine that fall into the category unpopular, meaning that all three culinary is currently not known by the public in general. If not dissemination back intensively on the younger generation will be extinct types of cuisine, the culinary are Kue Talam, Kue Cente Manis, and Roti Gambang. Next associated with the culinary knowledge of each category then obtained the following results.

According to the finding research shows that the knowledge of the culinary kind of DKI Jakarta most is community BA (The Original Betawi) with an average of 30 different types of culinary knowledge each respondents. Whereas community knowledge BK (Betawi Descendants) is highest BK community in North and West Jakarta, the average is 24 variations of culinary/ respondent. While the community NB (Non Betawi) with the highest variation is Non Betawi people in South and Central Jakarta (24 and 23 culinary variation per respondent). This shows that traditional Betawi culinary dissemination to the younger generation both Betawi community or society Non Betawi descent who live in DKI Jakarta very minimal. BK community knowledge and community NB currently only be obtained from the many culinary variations of Betawi introduced by the market. Based on the research show that there is a difference very significant between the score of the social values of the culinary culture of Betawi between the Non Betawi, Betawi Descent, and Betawi Original, this is in line with the output results of testing Non Parametric Statistical test Suitability Median K Sample as shown in the following table;

Even Non Betawi community in Central Jakarta provide scores were very small, it means to them, Betawi culinary not too have a social and cultural values. Although the culinary variety of known quite a lot but they do not know clearly the value of what is contained in the culinary. And next chart will show us the score of all material testing by all communities in DKI Jakarta.

The 1st chart how us, that the Betawi original and Betawi Descendants found 20 types of cuisine does not have a high value of unique, originality and sosial value. It cause, these foods have in common with other types of cuisine from the area around Jakarta, such as West Java and Banten. This is understandable, because the culinary, as a product of culture always accompanies the human physical mobility. In contrast to the non-Betawi community, which gives a high score on the uniqueness, originality and social, this is due to ignorance of the respondents (Non Betawi) to the dynamics of traditional Betawi culinary, so they tend to judge the Culinary Traditional Betawi by using their cultural knowledge. In the aspect of distribution and Sesonality, Non Betawi community tend to give a higher score, it is because, in general (based on pre-research interview), Non Betawi community tends to be more mobile; they often attend the culinary festivals and they also travel frequently, so the probability of finding it (20 types of cuisine tested in the study) was higher than the Betawi Original and the Betawi Descendants. Then the aspect of sensitivity, all communities give a score of 0, which means that all kinds of culinary tested in the study did not contain material that violates the norms of religion and social norms. In addition, in the process of cooking and serving all types of cuisine that were tested did not produce substances that interfere with both physiologically and psychologically. Then, the aspect of

sensitivity. All communities give a score of "0", that means that the materials, process, storage and presentating all Betawi Culinary (which tested in the study), does not violate by religious norms and social norms and does not cause interference both psychologically and physiologically.

In the supply analysis on 15 Betawi culinary providers classified as informal, formal restaurant and catering, obtained the following results,

Based on the table above shows that the score of formal restaurant is highest than another, where the score of a formal restaurant service, cleanliness and availability of support facilities rated much better than in the informal restaurant. While handling the catering culinary services at acara-ceremonial manner has the second highest bid score.

Related to the demand for culinary, consumer profile indicates that; Betawi Culinary majority of consumers, is a Non-Betawi community. On the data reveals that 83 percent of the total respondents were from the tribe Non Betawi and only 17 percent of consumers who have tribes Betawi, the majority of consumers Culinary Betawi from Jakarta (32 percent). Then the second most came from Bekasi (18 percent) and Depok (13 percent). There are some consumers geographical of the other cities in Indonesia, namely 14 percent and foreign consumers as much as 6.7 percent. Betawi Culinary majority of consumers aged 26-45 and 12-25 years (7 percent and 36 percent).

In the aspect of gender, there are no significant differences between the number of male consumers and female consumers (53 per cent and 7 per cent), the same thing also on aspects of marital status, there are no significant differences between the consumer and the status of married and single (54 percent and 46 percent). The majority of consumers Culinary Betawi earn between 2-5 million per month. And the least is earning less than two million. It cause the larger number of sample are student. In the aspect of education; majority of samples are Diploma - Bachelor, and a little of them are S2 - S3 degree (only 5 percent). Then on aspects of their work, the majority of working as an employee (58 percent). Based on data from the study found that a surprising thing related to the motivation to consume Culinary Betawi. The highest motivation is economic elements, meaning that consumers choose Culinary Betawi because of the price (relatively cheap). This may imply that the willingness to pay people to very low Betawi culinary and Betawi culinary positioning today regarded as a culinary pretty "cheesy".

#### 4. CONCLUSION

Sustainability of the existence of traditional cuisine which is a reflection of man's relation to society as a communal, need a serious treatment. Traditional culinary variations feared especially Betawi culinary dwindling will leave a great history of Betawi culture which is the embryo of the development of society in DKI Jakarta. During this time the general public only knows the culinary variations based solely on the many variations of the culinary marketed. Dissemination culinary, lowering knowledge and understanding of social and cultural values of a culinary, either by keeping a presence at events ceremonial, religious and daily life will be able to maintain the existence of traditional Betawi culinary and keep it from extinction. In outhr way, on supply and demand indentification show that nowadays, the position on Betawi Culinary is very low. the score of formal restaurant is highest than another, where the score of a formal restaurant service, cleanliness and availability of support facilities rated much better than in the informal restaurant and in general the market segment that has been formed on a traditional Betawi culinary market is the middle class, the cost is an important aspect that

makes the current consumer choose to consume Betawi culinary.

To build the cluster of Betawi Culinary in needed to distribut and to communicate the variation og Betawi Culinary. And colaburation is needed to equalize the perception and preference among all stakeholders. Because youth generation should know the culture value of Betawi Culinary which the embryo of Jakartas Culture.

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<b>Gender</b>	F	58
	M	32
<b>Educatioanly Background</b>	Lowwer than high school	31
	High School	23
	College	36
<b>Residence</b>	West Jakarta	11
	East Jakarta	21
	Central Jakarta	9
	North Jakarta	17
	South Jakarta	32

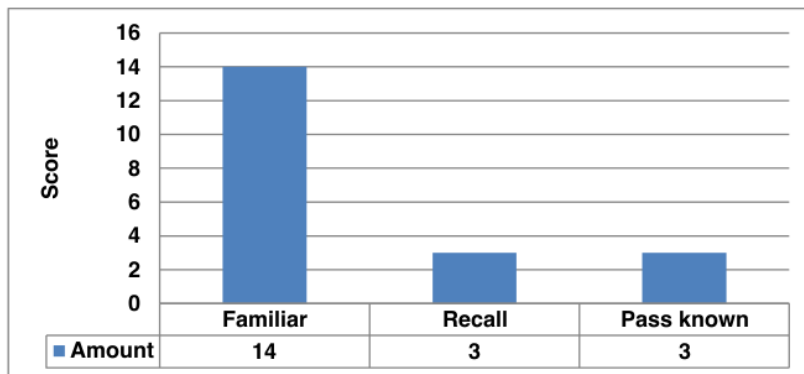


Fig.1. Profile Of Respondents

Fig 2. Classification of 20 Betawi Tradisional Culiner

Source: Procerasing data (2016)

	<b>Sosio-culture</b>
<b>N</b>	<b>59</b>
<b>Median</b>	<b>4.00</b>

<b>Chi-Square</b>	<b>9.686</b>
<b>Df</b>	<b>2</b>
<b>Asmp. Sig</b>	<b>.008</b>

Fig 3. Test Suitability Median  
Source: Output SPSS (2016)

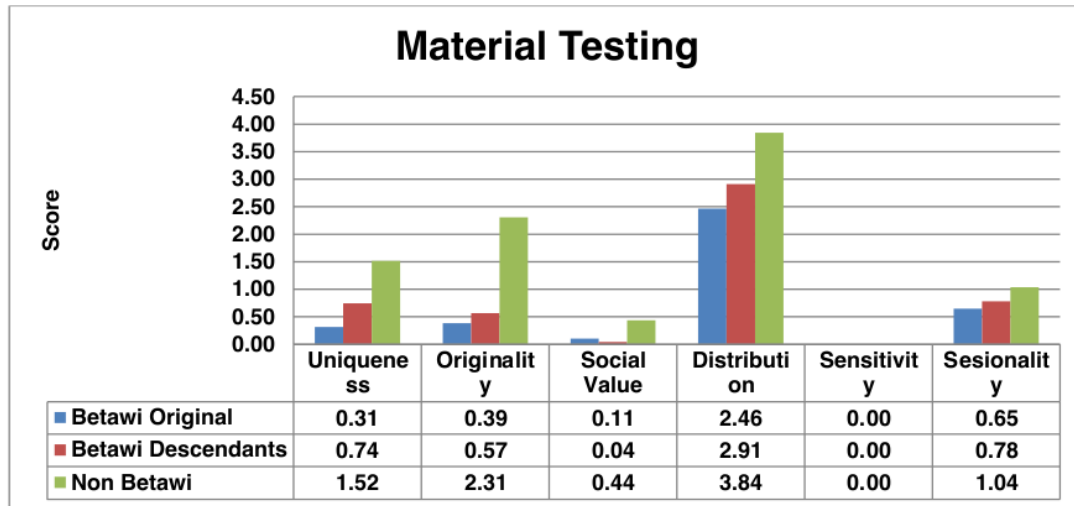


Fig 4. Score of the material testing  
Sources Procersing data (2016)

	Total nilai penawaran	Avg nilai penawaran
<b>Informal</b>	<b>12,4</b>	<b>2,48</b>
<b>Formal</b>	<b>34</b>	<b>6,8</b>
<b>Catering</b>	<b>27</b>	<b>5,4</b>

Fig.5. Aspect of Supply  
Sources Procersing data (2016)

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