

## Preservation of Betawi Ondel-Ondel Art as Betawi Traditional Art in Jakarta

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### Abstract

*Tourism has become one of the largest industries in the world and is a major mainstay in generating foreign exchange in various countries. The number of international tourists continues to increase. One of the arts in the city of Jakarta is Ondel-Ondel which is the icon of the city. The art elements in Ondel Ondel also describe how the city is. Art that is always preserved and maintained by the community. The people of Jakarta already have an awareness of the importance of Ondel-Ondel as a tourist attraction that can be favoured. The author examines Ondel-Ondel Betawi Art because it has its uniqueness compared to other arts, besides the potential of cultural arts that need to be preserved and known to tourists visiting Jakarta in particular. This research method uses a descriptive qualitative approach, which is research whose purpose is to provide an overview of a problem, symptoms, facts, events, and reality broadly and deeply that relies on data in the form of text.*

**Keywords:** Preservation, Art, Betawi, Traditional

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## 1. Introduction

Tourism has become one of the largest industries in the world and is a major mainstay in generating foreign exchange in various countries. The number of international tourists continues to increase. As can be seen from the statistical picture since 1950. Likewise, the value of foreign exchange is generated. The number of international tourists increased from about 25 million in 1950 to 476 million in 1992, and in 2000 this figure reached 698.8 million. The number of international tourists has always increased until the end of the millennium, with the highest increase occurring in 2000 (9.7%). The increase in foreign exchange of the country has also increased every year and countries, both Indonesia and other countries. In terms of employment, the WTO describes that one in eight workers in the world depends directly or

indirectly on tourism. Every year tourism has created significant job opportunities. So tourism also participates in improving the welfare and progress of a country. (Pitana and Gayatri, 2005: 3-5).

Activities carried out by many people, intended to provide a new atmosphere for an intended trip, allow people who do this tourism to get a different experience from the usual daily activities. This activity is a travel process that aims to gain important experiences, depending on what type of tourism they choose. The type of tourism that is usually chosen as the theme of beaches, mountains, plantations, captivity, museums, or places of family recreation, as well as culture in certain areas. People who perform this activity usually number more than one person. Tourism is an open system of elements that interact with each other in a broad environment, starting from human elements such as tourists, three geographical elements: the country of origin of tourists, countries used as transit points, and tourist destinations and economic elements, namely the Macintosh tourism industry, Leiper in Yoeti (2009).

There are tourism activities called tourist attractions, namely people who travel and attractions that are tourist destinations and physical refreshment of the benefits of travelling. There are several notions of tourism, according to experts as supporting and recreating body health, including Fandeli's statement, suggesting that tourism is everything related to tourism, including the business of tourist attraction objects and related businesses in the field. It was also explained that tourism is an activity of traveling from one place to another outside where he lives, with the intention not to make a living, but to recreate freshness both physically and psychologically to excel again Fandeli (1995). Wahab and Yoeti expressed their opinion that tourism is a consciously carried out human activity that gets services alternately among people within a country itself or abroad, including the residence of people from other regions for a while seeking satisfaction that is diverse and different from what he experienced, where he can get a permanent job Prof. Wahab in Yoeti (1994) Sustainable Tourism Tourism) Sustainable tourism where the balance within the tourist destination, which is devoted to complementing tourism, especially tourism that is soul-refreshing, natural harmony, and educational tourism.

The competitiveness of Indonesian tourism with other countries is fairly low. WEF (World Economic Forum) revealed that as one of the Southeast Asian countries, Indonesia has a low level of tourism infrastructure, the number of hotel rooms, the low number of car rental companies, and automatic machines receiving Visa Cards are the main causes. Weaknesses in several important aspects of Indonesia's tourism development make it rank low in tourism competitiveness. Indonesia tends to be less competitive with other countries in the ASEAN Region. (Sunaryo, 2013:123) Indonesian tourism is an important economic sector in Indonesia. Tourism is the second largest foreign exchange contributor after petroleum. Natural and cultural wealth is an important component of Indonesian tourism. The tourist attraction that exists in Indonesia both natural, cultural, and artificial as the main factors of Indonesia's tourism competitiveness.

Culture is commonly called art. Each region has different and unique characteristics. Symbolic forms in the form of words, objects, practices, mites, literature, painting, traditional songs, art, music and beliefs are closely related to the epistemological concepts of the knowledge system of society. Each community is very happy to carry out or witness their

respective cultures. Culture can be in the form of regional arts such as Ondel-Ondel Betawi Art which is a traditional Betawi art in Jakarta.

The background of the existence of Betawi Ondel-Ondel art was once used as a repellent for reinforcements, but at present, the meaning has shifted and is used as an icon of the City of Jakarta. As is known, Jakarta is the capital of Indonesia. Here too everything is centralized. Both government, business, to the tourism industry. Although Indonesian tourism each region has its diversity and distinctiveness. Like Jakarta, which also has a diversity of tourism from natural attractions, religion, cultural arts, and so on. One of the arts in the city of Jakarta is Ondel-Ondel which is the icon of the city. The art elements in Ondel Ondel also describe how the city is. Art that is always preserved and maintained by the community. The people of Jakarta already have an awareness of the importance of Ondel-Ondel as a tourist attraction that can be favoured. The author examines Ondel-Ondel Betawi Art because it has its uniqueness compared to other arts, besides the potential of cultural arts that need to be preserved and known to tourists visiting Jakarta in particular. In this art, various specific intentions are implied behind the existence of the Ondel-Ondel.

From the explanation above, the author considers it necessary to study the value of cultural arts in the art of Ondel-Ondel Betawi. The reason the author chose this art as research is because of his interest in introducing this art and paying great attention to Betawi culture, especially the Betawi community. The author feels that the changing times form a new pattern of thinking towards traditional things and not all people know the meaning behind Ondel-Ondel Betawi's Art. Ondel-Ondel Betawi art in Jakarta is one of the capital's tourism. As is known Jakarta also has various other tourism potentials such as natural, cultural, and artificial tourist attractions with all technological advances as a support and all the conveniences in the city.

### **1.1. Cultural Theory**

Tourism is one of the fastest-growing industries. The tourism sector itself is one of the largest foreign exchange producers in Indonesia. Tourism in Indonesia is very advanced and superior because Indonesia has many places, customs, cultures and traditions that can be used as tourist attractions. (Pradini, Gagih, et al. 2022)

Culture is from the word culture affixed to an, which means "cultural thing" or "about culture". The word culture comes from the Sanskrit word buddhayah, which is the plural form of the word buddhi which means "mind" or "reason". So culture can be interpreted as things related to thinking. Therefore, it distinguishes between the words culture and culture. So culture is the force of mind in the form of creation, intention, and taste. While culture means the result of creation, intention and taste. In cultural terms (Koentjaraningrat, 2009, p. 146)

### **1.2. Traditional Art Theory**

In the Betawi Cultural Village community, there are many communities, one of which is a community engaged in the creative industry. The creative industry is defined as an industry that comes from the use of individual creativity, skills and talents to create welfare and employment by generating and empowering the creative power and inventiveness of the individual. (Pradani, 2023)

Art is a form of human work that creates an aesthetic it is a form of expression which can be channelled through sound, motion or other expressions. Art has various types of art with the medium of delivery through sound, painting, dance, drama and sculpture. In its

development, there is what is known as traditional art. Traditional art is born in a natural development in certain societies, sometimes still subject to standard rules but some are no longer bound by rules. Art is an activity that can be enjoyed en masse. Therefore, during the process of development, traditional arts were testified for generations. In general, traditional arts have characteristics including, (1) having a limited range of cultural environments that support them, (2) a depiction of a culture that develops slowly, because of movements in the community that support it, (3) not divided or compartmentalized specialties, (4) not the result of individual or individual creativity but created in cooperation that is collective in the community. These characteristics emphasize the statement that traditional art is the cultural identity of a particular society or people, therefore traditional art has a strong influence by culture within the scope of society and is not a representative of individuals, but representatives of a social system or group of people. In this case, the Betawi ethnicity has a variety of traditional arts, one of which is theatre art. Betawi theatre art is based on a religious and magical life. Betawi theatre is a performance that involves plays or stories and is grouped into four types including, speech theatre, a theatre without speech, puppets and role theatre. Of the four, 15 types are only played without talking and also demonstrate gestures to the accompaniment of music and songs. Theater arts without speech included in Betawi arts are Ondel-Ondel and Gemblokan (Nurul, 2018). Then in the book *Betawi Tempo Doeloe Ondel-Ondel and Gemblokan* are included in theater art (Chaer, 2015, p. 353)

## **2. Research Methods**

This research method uses a descriptive qualitative approach, which is research whose purpose is to provide an overview of a problem, symptoms, facts, events, and reality broadly and deeply that relies on data in the form of text. Where specifically researchers are involved in it and establish relationships with others. In addition, this method emphasizes the process because participant perceptions are the main key that is influenced by local situations, conditions, and contexts.

This research also uses the case study method. The case study method is one of the research methods of the social sciences. Case studies are appropriate if the subject matter of a study is related to How or Why. In its use, case studies need to focus their attention on the research aspects of the study, design and implementation to be better able to deal with certain traditional criticisms of the method or type of choice.

## **3. Results and Discussion**

The results of this research can be used in the development of tourism science, especially preserving culture in this case in the form of art and can be used as a reference for researchers in the field of Betawi art. The conclusion includes the results of all the studies that have been discussed and explains about the reproduction of Ondel-Ondel culture. Then, suggestions are intended for parties who hold regulations on Betawi art, namely the DKI Jakarta government and ondel-ondel art actors directly, namely Sanggar Ondel-Ondel Penggilingan and other Betawi studios in Jakarta. you can consider expanding on various aspects of the research findings, conclusions, and suggestions.

Historical Context: Explore the historical roots of ondel-ondel culture in Betawi, tracing its origins and evolution over time. Discuss the cultural significance it holds for the Betawi people, both historically and in contemporary contexts. Artistic Elements and Techniques:

Delve into the specific artistic elements of Ondel-Ondel, such as the craftsmanship involved, the materials used, and the techniques employed. Analyze how these aspects contribute to the overall cultural preservation and aesthetics. Socioeconomic Impact: Examine the socioeconomic impact of ondel-ondel on the local community. This could include discussions on the livelihoods of artists, the economic benefits derived from tourism, and any challenges faced by the community in sustaining this art form.

#### 4. Conclusion

**Reproduction of Ondel-Ondel Culture:** Summarize the key findings related to the reproduction of Ondel-Ondel culture. Highlight any patterns, trends, or changes observed throughout the research. Discuss the role of community engagement and participation in sustaining this cultural heritage. **Cultural Preservation Challenges:** Acknowledge and discuss challenges faced in preserving Betawi art, particularly Ondel-Ondel culture. This may involve issues like modernization, globalization, and potential threats to the authenticity of the art form.

**Government Regulations and Support:** Recommend specific ways the DKI Jakarta government can support and regulate Betawi art. This could include funding initiatives, policies for cultural preservation, and collaboration with relevant stakeholders. **Community Empowerment:** Propose strategies for directly involving ondel-ondel art actors, such as Sanggar Ondel-ondel Penggilingan and other Betawi studios, in the preservation efforts. This might involve capacity building, educational programs, and fostering a sense of ownership among the artists. **Tourism Development:** Discuss how tourism can be leveraged to promote and sustain Betawi art. Explore responsible tourism practices that ensure cultural preservation while attracting visitors. **Documentation and Archives:** Emphasize the importance of documenting and archiving Ondel-Ondel culture. Suggest creating a comprehensive repository of information, including digital archives, to safeguard the knowledge and traditions associated with this art form. By expanding on these points, you can provide a more nuanced and comprehensive discussion that offers insights into the intricate layers of Betawi art and ondel-ondel culture.

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