

Etnography and Multicultural Dynamics Communication of Jakarta Community

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Abstract

Betawi culture has been formed through a long process, but in fact the culture is displaced. One of the things that make Betawi tribe still exist and can be recognized is because of the assimilation process of various tribes in Indonesia. Betawi ethnic is created by the various arts of culture, language, and humans. The simplicity factors of the cultures make Betawi ethnic is accepted in all levels of Indonesian society. Intercultural communication patterns of the language which is used by Betawi people, have cultural backgrounds that affect their daily language. The multi-ethnic populations give a nuance of the heterogeneous city life in Batavia. This study uses a qualitative approach, the results of this research shows that the patterns and the cultures of Betawi produce the structure, the language and Betawi culture which is simple or easy to say and tends to "ceplas ceplos" in articulation words. Beside that it is found the communication culture of Betawi character which is shown from the openness attitude, family spirit, cooperation and respect for other people's cultures.

Keywords: Ethnography, Betawi, Communication Dynamics, Intercultural Communication

Abstrak

Kebudayaan Betawi terbentuk melalui proses yang panjang, namun nyatanya budaya tersebut tergeser. Salah satu yang membuat suku Betawi masih eksis dan bisa dikenali adalah karena proses asimilasi berbagai suku yang ada di Indonesia. Etnis Betawi tercipta dari berbagai seni budaya, bahasa, dan manusia. Faktor kesederhanaan budaya menjadikan etnis Betawi diterima di seluruh lapisan masyarakat Indonesia. Pola komunikasi antarbudaya bahasa yang digunakan masyarakat Betawi, mempunyai latar belakang budaya yang mempengaruhi bahasa sehari-harinya. Populasi multietnis memberikan nuansa kehidupan kota di Batavia yang heterogen. Penelitian ini menggunakan pendekatan kualitatif, hasil penelitian menunjukkan bahwa pola dan budaya Betawi menghasilkan struktur, bahasa dan budaya Betawi yang sederhana atau mudah diucapkan dan cenderung "ceplas ceplos" dalam artikulasi kata. Selain itu ditemukan budaya komunikasi karakter Betawi yang ditunjukkan dari sikap keterbukaan, semangat kekeluargaan, kerjasama dan menghargai budaya orang lain.

Kata Kunci: Etnografi, Betawi, Dinamika Komunikasi, Komunikasi Antarbudaya

INTRODUCTION

In theory, communication ethnography has enrich the theories of communication ethnography, linguistics, and communication science. The ethnography study of communication is one of qualitative research studies (interpretive or constructivist paradigms) that specializes in discovering various patterns of communication which is used by humans in a speech. The description of ethnography communication is a language, communication, and culture. The ethnographic definition of communication itself is an assessment of the role of language in the communicative

behavior of a society, namely the ways in which language is used in societies with different cultures (Kuswarno, 2009a). Ethnography of communication is a study of communication patterns of a cultural community. Communication is a branch of linguistics that combines the disciplines of linguistic and anthropology. Ethnographic studies of communication can be used as an alternative to the preserve of ethnic languages which are increasingly threatened with extinction, one of which is Betawi.

Communication is a process where an idea transfers from a source to one or more recipients with the intention for changing behavior. In communication, certain patterns are known as a mirror of human behavior in communicating. Other communication behaviors are done through impression management mechanisms which is created to manage and regulate how to behave in interpersonal communication and relationships with others as a form of adaptation and efforts to maintain harmony in social interaction and communication (Rohim, 2020). It means that, communication that occurs between humans who have cultural differences. The communication patterns will create an intercultural communication pattern, where the communication patterns will be different with the others. This is due to the different cultures in creating new patterns of the communication process. According to Hendri on his paper provides an overview of the dynamics of shifting local and traditional values of suburban communities moving towards modernity which in fact provides a lame reality, the loss of local potential and abandoned social economic capital (Hendri Prasetya, 2018). Intercultural communication patterns in the language which is used by the Betawi people have cultural backgrounds that affect their language, for example Betawi people who have their own Betawi language. Betawi language is an exposure of various languages, such as the Malay dialect with elements of Javanese, Sundanese, Arabic, and Chinese (Nancy Zulfah, Erita Riski Putri, 2020).

Multiculturalism (Hoon, 2012) explains the differences between one culture and another. Betawi as one of ethnic group in Indonesia, its existence has been recognized. Betawi has various cultural diversity and linguistic. The diversity brings various opinions, interpretations, and understandings about Betawi. The socio-cultural conditions of Jakarta today has been seen by the increasing of rapid development of globalization, and it gives negative impact. The increasing of marginal culture of indigenous people of Jakarta, which is called Betawi tribe, and the reasons are the rapid pace of modernization entering Jakarta and shifting the culture that already existed. Betawi culture tends to be marginalized if it's compared to the culture that was brought in along with the modernization of the city of Jakarta (Megawanti, 2015).

It can be said that Betawi culture has been formed through a long process, although in reality they are Betawi culture is displaced, but the process of assimilation with various tribes in Indonesia that makes the Betawi tribe still exist and be recognized. The variety of arts along with the acculturation of culture, language, and humans gives rise to various perceptions of the Betawi ethnic. The simplicity factor makes the Betawi ethnic accepted at all levels of Indonesian society. The life of the Betawi people since prehistoric times has known a permanent residence, knowing how to build a house, farming, being in an organization, trading using a barter system, astrology, sailing, how to make clothes, cook, and raise animals. In short, the ancient Betawi people already had a high culture before the arrival of Europeans (Purbasari, 2010). The acculturation that occurred by the arrivals of newcomers make a separate community from the people of Jakarta. The multi-ethnic population gives a nuance of the heterogeneous city life of Batavia. From the exposure and research results that have been stated above, the researcher formulates the Ethnography of Communication and Communication Patterns of the Betawi Ethnic in the Multicultural Dynamics of the People of the City of Jakarta.

Based on the statement above, research about ethnography of communication and the behavior of Betawi ethnic community in the social and cultural dynamics of Jakarta is very interesting to study. Betawi ethnic community is an indigenous ethnic group that culturally is a native people of Jakarta, but on the other hand their existence is increasingly marginalized by the increasingly massive

level of urbanization as a consequence of the nation's capital and as a destination city for all ethnic groups in Indonesia to try their luck in the capital city. There is also a research about Betawi which is said that Islamic branding as one of the strategies is a necessity, to be able to enter the Indonesian market which is so large with its Muslim community. Strategies carried out on brands that describe Islamic identity. This research tries to look at various aspects of marketing communication through Islamic branding from Asinan Betawi Mak Haji (Agus Hermanto, Sa'diyah El Adawiyah, 2022).

Ethnography of communication was originally referred to as ethnography of speech (ethnography of speaking). If ethnography is seen as a study that describes a society or ethnic, then in ethnography communication is focused on the language of the community or community group. The study will begin by tracing the literature and research results that have been carried out by previous researchers as a concept map and a path in conducting this research. As for some research that has been done with themes and topics about ethnography of communication and communication patterns of the Betawi ethnic in the multicultural dynamics of the people of Jakarta, (Erwantoro, 2014) said that Betawi ethnic is an ethnic which is created from the mixing of various ethnic groups, originating from the region. Nusantara and even nations such as Portuguese, Indian, Chinese, Arabic, Dutch, and so on. Betawi ethnic is known as the original inhabitants of Jakarta. However, if it is compared Betawi ethnic in Jakarta with other ethnic groups in various cities in Indonesia or Java, it is certainly very different. For example, in West Java, as the indigenous people, the Sundanese ethnic still seems to dominate. Likewise with ethnic Javanese in Central Java and East Java. In Jakarta as a native, Betawi ethnic is not dominant. The area of DKI Jakarta which is occupied by Betawi ethnic is also very low. The Betawi ethnic lives in Jakarta, Bogor, Depok, Bekasi, Karawang, and Tangerang, they usually call as Betawi Udik, Betawi Pinggir, and Betawi Tengah emerged.

The increasing displacement of the Betawi ethnic people as well as the plurality of Jakarta population that led to social interactions and inter-ethnic intermarriage. This condition causes the formation of Betawi culture become unique and colorful (Krisnadi, 2018). The large number of immigrants from various regions, intermarriage that diminishes the character of Betawi, as well as the migration of Betawi people to the outskirts of Jakarta, has reduced the number of Betawi ethnic groups in the city of Jakarta. If you see Betawi in general, it is the result of marriage of various cultures, both from other regions in the archipelago and foreign cultures.

The cultural diversity that affects Betawi Culture people living in Jakarta and Bekasi. The cultural diversity that affects Betawi culture, belief in God Almighty also has an important role in influencing the Betawi cultural people in transforming cultural values to Jakarta and Bekasi Betawi families. So that there will be various patterns of transformation of values carried out by the Jakarta and Bekasi Betawi families (Sari et al., 2014).

Betawi people as part of a dynamic, multicultural and egalitarian human society, has been conditioned deal with the reality of pluralistic society of Jakarta. This social acceptance is due to the religious values and way of life of Betawi people, make Betawi people become pioneer in harmonizing the Islamic dimension and the Indonesian spirit in actualizing awareness of pluralism. The Betawi people are characterized by equality (egalitarian attitude), Islam, language and culture.. This value allows the Betawi people to be more flexible and accommodating to social change (Halimatusa'diah, 2021).

METHOD

According to Hymes (in Daroe Iswatiningsih:), in studying speech ethnography, it is necessary to understand several important related concepts, they are ways of speaking, speech community, situations, events and speech acts. The purpose of ethnographic studies of communication is to describe, analyze and explain the communication behavior of a social group (Kuswarno, 2009b). This research uses a qualitative approach, according to Bongdan and Taylor stated that the qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviors (Moleong, 2000). This type

of study only describes situations and conditions, but does not seek or explain relationships, nor does it examine hypotheses or make predictions (Rakhmat, 1984). The data acquisition technique that will be used in this study is to follow the three stages of data analysis offered by Miles and Huberman, namely; data reduction, data display, and conclusion drawing and verification, which are interpreted as follows:

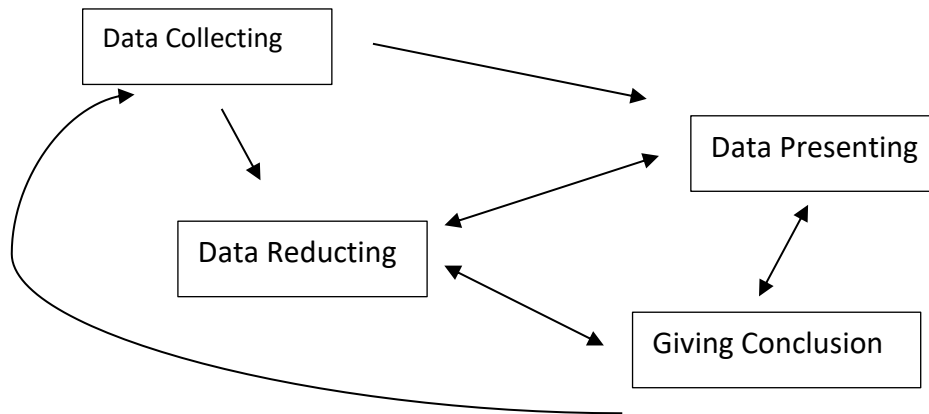


Figure 1. Data Analysis Components: Interactive Model
(Matthew B Milles, n.d.)

RESULT AND DISCUSSION

Indonesia is a country with a variety of ethnic groups and cultures. Each region in Indonesia has its own characteristics and customs. The origin of the Betawi ethnic is actually the descendants of mixed-blood people of various tribes and nations which is brought by the Dutch to Batavia. This ethnic group was born from a combination of various other ethnic groups that have lived in Jakarta, such as the Sundanese, Malays, Javanese, Balinese, Bugis, Makassar and Ambon, as well as immigrant tribes, such as Arabs, Indians, Chinese and Europeans. As a tribe whose majority of the population lives in Jakarta and has existed since the Dutch colonial era, Betawi ethnic has interesting arts and cultures such as:

Betawi language

Betawi language is come from Malay language with elements of Sundanese, Balinese, South Chinese (especially Hokkian), Arabic, as well as languages from Europe, especially Dutch and Portuguese. There is no clear standard structure of this language that distinguishes it from Malay, although there are some characteristic linguistic elements that can be used, for example from the decay of the prefix *me-*, the use of the suffix *-in* (Balinese influence), as well as the transition of the sound /a/ open at the end of the word to /e/ or /ε/ in some local dialects. For example: *gimane* (how), *siape/sape* (who), *engkong* (grandfather), *Nyai* (grandmother), *bupet* (drawer), *ponten* (score).

The language which is used by Betawi people is Indonesia language with Betawi dialect. The Betawi dialect itself is divided into 2, there is a central or middle Betawi dialect and Betawi dialect. The central or middle Betawi dialect generally reads "e" at the end of the word. Meanwhile, the Betawi dialect reads "a". The central Betawi dialect is often considered a true Betawi dialect because this dialect comes from the place where the city of the Special Capital Region of Jakarta began.

Betawi Music and Dance

Betawi ethnic group has quite a lot of traditional dances. This dance was formed from the process of assimilation of various cultures. Betawi dance also has its own characteristics, the

use of accompaniment music sounds and dynamic dance movements. There are several types of Betawi dances, one of the traditional dance from Betawi is Betawi Mask Dance or it is called "Tari Topeng", is a combination of aspects of dance, music and theater. The use of masks in this dance is based on the Betawi people's belief that mask has magical power that can resist reinforcements, even eliminate grief. Therefore, the Mask Dance is usually performed for important parties such as weddings and circumcision events. Betawi Mask Dance is more theatrical and communicative through movement. This dance uses mask as its trademark. The mask is used by the dancers which is made of wood and it is not fastened. The dancers use this mask by being bitten inside the mask.

Another dance that special from Betawi is Yapong Dance. It was first introduced in 1977 in order to prepare for the 450th anniversary of Jakarta. Yapong dance has been created by Bagong Kussudiarjo. This dance is a joyful dance with dynamic and exotic movements. The movement of Yapong dance is shown a joyful, so it is often performed in welcoming guests. The name of this dance comes from the sound of the song singing "ya ya ya ya" and the sound of music that reads "pong pong pong pong". So the name Yapong was created. Cokek Dance, is one of the classical dances of Betawi people in Jakarta. The dancer is dancing in pairs and it is filled with ethnic Chinese culture. The word cokek itself comes from the Chinese language (cukin) which means shawl, which is used by female dancers to attract their partners. This Cokek dance is accompanied by the music of Gambang Kromong and its characteristic is the dynamic hip rocking. Cokek dance is a traditional dance from the old Betawi culture. This dance is moving the big hand and hips that sway in rhythm, the dancers also play their shawls which further fascinates the audience because of its elegance. Just like lenong, cokek dance also uses kromong xylophone as an accompaniment to its music.

There is a dance that based on the Betawi folklore, which is known as Lenggang Nyai Dance, or it is often referred as Lenggang Betawi dance. This dance was created by Wiwik Widiastuti in 1998 until this dance can be considered new. This dance is based on local folklore about Nyai Dasimah who tries to get out of a marriage that took away her freedom. Lenggang Nyai dance is also influenced by Chinese culture. A group of four or 6 young girls usually perform this dance and it is often performed in welcoming important guests or weddings. Arabic and Malay culture also give impact to the development of Betawi dance, for example Japin Dance. This dance is an adaptation of the Zapin Dance which is influenced by Arabic and Malay cultures. It is said that the change of the word zapin to japin was due to the custom of the Betawi people to call the word Z with the letter J. Japin dance is accompanied by Betawi music and songs, which consist of gambus and marwas musical instruments. The uniqueness of Japin Betawi Dance is seen from the agility of the dancers who jump up and down and usually it is done in pairs.

Betawi people really love art of music, this can be seen from the diversity of music that develop in this area such as tanjidor, marawis, keroncong and gambus music. Tanjidor is one of Betawi music that has received strong influence from European music. Tanjidor is a musical art set is owned by Betawi. Usually, the group that play Tanjidor is a male with a characteristic scabbard that is spread around his neck. Tanjidor can be said as Betawi folk orchestra because instead using complete equipments. The musical instruments which is used in tanjidor are clarinet, piston, trombone, trumpet and so on. Tanjidor is a typical Betawi orchestra that is also used for folk parties and bridesmaids. There are several instruments in the tanjidor orchestra, including clarinet, drums, tenor saxophones and many more. Marawis is a type of tepok band with percussion as the main musical instrument. The name Marawis is taken from the name of the tool used in this art. The songs in marawis music are usually gambus rhythmic and desert. The song sung is accompanied by zapin, sarah and zahefah. Zapin's blow is to accompany the joyous songs. Sarah's blows is used to parade the singers and Zahefah is used to accompany the songs in assembly. This musical performer usually consists of 10 people. Keroncong was originally introduced by Portuguese. Betawi people also has Keroncong Tugu and Keroncong Kemayoran. Keroncong Kemayoran musicians played to enliven the party. Keroncong Kemayoran musical instruments are violin, keroncong, melody, ukulele, guitar, bass, tambourine, flute and cello.

Gambus is an Islamic-style musical art. Gambus music is commonly performed in a variety of events, from wedding parties to traditional events. Gambus's musical equipment varies, but the standard ones generally consist of gambus, violins, dumbuk, flutes, organs, accordions and marawis. Gambus music is also used to accompany Japin dance which is usually danced by men in pairs. The traditional betawi musical instruments are gambang kayu, kromong, rebab, ohayan, and kenong. This musical instrument is played to enliven various typical Betawi arts such as tanjidor, lenong, ondel-ondel, lenggang nyai dance, zapin dance, cokek dance, yapong dance, yellow betel dance, and others. Betawi's signature weapons are machetes, daggers, badik cangkingan, tridents, and toyas. Betawi men are famous for martial arts.

Ondel-ondel is a giant doll from Betawi. This doll is often displayed in Betawi folk parties. This doll, which is made of woven bamboo usually painted in red and blue on the face. Red represents female ondel-ondel and blue represents male ondel-ondel. Ondel-ondel is a form of Betawi folk performance that is often performed in folk parties. The ondel-ondel is about 2.5 meters high with a diameter of ± 80 cm, made of woven bamboo and it is prepared in order to make ondel-ondel easy to carry from the inside. The hair of the head made from a coax. The faces of the male ondels are usually painted in red and use dark-colored costumes, while the female ones are painted in white and use light-colored costumes.

Another distinctive art that close to the Betawi ethnic is lenong art. Lenong is a traditional theater art typical of Betawi. The number of performers of this theater is not more than 10 people and uses Betawi language dialogues. During the performance, lenong players are making some poems, adding to the storyline. Unlike ondel-ondel, this theater full of jokes uses kromong as the accompaniment to its music. As an addition, there is also a martial art called silat beksi. Silat Beksi was first developed by the community in the Dadap Village area, Kosambi district, Tangerang. The clothes used by this martial artist are called pangsi, which are betawi's typical loose clothes combined with pocketing pants above the ankles, plaid sarongs pinned to the neck, and black or red peci. Usually they add some attributes such as a green belt, agate ring, leather sandals and a cleaver blade at the waist. Betawi's traditional weapon is a Bendo or Machete that is gloved from wood. This weapon is usually used in Betawi martial arts, namely Silat Cingkrik.

Betawi food and drinks

Special foods and drinks from Betawi such as Kerak Telor, Soto Betawi, Laksa, Nasi uduk, Bir Pletok and many more. There is also Roti Buaya which is usually used in wedding ceremonies. Why Crocodiles? because the Betawi people believe that crocodiles only mate once with their partners. Therefore, crocodile bread symbolizes marital fidelity. The origin of Kerak Telor is not widely known, includes the recipe. Kerak telor is special food from Jakarta or Betawi culture. The presence of Kerak telor is come from the creation and creativity made by traditional people. Kerak telor is the result of an experiment by a group of Betawi people who live in the Menteng area, Central Jakarta. Kerak telor is almost similar to martabak, the difference is in the ingredients and the way to make it. The ingredients of the kerak telor are glutinous rice and sweet potatoes. How to cook kerak telor is by heating it on a charcoal kiln. This traditional food is the creation of an omelet or omelet cooked with white glutinous rice mixed with spices that add flavor to the egg crust.

Initially, Kerak telor consists of a noodle omelet with Indonesian spices. Dutch citizens at that time wanted healthier food. So the noodles were replaced with glutinous rice. It seems that this omelet creation is favored by the Dutch people and is often used as an appetizer. Kerak telor at that time was included in the ranks of high-end food because it was widely enjoyed by Dutch nobles. The community at that time took advantage of the abundance of coconut plants in Batavia as one of the main ingredients for making egg crust. It is not surprising why Jakarta traditional food uses a lot of coconut milk or coconut ingredients such as Nasi uduk, Soto Betawi, and Kerak Telor. In 1970s the Betawi community began to sell Kerak Telor around the National Monument or Monas. In the era of Governor of Jakarta, Ali Sadikin ate this Betawi specialty began to be promoted. In its

development, Kerak Telor can be found at any time and is found in many suburbs in Jakarta and tourist destinations.

Betawi Specialties foods are influenced by Chinese, European, and Arabic cultures. Savory and delicious flavors are the hallmarks of Betawi food. Betawi has many specialties foods: Asinan Betawi, Soto Betawi, Ayam sampyok, a luxurious dish from Betawi with a touch of Chinese flavor that covers the chicken meat. Sayur babanci, one of Betawi's iconic culinary specialties that is now starting to be rare. This scarcity is due to the fact that the ingredients and spices to make this vegetable are already difficult to find in Jakarta, so the Betawi people only serve this vegetable during religious holidays such as Eid al-Adha and Eid al-Fitr. It is called Sayur Babanci because this vegetable is not clear in type, it cannot even be categorized as a vegetable because there is no vegetable mixture. Soto tangkar This special food was born during the Dutch colonial period. At that time, Betawi people could only afford bought beef ribs with little meat (tangkar). Later, the Betawi people transformed it into a delicious soto. Now, soto tangkar is added with meat and offal. Soto tangkar is coconut milk soup but the taste is not too 'heavy'. Nasi ulam is a typical Betawi food that is influenced by Chinese culinary culture. Nasi ulam usually uses pera rice which is doused with potato stews / tofu stews / egg stews. Nasi ulam is also added with fried salted squid, fried vermicelli, sliced omelette, and potato cakes. Nasi ulam is even more delicious with the addition of basil leaves, chili sauce, fried onions, and a sprinkle of mashed peanuts.

Drinks that are also part of Betawi ethnic are Pletok beer, refreshing drink made from a mixture of several spices, namely ginger, pandan leaves, and lemongrass. To make the color more attractive, Betawi people usually use the addition of secang wood, which will give a red color when brewed with hot water. Although it contains the word beer, beer does not contain alcohol. This drink is efficacious to facilitate blood circulation. Betawi people consume a lot of it at night as a warmer. In addition to pletok beer, it also has another special drink, namely Selendang Mayang Ice. This drink is now rarely found because among the Betawi people themselves this drink is considered an ancient drink. On certain occasions such as Eid Betawi, this drink is served and is often accompanied by the label "old school Betawi drink". In addition to refreshing, this drink can reduce hunger because it is made with rice flour-based ingredients. Some vendors in the old town make this drink with the basic ingredients of hunkwe flour on the grounds that it is easier and more efficient.

There are also special foods from Betawi such as Cucur cake In the Jakarta (Betawi) area, this food is a type of traditional food, meaning that at traditional Betawi cultural ceremonies, cucur must be served. The taste is sweet, savory, tender in the middle and crispy at the edges. The way to make this cake is to fry it. Talam cake and kerak telor is a typical famous Betawi food, especially during the Jakarta Fair event. Kembang goyang, the name of kembang goyang comes from its shape that resembles a flower or flower petal and the process of making it shake until the dough slips from the mold. Putu Mayang, Betawi traditional cake made from starch or rice flour, coconut milk, and brown sugar. Eating this cake can be done by putting brown sugar and coconut milk, or adding a little coconut sprinkle to the putu mayang sugar.

Dongkal cake is made from finely ground rice to produce flour. Then the refined rice flour is filled with palm sugar and steamed. Dongkal is usually served on banana leaves and sprinkled with coconut on top. Crocodile bread or Betawi people called it as Roti Buaya is a Betawi dish, made from sweet bread in the form of a crocodile. Roti buaya is always present in wedding ceremonies and traditional Betawi kenduri. Sengkulun Cakes are like basket cakes with a rough spotted surface, soft texture, chewy, and soft. This cake is made of glutinous rice flour. The use of brown sugar makes the color become brown. Coconut milk adds a savory flavor.

Home and Clothing

Ethnic Betawi lived in Jakarta, which is used to be called Batavia since the 17th century. Betawi traditional house made of wooden frame structure, grounded with tiled floors or cement which is commonly known as Depok house. Based on the shape and structure of the roof, Betawi

traditional houses can be divided into three types, namely warehouse pieces, joglo pieces (limasan) and bapang or kebaya pieces. Some of the decorations used in betawi houses have the motifs of Pucuk Rembung, Cempaka, Swastika, Matahari, Kipas, Jambu Mede, Pomegranate Flora, and Gigi Balang.

Rumah Kebaya is the name for Betawi Traditional House. It is referred as RumahKebaya, because the roof of this Betawi Traditional House looks like a fold of kebaya clothes, Betawi traditional clothing. Betawi people have distinctive clothes that are used as daily clothes, semi-official clothes, and official clothes. Betawi men's daily clothes are in the form of koko or sadariah clothes, batik pants, adhesive cloth, and peci or skullcap. Men's clothing, called Ujung Serong, is commonly worn by gentlemen. This outfit is in the form of a dark cover suit, pantaloon pantaloons, equipped with batik cloth worn around the waist whose ends are oblong above the knees. Accessories in the form of tiger nails, and chain pocket watches. Also worn Liskol headgear or skullcap (kopiah) and footwear pantovel shoes.

Women's clothing in the form of long kebaya cloth on the front, lacy, clothes like this are also called encim clothes. The fabric used is longer than the Nyak kebaya, made of thin material and uses a kutang which is often called the Menek kutang. Adult women's clothing or called Nyak long kebaya, it is in the form of a long kebaya above the knees and slightly split on the front with a gear made of silk or thick even thin material.

This outfit is beautified with a shawl that can also be used as a veil and is also equipped with a buttoned handlebar to the top and wears a gold or silver waistband. Young mothers wear brightly colored sarongs while older mothers wear slightly dark colored fabrics.

In Betawi custom, several types of traditional clothing models are known has a lot of influence from other cultures or customs such as Arabic, Chinese and Malaycultures. These various influences can be found in the wedding clothes and daily clothes of the Betawi people. Daily Clothes Traditional clothing used by Betawi men in daily activities is in the form of plain-colored koko clothes or also called sadariah which is combined with long colored pants with batik pattern and as a complement, the use of adhesive cloth in the form of a sarong or shawl is also added on the shoulders, as well as black peci from velvet material.

Meanwhile, Betawi women wear "baju kurung" with striking colors combined with geometric batik sarongs with bright colors. As a complement, the use of headgear in the form of a veil or shawl with the same color is added according to the clothes worn. Betawi traditional bridal is very thickly intermingled with Chinese, Arabic and Western cultures. The clothes worn by the groom in Betawi custom are called 'Dandanan Care Haji'. This outfit consists of a brightly colored robe made of velvet material with an inside in the form of a smooth white cloth. As a complement, the use of headgear from a turban called Alpie is added, a shawl patterned with gold thread or a brightly colored manik manik, and footwear in the form of loafers to make it look more harmonious.

Meanwhile, the clothes worn by the bride in Betawi custom are called 'Dandanan Care None Bride Cine'. This outfit consists of a Chinese-style blouse made from brightly colored satin material combined with a bottom in the form of a dark mermaid model skirt (black or red heart) or called by the name of Kun. As a complement to the head, the use of a fake bun decorated with a rocking flower of the hong bird motif, jasmine flowers formed by roonje and combs, and the wearing of a veil on the face are added. Other jewelry used includes a wide necklace, a bracelet, anda lotus bead decoration that is wrapped around the chest, as well as footwear in the form of slippers with a boat model.

CONCLUSION

Betawi ethnic culture and communication have given authentic color to the character and the face of Jakarta. The collateralization and acculturation of culture and communication from ethnic variety in the archipelago as a logical consequence of the city of Jakartaas the capital and urban destination made the city of Jakarta and Betawi as the original ethnic of the city of Jakarta

undergo a process of internalization and cultural assimilation which is indicated by typical dialect of Betawi people, where the origin of the Betawi language comes from Malay language with elements of the Sundanese language, Balinese, South Chinese (mainly Hokkien), Arabic, as well as languages from Europe, mainly Dutch and Portuguese. The plurality of Jakarta residents that has occurred for a long time certainly causes social interaction and intermarriage between ethnic groups, so that it also causes a wealth of art and culture from ethnic.

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