

CHAPTER I

INTRODUCTION

A. The Background of The Research

Culture is the characteristic of particular group of people, defined by everything from language, religion, social habits, music and arts. A culture is a way of life of a group of people, the behaviors, beliefs, values, and symbol that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next. Culture is symbolic communication for people. Some of its symbols include a group's skills, knowledge, attitudes, values, and motives. Culture consists of patterns, obvious, and decisive.

According to Yule (2014), it is said that we use term culture to refer to all ideas and assumptions about the nature of things and people that we learn when we become members of social groups. It can be defined as "social acquired knowledge".

Culture produced by society is universal, this means that people at any people level or strata must have a certain cultural structure which is the result of social life and at the same time as a result of the learning process. Between culture and society, there is a close relationship that is the reciprocal relationship between the two such as the correlation between culture and history. Society and culture are two things that can be connected to one another and have strong attachments.

Alexander (2000) said that “The distribution of power in society – the nature of its political, economic, and status hierarchies, and the relations among its elites – profoundly affects the performance process. Power establishes an external boundary for cultural pragmatics that parallels the internal boundary established by a performance’s background representations”.(p.36)

Society are groups of people who have life, norms, and customs that are both obeyed to their environment. In Indonesia, almost all people have culture in their respective regions. Culture has a very important function for humans and society. Therefore, here are functions of culture for society. The function of culture is essential to regulate how humans understand each other, act and do for common good. In this culture as a reflection of human life, if a society keeps to its culture, it will create a harmonious life.

Culture was defined earlier as the symbols, language, beliefs, values, and artifacts that are part of any society. As this definition suggests, there are two basic components of culture: ideas and symbols on the one hand and artifacts (material objects) on the other. The first type, called non-material culture, includes the values, beliefs, symbols, and language that define a society. The second type, called material culture, includes all the society’s physical objects, such as its tools and technology, clothing, eating utensils, and means of transportation. These elements of culture are:

First, ideas are cultures in the form of a collection of ideas, concept, values, norms, regulations, which are abstract cannot be touched. This idea is located in the minds of society. If people say that their ideas are in the form of writing, then the location of the ideal culture is in an essay and books

produced by the writers of the community. Indonesian society has a different mindset so that they can produce works that are different from one another.

Second, activities are actions of humans in that society. Activities are often also called socializing. This socialization consists of human activities that are interconnected, connected, and associated with humans based on certain patterns that are in accordance with customary behavior.

Third, artifacts are the result of the activities, actions and works of all people in society in the form of objects or things that can be touched, seen and documented, for example: an idea from society gives direction to actions (activities) and human works (artifacts).

The writer chooses *Kebaya House*, *Ondel-Ondel* and *Topeng Betawi Dance* of Betawinese Culture because they are the symbols of culture in Jakarta. *Kebaya house*, *ondel-ondel* and *topeng betawi* dance are located in *Taman Mini Indonesia Indah* (TMII). TMII is an Indonesian cultural theme park in East Jakarta. This park is an inference of the culture of the Indonesia, which covers various aspects of the daily lives of the people of the 34 provinces of Indonesia in 2018 which are displayed in the regional platforms of traditional architecture, as well as displaying various regional costumes, dances and traditions. There are so many traditional cultures there in. This is the popular place in Jakarta, because there are so many groups from the other place to come and see how the beautiful place in *TMII*. When the people

come to that place, they not only get the knowledge but also get refreshing too.

Kebaya house are built with architectural designs that are quite unique. *Kebaya* is a name for the traditional Betawi tribe house. Besides *Kebaya* house, the Betawi house also has other traditional houses, like *Joglo* house and *Gudang* house. Betawi has three traditional houses, but those that are officially recorded as traditional houses of the Betawi Tribe are *Kebaya* houses.

Betawi is a tribe from Jakarta. Betawi is a combination of various tribes, such as Java, Sunda, Ambon. Therefore, Betawi has a rich diversity of cultures, rich traditions, and arts. One of the arts of Betawi cultural is *ondel-ondel*. *Ondel-ondel* is a puppet from Betawi. *Ondel-ondel* usually wears traditional Betawi clothes with bright colors. The *ondel-ondel* performance is usually accompanied by *Tanjidor* which consists of several musical instruments, such as gong or drums. Usually the music from traditional Betawi songs like “*kicir-kicir*” and the other. This is the big doll because from the size we cannot imagine and express into words.

Topeng Betawi dance is one of the Betawi society traditional dances in Jakarta that uses masks as its characteristic. This dance is combination of dance, music, and singing. If you want to dance *topeng* Betawi, it is not easy. The dancer must be flexible or graceful. Dancers must also be cheerful and should not look sad when dancing. Dancers must be agile and move freely. At

this time, *topeng* Betawi dance is not only used as an entertainment event during weddings or circumcisions. However, this dance is also often performed in traditional Betawi in Jakarta. *Topeng* Betawi dance becomes more developed, so many variations and types in this era. This dance is very different from long time ago.

Based on the explanation above, the title is chosen because wants to analyze by using three cultural elements of *Kebaya* house, *Ondel-ondel*, and *Topeng* Betawi dance. That is one of Betawinese cultural assets that must be protected and preserved. So it can be used as a data for the writer to conduct the research and chooses the title: “*Three Cultural Elements : (Ideas, Activities, Artifacts) : Kebaya House, Ondel-Ondel, And Topeng Betawi Dance Of Betawinese Culture*”.

B. Question and Scope of the Research

1. Questions of the Research

To clarify the better understanding of the study, there are three questions for discussion, those are:

1. What elements are found in the *Kebaya* House, *Ondel-ondel*, and *Topeng Betawi* Dance in *Anjungan* of DKI Jakarta in TMII ?
2. What do those elements of *Kebaya* House, *Ondel-ondel*, and *Topeng Betawi* Dance mean and have function culturally?

3. What are the elements which have mostly value and meaning in those *Kebaya House, Ondel-ondel, and Topeng Betawi* ?

2. Scope of the Research

Based on the background of the research above, the writer would like to focus on the research in *Anjungan* of DKI Jakarta in *TMII* about the three cultural elements: (ideas, activities, artifacts) of *kebaya* house, *ondel-ondel*, and *topeng Betawi* dance of betawinese culture. The writer tries to find the value descriptions of the three elements of those cultural Betawinese. The theories used are : 1. Duranti 2. Koentjaningrat. By classifying and analyzing, we can understand those three Betawinese cultures through its element values.

C. Objectives and Significances of the Research

1. Objectives of the Research

Based on the problem of the research mentioned above, the objectives of the reserach are described as the following:

1. This research is for finding the elements of *Kebaya House, Ondel-ondel, and Topeng Betawi Dance* in *Anjungan* of DKI Jakarta in *TMII*.
2. This research is for understanding the meaning and functions of the elements in *Kebaya House, Ondel-ondel, and Topeng Betawi Dance* culturally.

3. This research is for finding out of those cultural elements which mostly possess its values explanations.

2. Significance of The Research

The writer hopes this research paper can be useful not only for the writer but also for the readers mainly who learn or at least like to learn culture of Betawi. The significance of the writing is described below

a. For the writer

The writer hopes this paper can add the knowledge of Indonesian Culture, especially *Kebaya House*, *Ondel-ondel*, and *Topeng Betawi* Dance of Betawinese Culture and make the writer still remember that Indonesia has the greatest culture, and can help preserving the Indonesian Culture.

b. For the reader

This research is expected to give benefits for the reader such as getting various kinds of information and knowledge about *Kebaya House*, *Ondel-ondel*, and *Topeng Betawi* Dance of Betawinese Culture. In addition, this paper can be the guidance of the reader who wants to know more about *Kebaya House*, *Ondel-ondel*, and *Topeng Betawi* Dance of Betawinese Culture.

D. Operational definitions

1. Culture

Culture is about the nature of things and culture can be distinguished as the identity of each region.

2. Three Cultural Element

Three cultural elements are the system of abstract culture, social system that are a bit concrete and physical culture that is very concrete.

3. *Kebaya House*

Kebaya house is traditional javanese house or other area in Indonesia like joglo house Betawi which consists of many every means.

4. *Ondel - Ondel*

Ondel-ondel is a large puppet figure featured in Betawi folk performance of Jakarta, Indonesia.

5. *Topeng Betawi Dance*

Topeng Betawi dance is one of the traditional dances of the Betawi community in Jakarta that uses a mask as its trademark.

6. Ideas

Ideas are cultures in the form of a collection of ideas, concept, values, norms, regulations, which are abstract cannot be touched. This idea located in the minds of society.

7. Activities

Activities are actions of humans in that society. Activities are often also called socializing.

8. Artifacts

Artifacts are the result of the activities, actions and works of all people in society in the form of objects or things that can be touched, seen and documented.

F. The Systematization of The Paper

The systematization of the paper means to present the paper in well-edited composition. This paper is divided into 5 chapter as follows:

Chapter I is Introduction which explains about the background about of the research, the scope of the problem, the question of the research, the objective of the research, the significance of the research, operational definitions, and the systematization of the research.

Chapter II is Theoretical description which explains of definition of Analysis, definition of culture, definition of Betawi, definition of three elements cultural, and definition of *Kebaya House*, *Ondel-ondel*, and *Topeng Betawi* Dance of Betawinese Culture.

Chapter III is Research methodology which presents of the Method of the research: 1. Time and place of the research 2. Kind of the Research, Procedure of the research, Technique of the data collection, Technique of the data Analysis, and Sources of the primary and secondary Data.

Chapter IV is Data Analyzes which consists of the data description, data analysis, and Interpretation of the Research Findings.

Chapter V is Conclusion and Suggestion give collection (relates to hypothesis discussion), suggestion (relate to significance of the research).