

Case Studies of Community Leaders and Their Environment: Lesson From *Jampang Jawara Betawi*

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Abstract: Jakarta was known as Batavia and became the center of Dutch colonial government. As the center of colonial government, the community certainly lived in various socio-economic and cultural dynamics. People who live in Batavia came from all over the world. It means they had different ethnic group. The community gathered and mingled with the new socio-cultural order, although not leaving the old cultural order, but there was leeway in its implementation. Lots of people started not to apply strict customs, but instead received new cultural influences. This condition can be seen from the various habits undertaken by the community at that time. One of the simple example was about bringing their own cultural customs but not apply them strictly. This paper reviewed about the activities of Betawi women who often told the story about *Betawi jawara* namely si Jampang to her son. Jampang was a unique storytelling because everytime people wanted to tell the story they must recite the *pantun*. As most women told the story to their children, the story would be ended when the children were asleep. Jampang story is actually a story full of messages and meaning to be conveyed. There were three steps must be considered to convey the message and the meaning of the story. The first, people needed to understand the meaning of the story. The second step was understanding the message to be conveyed and the third step was to understand the meaning to be conveyed through the story. By understanding the meaning of the story, then we can understand the message and meaning within it.

Keywords: story, meaning, sign, message, woman.

1. Introduction

Jakarta was known as Batavia and became the center of Dutch colonial government. Society in the city of Batavia live in various community groups for centuries. These community groups had different ethnic and cultural backgrounds. Batavian society at that time came from various regions throughout the world due to trade conditions. They were Chinese, Arabian, European, African, and others. The condition of Jakarta at that time lived from trading activities.

Merchandise like crops much sought after by people who came from outside the archipelago. Spices became the most popular thing sought by the trader. Spices became the main merchandise throughout the world. Traders tried to reach the archipelago in every way, especially the travelers and traders from Europe. Because there were so many traders hunt spices, the competition became very crowded. The city of Batavia at that time became a tremendous trading place. Merchants from China, Arabia and others have warehouses of different merchandise stockpiles. The stockpile was certainly not in one place, but located in a separate place.



On the other hands, where the stockpiling of these goods was certainly prone to theft, so in every landfill needed to be set up guard. People in the city of Batavia at that time lived in their respective groups known as *kampung*. The Batavian-Arabian descent lived and gathered in the Arabian settlement. So as the other ethnic communities. They all lived in their respective neighborhoods. Based on the records we traced from antiquity in the city of Batavia flowed thirteen branches of the creek. It can be imagined that this creek was a means of transportation in the Batavia region. This condition also shown the geographical condition of the city of Batavia. The city of Batavia, which became the center of commerce, had many settlements with tributaries as its transportation routes. With such geographical conditions it could be estimated that all the spice warehouses were placed on the banks of these situation, to facilitated spice cultivation. The geographical conditions and the way in which such spices were stored provide employment opportunities for communities of particular groups.

The champions or whiz at that time offered a lot of services to keep the spice warehouse of course, this offer made it easy for the warehouse owners to keep their spice warehouse. At first keeping the spice warehouse was not a tough job, day by day the condition changed. There were so many competitors came. Not infrequently the *jawara* was used by third people to disrupt the tranquility of community life at that time. This situation of course made people's life becomes uneasy. Lots of stories were popping up in the community about these *jawara* of course, the story was not only a positive story but also a negative story. One of the most famous Batavia or Betawi folklore was the story of *Jampang Betawi*. The story was an oral story because there was no special version of the script that told this story. Traditional Betawi people know this story from generation to generation. The story was told by almost of *perempuan Betawi*. They told the story to entertain their children before going to sleep.

2. Fairy Tales and Storytelling

Storytelling was a simple activity that is usually done by the community. Storytelling was usually done by the traditional community at a certain time. This activity usually involved children who listened to and women who told the story. The unique thing of this activity was the women who did the storytelling activity came from various cultural backgrounds of each ethnic who lived in Batavia. It made the fairy tale which was presented to these children was thick with their own cultural background. It will be discussed when we discuss the structure of poetry. Telling with what is told has a very close relationship, especially the story of the child. Just look at every fairy tale that contains children's stories, definitely associated with events related to the lives of children. But not infrequently the fairy tale that contains the child's story is not appropriate for children. Indeed not everyone is aware of it, because storytelling is considered as a simple activity, but it is not so. Fairy tale is a result of the activity of telling and storytelling is a talking activity that is done at a certain time with a specific purpose as well. The telling activity that contains the story is actually part of a nuanced educational activity.

Unconsciously, in storytelling the story of the narrator as if delivering something that was a message. The message was of course captured based on the ability of each listener. The storyteller in storytelling usually chosen the time, place, content of the story and to whom the speaker told the story according to the situation and conditions encountered. Speakers of the story were divided into 2 groups, namely the official storyteller, meaning a professional storyteller. For example *dhalang* or storyteller and an unofficial storyteller or a woman telling a story to the children in her spare time, usually day or afternoon or evening chili sauce lull her child.

In this paper, the researcher both discussed the storytelling activity which was usually done by *perempuan Betawi* in the past. Indeed women have a lot of activities in managing the household. But educating children became the most important thing for a woman in her daily life. Like most women elsewhere, *perempuan Betawi*'s activities in general were washing, cooking, cleaning, caring for children and educating their children. Storytelling was part of the activities of educating children. The activity of storytelling was done during the day or night. Storytelling was often regarded as an entertaining but not

just entertaining but an indirect storytelling activity was an educational activity, because through storytelling activities there were so many moral messages that can be delivered.

3. The Tale of *Jampang jawara Betawi*

In the past when the mass media was not as sophisticated today, the role of a storyteller was very important. Storytellers were entertainment tools that was very cheap and needed by people from certain circles. In children, entertainment was obtained from the nearest person, that was their mothers. Mom was the one who would tell the story to her children. Through the story the mother could deliver examples and messages to be conveyed to her children. It was found that *perempuan Betawi* telling their children about *Jampang jawara Betawi*. This Betawi Jampang Fairy tale was actually no different from traditional story or people in other places. This tale told the story of a champion or a very famous warrior. Vocabulary champion has shown the ability of the figure Jampang. In conveying this fairy tale, the narrator of the story conveys in accordance with his eagerness, so there were no certain limits to be followed, except for the limitation of the title of the story was *Jampang jawara Betawi*. There are unique things that follow this fairy tale. This tale was favored by all Betawi people. This tale has a very high relativity. The tale was very dependent on the storytellers who tell this story.

A story character in a fairy tale could be measured by the narrator's description. The narrator saw the hearers of the story and then described according to circumstances. The thing that happened when Betawi women had to tell their children about *Jampang Betawi Jawara* certainly description about the character adjusted to the ability of the storyteller and who listened to the fairy tale. But there were rules that must be remembered in telling this story. *Perempuan Betawi* in storytelling often insert funny pantun to entertain the children who listen to them. There was a unique rhyme to note related to the fairy tale of *Jampang jawara Betawi*.

**Kepiting mencabit kerang,
Kerang masuk ke lubang batu,
Nih, si Jampang dari Pal Batu ,
Kumis melintang dada berbulu.
Dimané tempat dicari melulu.**

At first glance after reading the above quartet seems to be very simple pantun, but take a good look at the line of the pantun. The first line, **Kepiting mencabit kerang**. In this line there were 3 vocabulary namely *kepiting*, *mencabit* and *kerang*. As was commonly known, crabs and shells are two types of aquatic animals known to the public can live on land and at sea. These marine species of crabs and shells are well known by the people because Batavia or Betawi is located by the sea or coast. Then the second line, **Kerang masuk ke lubang batu**. In this line, there were 4 vocabularies namely *kerang*, *masuk*, *ke*, *lubang*, *batu*. Once again there were denominations sea species sea shells. Then the animal went into a stone hole. This means there was a hollow stone or a hole that lied beneath the rock. Once again because it was located in the mouth of the river, the area was filled with rocks. The third line reads, **Nih, si Jampang dari Pal Batu** . This line had 6 vocabularies namely *nih*, *si jampang*, *dari*, *pal* dan *batu*. It began by the name of Jampang and the originating or residence of Pal Batu. Pal Batu area was usually a place marker boundary between one region with another. It meant that Jampang came from the Pal Batu area. The understanding of the Pal Batu area was not like the current Pal Batu area, but Pal Batu in the past. It had a meaning that *Pal Batu* was everywhere, so the Jampang was from uncertain Pal Batu, so the storyteller can modify the story in such a way as to be adapted to the situation and conditions.

Further, the 4th line, **Kumis melintang dada berbulu**. There were 4 vocabularies in the line. *Kumis*, *melintang*, *dada* dan *berbulu*. Moustache is a hair that grows under the nose and is usually arranged in such a way as to depict a man's virility. The mustache grows across the lips usually up to the left and right cheeks. The last two words are hairy chest to be a marker that Jampang was a resident of Batavia or Betawi, but a mixture or heredity. This happens because the indigenous people in the archipelago, especially the island of Java (because the city of Batavia or Betawi is on the island of Java)

has no hair growing on the chest. The last line or 5th line, **Dimané tempat dicari melulu**. This line was the last line of the poem and it had 4 vocabularie, *dimané*, *tempat*, *dicari*, *melulu*. The word *dimané* is a word spoken in the Betawi dialect. The word *tempat*, the same as in Indonesian means *tempat*, so does *dicari*. A slightly different word is the word, *melulu*. *Melulu* is a word in Betawi which means continuous. So the meaning of this last line was the figure of Jampang as a very famous figure. Si Jampang concerned throughout the Betawi region.

4. Function of Tales *Jampang jawara Betawi*

In the previous section has been explained that the story of *Jampang Jawara Betawi* was often told by *perempuan Betawi* to entertain their children during the day or night. Indeed this story can be delivered according to the people who want to hear the story. The *Jampang Jawara Betawi* can be delivered with various versions but the point was that the story must tell the spirit of a champion in fighting his enemy. Besides functioning as an entertainment, it could be as an educational tool. With its function as entertainment, this story should be able to attract the attention of listeners. In addition, it becomes an icon or a monument of cultural richness for the public listeners.

On the other hand, creating a pantun through entertainment can be an effective way because it is easier to do than formal learning in the classroom. In addition to functioning as entertainment and educational story of *Si Jampang Betawi* champion, also serves as a regional identity. It is rather difficult for Betawi people to show their cultural identity, because Batavia or Betawi is a gathering area of various ethnic groups, without any official binding language. With the situation as a port and trade city indeed the people who lived in the region came from various ethnic backgrounds. Ethnic identity is needed to show the richness of the culture as well as to show the existence of the community among other communities. The interaction of ethnic or ethnic life demands an identity that can be used to introduce oneself as a member of society, the difference is often the cause of problems but the real difference makes life become more colorful.

5. *Perempuan Betawi* as Storytellers

In the previous section it was mentioned that the Betawi women's activities in general were washing, cooking, cleaning the house, raising children and educating their children. Washing, cooking and cleaning the house was one of the most basic activities which woman should undertaken. Continuing offspring, raising children and educating children, was the second basic activity that should be done by *perempuan Betawi*. Gathering in a recitation group or other social group was the third basic activity which Betawi woman must perform, washing, cooking and cleaning the house was a routine work to be done by a Betawi woman doing these three jobs every day can come an idea or idea about a story.

For instance, because in the ancient times people are clothing in the river or river, the animals around the river or time can be used to fill the vocabulary in creating poetry. Animals such as crabs, shellfish or other can be found along the river every day. Educating his children did not require a Betawi woman to be a teacher, because educating activity can be done in another way, for example by way of storytelling. Through storytelling a Betawi woman can teach logical thinking to her children.

Si Jampang has a strong body for practicing diligently. With diligent practice will make a person become agile in certain activities. For example, *the pencak silat* Gathering in a recitation group or other social group was the third basic activity a Betawi woman must perform. This happens because when his family marries off his children, the cooperation between members of the community is needed. People usually work together to prepare for weddings. The most important thing is to cook and prepare wedding events. Before the wedding ceremony was done rhyme, for that, the second family of the bride prepare a note about pantun. It is not easy, but with the help of family this activity can be done well. Therefore there needs to be social interaction, as a bridge of social and communication among members of the community.

6. Conclusion

Si *Jampang jawara Betawi* is a fairy tale that was spoken orally from time to time. This tale tells a Betawi champion who lives in his neighborhood. He is the most famous and important Jawara for Betawi people. This story is also a cultural identity for Betawi people. Perempuan Betawi who became the storytellers, thought that this story was a part of life that must exist in the family. Betawi people are free to compose this fairy tale but still have the same core story. On the other hand, the background of Betawi people's life is so open to cultural change. It can make this tale never extinct. This tale lives in its own way. Batavia or Betawi and now known as Jakarta still remain as a place open to influx of other cultural influences. Many people choose to work and live in Jakarta. Cultural background brought by the ethnic is then become a wealth of Betawi culture treasures.

7. References

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