

The Role of Digital Media in the Preservation of Betawi Culture in the @Jakartatourism YouTube Channel

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ABSTRACT

Betawi culture, as the dominant ethnic heritage in Jakarta, has a uniqueness and richness that reflects its long history and interaction with various ethnic and colonial groups. This research is motivated by the need to understand the historical and cultural characteristics of Betawi that have formed the identity of the community. This study aims to analyze the historical and cultural characteristics of Betawi, focusing on how historical, social, and cultural factors have shaped the identity of Betawi society. This research uses a qualitative descriptive approach to explore and understand various key elements of Betawi culture, including language, customs, art, and culinary. The result of the research is that the history of Betawi began from the time of the Sunda Kingdom and the Demak Sultanate, which provided the initial framework for the formation of this society. The arrival of the Dutch in the 17th century brought significant changes, including the introduction of a new administrative system and the transformation of the city of Jakarta into a center of international trade. This colonial influence introduced elements of Western culture that are still visible in the daily life of the Betawi people today. Meanwhile, the formation of the identity of the Betawi tribal community is based on historical, social, and cultural factors that interact with each other to form the identity of the current Betawi community.

KEYWORDS

Betawi; identity;
cultural
preservation;
modernization;
acculturation

INTRODUCTION

The capital city of Indonesia, Jakarta, is a crowded and densely populated city that has a variety of cultures and tribes. One of the tribes that inhabit the city of Jakarta is the Betawi tribe which has artistic characteristics that make it an identity of the capital city of Jakarta. From ancient times until now, the Betawi tribe continues to experience development with an artistic culture that is difficult to distinguish from other tribal groups (Rosita, 2015)

Betawi culture is an original culture and is an identity owned by the capital city of Jakarta. Betawi culture is also known as a culture that has a very high plurality that was formed in the process of assimilation among the indigenous population with various elements that were mixed for a long period of time. Over time, Betawi culture has become a city identity that should not be mixed with outside culture and commercial interests alone (Wardiningsih, 2014).

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Betawi, as one of the ethnic groups in Indonesia that has unique and diverse historical and cultural characteristics. Originating from the Jakarta area, the Betawi tribe are descendants of various ethnic groups who came to the island of Java, especially during the Dutch colonial period. The process of acculturation between the local population and immigrants, such as Arabs, Chinese, and Indians, has created a distinctive Betawi cultural identity that is reflected in the language, customs, and art and culinary. Understanding these characteristics is not only important for studying the history of Jakarta but also for appreciating the cultural richness that Indonesia as a whole has (Dania, et al., 2023).

The history of the Betawi people finds its roots in early political entities such as the Sunda Kingdom and the Islamic Demak Sultanate, which influenced the northern coastal region of Java, including the area of modern-day Jakarta (Ricklefs, 2008; Simanjuntak, 2021). The trajectory of Betawi identity gained new momentum during the Dutch colonial era: in 1619, Jan Pieterszoon Coen of the VOC razed Jayakarta and founded Batavia on its ruins (Taylor, 2003). Under colonial rule, Batavia evolved into a cosmopolitan hub, with migrants and laborers arriving from diverse backgrounds, Christian Asians, Chinese, freed slaves (Mardijkers), Europeans, and people from across the archipelago (Abdurrahman, 2017; Susanto, 2019). This melting pot facilitated extensive inter-ethnic assimilation, aided by the structures imposed by the Dutch colonial administration, which laid the foundation for the Betawi identity (Setiawan, 2013). Subsequent generations reflected a rich heritage, Portuguese, Indian, Arab, Sundanese, Javanese, Balinese, among others, solidifying Betawi as a creole community deeply woven into Jakarta's colonial and pre-colonial past (Abdurrahman, 2017).

The origin of the Betawi ethnicity is related to the growth of Batavia at that time, and the population of Batavia at that time was mostly slaves from Bali and South Sulawesi so it can be concluded that the Betawi tribe came from various tribes and the majority, or most were from Eastern Indonesia. The Betawi tribe is a tribe that generally all the residents of the tribe are in the Jakarta area and the tribe is a tribe that is a descendant of residents who used to live in Batavia (Erwantoro et al., 2014).

The history of Betawi reflects a wide mix of cultures and influences. Initially, the region was part of the Kingdom of Sunda and later became an important trading center under the influence of Dutch colonialism. The colonization brought various changes, both in terms of economy and society, which eventually shaped the character of Betawi society. Continued interaction with foreign traders and migrants, as well as the changes brought about by colonialism, created a community rich in cultural and historical diversity (Dania, et al., 2023).

Each region in Indonesia has its own food or characteristics. Especially the Betawi cultural tribe which also has typical foods or market snacks that are easy to find in the traditional market such as cucur noodles, egg crusts to cupcakes. In addition to these traditional foods, there are other dishes, namely sweet foods that can be served during big celebrations, such as Betawi dodol and crocodile bread. One of the other typical foods or cakes whose existence is unfortunately unknown to the community is the Betawi Geplak cake whose existence is increasingly extinct (Ummah et al., 2024).

The typical food of a region is an asset and also a cultural heritage that can be rediscovered from the perspective of history, philosophy and food culture (Elsty & Nahdlah, 2020). Betawi art and culinary are also an integral part of the cultural characteristics. Performing arts such as Lenong and Ondel-Ondel as well as various forms of traditional dance and music, reflect the creativity and richness of Betawi culture. Betawi cuisine that is famous for its deliciousness and uniqueness such as egg crust and Betawi soto is not only appetizing but also tells the story of the influence of various cultures that have been integrated into Betawi traditional cuisine. This food is often a symbol of the unity and richness of Betawi culture (Lorita, 2011).

The preservation of Betawi culture is a necessity that requires continuous efforts. In the midst of modernization, social media has emerged as an effective tool to disseminate information and build awareness, especially among the younger generation. Therefore, this study will focus its analysis on the content uploaded by @Jakartatourism YouTube accounts, which consistently display information related to Betawi culture, as a case study to understand the role of social media in cultural preservation.

Social media plays a crucial role in the preservation of local culture by enabling the rapid and widespread dissemination of information, reaching an unlimited audience without geographical or temporal restrictions. Information about local culture can be disseminated in a matter of seconds, reaching thousands or even millions of people around the world, which is very important in the context of cultural preservation, where information is often limited to local communities or academics. Compared to traditional media, social media offers much higher speed and efficiency, allowing for real-time updates of information and the delivery of the latest developments to the public. In addition, social media supports a variety of content formats, such as text, photos, videos, and audio, allowing information about local culture to be presented in an engaging and easy-to-digest way for various groups, such as short videos about traditional dances or photos of typical foods that attract the attention of the younger generation.

More than just disseminating information, social media also plays a role in influencing public opinion. Social media algorithms personalize the content shown to users, creating "filter bubbles" that can reinforce certain trends and influence people's perceptions of cultural issues. If many users share content about the importance of preserving local culture, this can create public opinion that supports the effort. Individuals or groups can build influence and become "opinion leaders" in a specific field, using their platform to spread the message and influence their followers. Social media is also a powerful tool for executing social campaigns and movements, with hashtags such as #budayalokal or #pelestarianbudaya bringing people together and creating larger movements, such as digital campaigns featuring photos of endangered historic buildings. Thus, social media not only serves as a tool for disseminating information, but also as a platform to shape public opinion and drive social change in the preservation of local culture (Saragih, et al., 2024).

@Jakartatourism YouTube account, as the official channel of the DKI Jakarta Provincial Tourism and Creative Economy Office, presents a strong visual representation of Betawi culture, making it a rich source of data to analyze how this culture is promoted

and communicated to the public. With a diverse range of content, from documentation of cultural events to the promotion of tourist destinations, @Jakartatourism offers a holistic perspective on how Betawi culture is integrated into Jakarta's tourism narrative, allowing research to explore the relationship between cultural preservation and creative economy development. The frequency of uploading Betawi cultural content on @Jakartatourism provides valuable longitudinal data, allowing researchers to identify trends, changes, and patterns in Betawi cultural representation on social media over time.

As a platform managed by local governments, @Jakartatourism reflects official policies and priorities in the preservation of Betawi culture, providing unique insights into how public institutions are using social media for cultural preservation purposes. The interactions that occur in the comment column of @Jakartatourism videos can provide rich qualitative data on how the public responds to Betawi cultural content, allowing researchers to understand people's perceptions and attitudes towards cultural preservation efforts. The wide reach of @Jakartatourism accounts, with a significant number of followers and viewers, makes it an effective platform for analyzing how messages of Betawi cultural preservation are disseminated and received by a wide audience.

By focusing the research on @Jakartatourism accounts, researchers can leverage centralized and well-organized data sources, facilitating an in-depth and comprehensive analysis of the role of social media in the preservation of Betawi culture. The existence of videos that display Betawi cultural icons can be used as valid research material, and it can also be seen how the local government promotes and preserves Betawi culture, including the Betawi language. With the documentation of various Betawi cultural events, this can be used as very powerful research material to see how the younger generation is involved in the content produced by this account.

This study aims to analyze the role of YouTube @Jakartatourism accounts in the preservation of Betawi culture, especially in the context of the younger generation. Through content analysis, this study will identify how Betawi culture is represented visually and narratively, as well as how these representations contribute to cultural preservation efforts. In addition, this research will also explore the effectiveness of @Jakartatourism account as a platform to promote Betawi cultural tourism and its impact on cultural awareness among the younger generation. Furthermore, this study will analyze the public's response and perception of Betawi cultural content through analysis of comments and user interactions. This aims to understand how the audience responds to and interprets the Betawi cultural content presented. As a case study, this study will also understand how public institutions, in this case the Jakarta Provincial Tourism and Creative Economy Office, use social media as a cultural preservation strategy.

METHOD

This research will use a case study approach with a focus on content analysis from @Jakartatourism YouTube accounts. The unit of analysis in this study is the three videos

with the highest number of viewers that specifically display Betawi cultural content. The selection of videos based on audience popularity is based on the assumption that the video with the highest number of views has the potential to provide the most significant insight into how Betawi culture is represented and accepted by a wide audience.

In addition to analyzing video content, this study will also analyze the comments left by viewers on the three videos. The analysis of this comment aims to understand the perception, response, and public interaction to the Betawi cultural content presented. The comments will be analyzed qualitatively to identify common themes, sentiments, and emerging patterns of interaction. By combining video content analysis and audience comment analysis, this study is expected to provide a comprehensive picture of the role of YouTube @Jakartatourism accounts in the preservation and promotion of Betawi culture.

RESULT AND DISCUSSION

This analysis will focus on the two YouTube videos with the highest number of views and comments in @Jakartatourism account. The analysis will lead to the tendency of the comments given on the three videos to understand how the audience responds to the Betawi cultural content presented. The purpose of this analysis is to identify the themes that most often appear in the comments, as well as to understand the audience's sentiment towards the representation of Betawi culture in the videos. By analyzing these comments, it is hoped that we can gain insight into how Betawi culture is received and perceived by a wide audience, as well as how this kind of content can be improved in the future."

The Origin of Betawi History

Betawi as one of the dominant ethnic groups in Jakarta, has rich and complex historical roots. The historical journey of the Betawi people from the pre-colonial period to the present. The historical process of Betawi is inseparable from the influence of various ethnic groups and significant historical events, including Malay, Javanese, Arab, Chinese, and Indian influences. In addition, the influence of Dutch colonialism that lasted for more than three centuries also played an important role in shaping the social and cultural structure of Betawi (Erwantoro et al., 2014).

Betawi culture is a tangible manifestation of rich cultural acculturation, the result of a harmonious blend of Malay, Sundanese, Javanese, Arabic, Chinese, and European cultures. This acculturation process has given birth to a unique cultural identity, reflected in the diversity of languages, arts, music, dance, culinary, and customs owned by the Betawi people. In this modern era, Betawi culture continues to develop and adapt along with the changing times. Betawi artists and cultural experts are actively trying to preserve and develop their cultural heritage so that it remains relevant and in demand by the younger generation. However, challenges remain, especially in the face of globalization and the entry of foreign cultures that have the potential to erode traditional

values. Therefore, continuous and innovative efforts are needed to preserve Betawi culture while remaining open to positive influences from outside (Derani, 2013).



Figure 1. Video tutorial Tari Massal Ondel-ondel Betawi
(JakartaTourism, 2017)

Based on the nature of the tutorial videos and the context of Betawi culture, several types of audience comments can be identified. Many positive comments highlighted appreciation for the efforts to preserve Betawi culture through the Ondel-ondel dance. Such comments often came from Betawi people who expressed pride in their cultural heritage, as well as from individuals outside the Betawi community who showed interest in learning about this tradition.

The importance of this appreciation is evident in the responses to the Ondel-ondel mass dance tutorial video, which serve as tangible evidence of public recognition of cultural preservation efforts. Ondel-ondel, as a cultural icon of Betawi society, holds significant historical and symbolic value. Audience appreciation reflects recognition of this value and emphasizes the need for preservation. Furthermore, public support contributes moral encouragement and motivation for cultural actors, artists, and organizations dedicated to sustaining Ondel-ondel. Such support plays a crucial role in ensuring the continuity and sustainability of preservation efforts.

This appreciation also shows a sense of pride and identity. Public appreciation, especially from the Betawi community, reflects a sense of pride and cultural identity. It can also strengthen community ties and a sense of belonging to cultural heritage. Thus, public appreciation through positive comments plays an important role in the preservation of Betawi culture, especially the Ondel-ondel dance. This appreciation not only provides recognition and support, but also helps promote Betawi culture to the younger generation and the wider community (Rosita, 2015)

These comments thank the video creators for creating clear and easy-to-follow tutorials. Many people may find it helpful with step-by-step instructions and demonstrations of dance moves. In addition, there are also many questions about dance or cultural details. This is in line with research that shows the effectiveness of Youtube as a learning platform, Ondel-ondel Betawi mass dance tutorial videos provide step-by-step instructions and clear demonstrations of dance movements, making it easier for the audience to learn and practice the dance. The visualization of the clothes and accessories used also adds to the audience's attraction and understanding of Betawi culture. Youtube as the largest video sharing platform provides easy access for anyone who wants to learn the Ondel-ondel dance. Users can watch video tutorials anytime and anywhere, as well as repeat difficult passages (Ummah et al., 2024). Overall, the comment section of the Ondel-ondel Betawi mass dance tutorial video will most likely be a mixture of appreciation, questions, feedback, and expressions of cultural identity.



Figure 2. Tutorial tari betawi, tari sirih kuning
(JakartaTourism, 2019)

The Yellow Betel Dance is a dance that is packed with Cokek dance movements that have been reconstructed, but with a simpler form. However, this dance is able to inspire dance artists to create various new Betawi dances that are more agile, dynamic, and in demand by the community, such as the Lenggang Nyai and Nyai Kembang dances. This dance is a manifestation of cultural acculturation between Betawi culture and Chinese culture. In the beginning, Cokek dancers (also known as Wayang Cokek) were employed by wealthy Chinese landlords (called cukong) to dance and entertain guests at various events. However, as time went by, there was a shift in function and form in the Cokek dance (Rohmawati, 2016).

From the entire comments in the video, several interesting things can be found, namely dominantly, the tone of the comments leads to difficulties (struggle) and schoolwork. Many complained about how difficult the dance was and felt forced to study because of schoolwork. However, there are also two other tones that are quite prominent, namely appreciation and pride in Betawi dance and culture. Many praised the beauty of the dance and felt proud to be part of this culture, and then there were jokes and random comments, including jokes about the difficulty of dancing, pickup lines, and irrelevant comments.

This can be seen from the many comments stating that they feel surprised, difficult, or tired when trying to dance the dance in the video. In addition, many also mentioned that they watched this video because of school assignments, especially the P5 assignment (Pancasila Student Profile Strengthening Project), which is usually related to regional culture. The majority of comments indicate that many people watch this video not out of personal interest, but because of the demands of assignments from the school. In addition, they also felt that the dance moves in the video were quite difficult to learn and practice, so there were many comments about the difficulty and frustrated expressions. This is a little different from the previous video, where it is not the main point. However, the obligation of school assignments certainly plays an important role in the preservation of Betawi culture, as can be explained in several aspects;

School Assignments as a Means of Cultural Preservation

One effective way to introduce culture to the younger generation is through formal education. In the context of this video, many students watched because they got schoolwork, especially from the Pancasila Student Profile Strengthening Project (P5) program. P5 often raises the theme of regional culture as part of efforts to shape the national character of students.

With this assignment, students are forced to be exposed to Betawi culture, including traditional dances. Although many complain about the difficulties, the reality is that they still have to try, understand, and practice the culture. It is a top-down form of cultural preservation, where the government and schools encourage students to learn the local culture, not because of their personal interest in the beginning. This is in line with what Wahyuni, et al. (2024) conveyed, which emphasized how character education is an important part of the formation of individuals with integrity. The concept of character education emphasizes the development of cultural and moral values that are applied in daily life, both in school, family, and society. Wahyuni, et al. (2024) also added how schools as a forum for character education play a role in instilling cultural values through habituation, exemplary, and integration strategies in the curriculum. The integration of local culture in learning, especially culture-based learning, where character education plays an important role because it can be developed through a school culture-based approach, making schoolwork more meaningful so that students not only feel "forced" to learn culture but really appreciate it (Ummah et al., 2024).

From this, it can be understood that character education can be a bridge between schoolwork and the preservation of Betawi culture if Betawi dance learning is not only

academic but also creates cultural pride. Teachers and the school environment can also provide a more meaningful and fun context for learning about local culture, so that although initially Betawi dance is learned as a task, in the long run this can form an appreciation and cultural identity for the younger generation.

Cultural preservation is an important aspect in maintaining the identity of a society. In the digital age, social media and video-sharing platforms such as YouTube have become effective tools for disseminating and teaching local culture to a wider audience. Video tutorials of traditional dances, such as the Ondel-Ondel Mass Dance and the Yellow Sirih Dance, play an important role in providing wider access to learning and supporting efforts to preserve Betawi culture.

Through the analysis of the comments on these two videos, various patterns of responses from the community can be identified, ranging from appreciation for culture, the effectiveness of learning through video tutorials, challenges faced in learning dance, to the role of school assignments in introducing Betawi culture to the younger generation. This discussion will further elaborate on how these comments reflect the dynamics between traditional dance learning and cultural preservation.

Appreciation for the Preservation of Betawi Culture

The comments that appear in the Ondel-Ondel Betawi mass dance tutorial video show that there is a public recognition of the historical and symbolic value of Ondel-Ondel as an icon of Betawi culture. The appreciation given by the community is not only a form of support for cultural actors, but also as an indication of Betawi pride and cultural identity. This strengthens the role of digital media, especially YouTube, as a tool to introduce and preserve local culture to the wider community.

Public appreciation in the form of positive comments serves as a motivation for artists and cultural organizations to continue to preserve Ondel-Ondel. With increasing public support, this cultural preservation effort can survive in the long term and continue to be passed on to the next generation.

The Effectiveness of Video Tutorials in Learning

Most of the comments also expressed gratitude for the clarity of the tutorial in explaining the Ondel-Ondel dance movements. This shows that video tutorials are able to be an effective learning medium, especially for those who want to learn independently. With a clear visual format and demonstrations, these videos provide easier access for anyone interested in learning about Betawi culture without being limited by location or time.

YouTube as a video-sharing platform allows users to learn flexibly, repeat difficult parts, and gain a deeper understanding of traditional Betawi dances. This is in line with research that shows that digital media can be an effective learning tool in supporting cultural preservation.

Challenges in Learning the Yellow Betel Dance and School Assignment Obligations

Analysis of the comments on the Yellow Betel Dance tutorial video shows a slightly different pattern compared to the Ondel-Ondel video. The majority of comments were

dominated by expressions of difficulty in learning dance as well as statements that they watched the video as part of their schoolwork, especially in the Pancasila Student Profile Strengthening Project (P5) program.

These comments reflect differences in motivation in learning traditional dance. If in the Ondel-Ondel video the dominance of comments is more appreciative, in the video of the Yellow Betel Dance, many students feel that learning this dance is an obligation. Even so, school assignments still have an important role in cultural preservation, because through this program, the young generation is indirectly exposed to and knows local culture that they may not have known before.

Character Education as a Bridge between Schoolwork and Cultural Preservation

In the context of character education, schoolwork can be an effective tool to introduce culture to students. Wahyuni, et al. (2024) emphasized that character education plays a role in the formation of individuals with integrity, as well as instilling cultural values through habituation, exemplary, and integration strategies in the curriculum. If this approach is applied optimally, then cultural lessons in schools will not only become a task, but can also foster pride and appreciation for local cultural heritage.

With a more creative and fun approach, such as the use of interactive videos, dance performances in schools, and collaboration with cultural communities, the preservation of Betawi culture can be more effective. Thus, although Betawi dance was initially learned as a school assignment, in the long run it can help build cultural identity and pride among the younger generation.

CONCLUSION

The comments that appear in the video tutorial of the Ondel-Ondel mass dance and the Yellow Sirih Dance provide valuable insights into how the community responds to cultural preservation efforts through digital media. The high appreciation of Ondel-Ondel shows the existence of cultural pride, while the comments on the Yellow Sirih Dance highlight the challenges in making cultural learning a pleasant experience.

Character education can be a bridge between schoolwork obligations and cultural preservation, by providing a more meaningful context in learning. With the right strategy, the younger generation will not only see culture as an academic material, but also as part of their identity that needs to be preserved and proud.

Then, this research can also provide practical recommendations, where the integration of technology in learning is needed. Schools and cultural communities can develop more interactive video tutorials that use technologies such as augmented reality or learning apps to make the learning experience more engaging. Collaboration with artists and cultural experts can also be done. Involving Betawi artists in school activities can provide students with hands-on experience and increase their appreciation of the local culture. Promoting cultural festivals in schools by holding events such as cultural festivals or traditional dance competitions can also foster a sense of pride and

involvement of students in preserving Betawi culture, and most importantly, of course, how to build a fun learning approach. Teachers can use project- or game-based learning methods to make cultural lessons more engaging and reduce the impression that they are just schoolwork obligations.

As for academic recommendations, further research on the effectiveness of digital media can be conducted. A more in-depth study can be conducted to measure the extent to which video tutorials affect students' understanding and appreciation of Betawi culture. Further studies on character education and cultural preservation are also expected to develop a character education model that specifically connects cultural learning with national character values. A comparative study on cultural learning in various regions can also be conducted to compare cultural learning approaches in various regions in Indonesia to find the best method in cultural preservation through education. With this recommendation, it is hoped that efforts to preserve Betawi culture through education and digital media can be more effective and have a wider impact on the younger generation.

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