

## EXISTENCE OF BETAWI REMPUG COMMUNITY ORGANIZATION IN PRESERVING LOCAL WISDOM AND SOCIAL HARMONY IN JAKARTA

I Wayan Damayana<sup>1</sup>, I Wayan Ruspendi Junaedi<sup>2</sup>, Dermawan Waruwu<sup>3</sup>

<sup>1,3</sup>Program Studi Psikologi; <sup>2</sup>Program Studi Manajemen, Universitas Dhyana Pura  
Email: damayana@undhirabali.ac.id<sup>1\*</sup>; ruspendijunaedi@undhirabali.ac.id<sup>2</sup>;  
dermawanwaruwu@undhirabali.ac.id<sup>3</sup>

### ABSTRACT

*The presence of mass organizations so far in each region is considered negative by the community and the government because of its anarchist actions and arrogance. The existence of the Betawi Rempug Forum (FBR) in Jakarta and its surroundings actually received support from the community and the government because of its work programs and actions to protect the social, cultural, economic, and political life of the Betawi people and other surrounding communities. The problem examined in this article is how the form of the existence of FBR organizations in maintaining local wisdom and social harmony in Jakarta. This study was examined using a qualitative method with a phenomenological approach that uses grounded theory and data collection techniques through participant observation and depth interviews with community leaders and the government in Jakarta. The aim is for mass organizations to play an active role in maintaining social harmony and national integration in all regions of Indonesia. The results of this study are the FBR organizations become constructive organizations in preserving Betawi culture and maintaining the peace of the Papuan people. Changes in constructive CSO behavior have a positive impact in building peace and social harmony in a pluralistic society.*

**Keywords:** *The existence of mass organizations; Betawi Rempug Forum, Peace and Social Harmony.*

### INTRODUCTION

The presence of community organizations (CSOs) in an area aims to facilitate and protect the rights of community members in the region. The number of mass organizations in Indonesia registered with the government in 2018 is around 390,293 organizations (Indonesian Ministry of Law and Human Rights, 2018). The establishment of a mass organization has a legal basis regulated in Indonesia, namely the 1945 Constitution and Law Number 17 of 2013 concerning social organizations (Law Number 17, 2013). This legal basis legitimized the formation of the Betawi Rempug (FBR) mass organization in Jakarta and surrounding areas. The establishment of the FBR mass organization aims to provide protection and peace for the Betawi community and other surrounding communities.

The rise of the Betawi community began to appear since the emergence of a "Betawi" organization called the Betawi Rempug Forum (FBR). The early Betawi people were historically known in three groups, namely the urban Betawi community, the Betawi community near the city, and the Betawi community in the villages (Chaer, 2015). The existence of this community emerged through FBR organizations, although not yet fully

felt by the Betawi community as a whole. The social, cultural, economic, and political life of the Betawi people is marginalized by infrastructure development that does not care about local wisdom. The Betawi people are slowly being left out by government policies and the onslaught of migrants.

The marginalization of the Betawi people became the forerunner to the formation of the Betawi Rempug Forum (FBR) organization. FBR Ormas was established on Sunday Legi, 8 Rabiul Tsani 1422 Hijri, which was on 29 July 2001 AD. The founder figure of the FBR organization came from a young Betawi cleric at the "Zidatul Muftadi'ien" Orphanage Islamic Boarding School in Cakung, East Jakarta. The strong desire of the Betawi people through their young leaders to get out of social, cultural, economic, and political pressure has the support of other Betawi people in Jakarta, Bogor, Depok, Tangerang, and Bekasi. This support shows the extent of this CSO area as shown in Figure 1 below.



Figure 1. Symbol of the Betawi Rempug Forum  
(Documents: Photo of Damayana Research, 2019)

Figure 1 confirms that FBR organizations have formed branches or branches in Java, specifically in Jakarta, Bogor, Depok, Tangerang, and Bekasi, abbreviated as "Jabodetabek". The spread of the FBR organization provides legitimacy and strength of identity for the mass organization to the surrounding community. This legitimacy also shows the existence of identity politics for the existence of this organization, so that it is respected or taken into account in the Greater Jakarta area (Putra, 2011). Community support for FBR mass organizations is based on the alignment of the social, cultural, political, and economic life of the Betawi community. This relatively new organization has received sympathy from various groups because of its social programs and the leadership style of its leaders who reach the lowest strata of society. The FBR organization as a local mass organization is increasingly known for its popular movements and the world recognizes its existence.

The FBR organization through its work program seeks to elevate the existence, dignity, and dignity of the Betawi community to be equal with other communities in Jakarta. They have a strong desire for all Betawi people to be effective and host in their own villages through professional and proportional competition. Betawi people struggle to develop their potential individually or in groups, so that their fate and future can be taken into account in the structural and cultural arenas in the Unitary State of the Republic of Indonesia.

Based on the phenomena experienced by the Betawi community for years in Jakarta, this article discusses the existence of the Betawi Rempug Forum (FBR) organization in maintaining local wisdom and social harmony in Jakarta. The main subject in this article is the Betawi Rempug Forum in Jakarta and surrounding areas. This organization is legally registered with the Provincial Government of DKI Jakarta and its leaders are religious figures who are educated, influential in the community, and work in government institutions. The problem of the existence of this FBR organization was examined using qualitative methods with a combination of descriptive design, phenomenology, and grounded theory and data collection techniques through participant-observation, depth interviews, literature review, case studies, and documentation (Moleong, 2010). This method was chosen to find out deeply about the existence of FBR organizations in maintaining peace and social harmony in the midst of plural society in Jakarta in particular and Indonesia in general.

The study of the existence of FBR mass organizations in Jakarta aims to provide an understanding to the community about the existence of mass organizations in maintaining peace and social harmony in the midst of plural society. The presence of this FBR organization can be empowered to become a model of social harmony and national integration in order to bring about peace and the spirit of diversity in all regions in Indonesia. The new findings in this research are the FBR organization which is a place for the Betawi people to fight for their constitutional, social, cultural, economic and political rights and pioneers of reconciliation amid the turmoil of conflict and intolerance in Jakarta in particular and Indonesia in general. The form of the existence of FBR organizations is shown in two ways, namely preserving Betawi culture and pioneering reconciliation for the people of Papua. The behavior of FBR mass organizations became an example for other mass organizations throughout Indonesia so that the presence of mass organizations became a protector for the people in their respective regions in order to create national integration and social harmony.

## **RESULTS AND DISCUSSION**

The existence of the Betawi Rempug Forum (FBR) organization in maintaining local wisdom and social harmony in Jakarta and its surroundings is shown in 2 (two) forms, namely preserving Betawi culture and pioneering Papuan peace. The two forms of existence of the FBR organization are described below.

### **a. Betawi cultural preserver**

The establishment of the FBR organization was not just a mass organization in general, but the FBR was born in response to the exclusion of the Betawi people who were at the same time culture in the midst of the modernization of Jakarta. The word rempug in Betawi culture is interpreted as togetherness, brotherhood, getting along, deliberation, cooperation, mutual cooperation, and unity. Rempug in togetherness by upholding the ties of friendship. Kerempugkan is a characteristic of this organization, so that it can be manifested and implemented in the daily actions of its members. The term "rempug" is a strategy of identity politics so that the Betawi people feel they own this organization and provide social, economic, cultural and political support (Putra, 2011). The function of this mass organization is to foster sincerity, togetherness, and responsibility to fight for the rights and aspirations of Betawi citizens. Although threats, disturbances, obstacles, and challenges come from within, through infiltration from the outside, one after the other, FBR remains strong and stands tall to always work and be creative in the spirit of FBR's (FBR minded).

The history of the journey and struggle of the FBR still requires a lot of time and continuous effort in building its civilization in the midst of rapid changing times. Changes in science, technology, culture, social, politics and economics, prove how FBR is the time to organize and renew the leadership management system by continuously improving the quality of human resources of members who are strong, reliable and able to compete in facing the challenges of change in the present and future with Damage basis. Changes that are not matched and accompanied by reliable quality human resources and good management will certainly have a negative impact on the body of the organization based on tradition, local culture, religion, and society. FBR organizations in the existence and development of their organizations in Jakarta continue to prioritize noble moral ethical values in the context of contemporary kebetawian culture. This can be seen from their openness to migrant communities and the progress of the modern city.

The spirit of preserving Betawi culture through FBR organizations can be seen from the organization's vision, mission and goals. FBR's vision is to optimize the organization's role towards social welfare and justice as well as upholding the law for the Betawi people and other communities. Its mission is (a) to realize and nurture Betawi people who are aware of the law and practice noble morals; and (b) fight for the aspirations of the Betawi

people towards the establishment of law and justice so as to create community stability, security and order. The spirit contained in this vision-mission is integrated with the objectives of the FBR organization to preserve the culture or local wisdom of the Betawi people as described below.

- 1) Fostering strong fraternal relationships between fellow Betawi people and other communities for the creation of a safe, comfortable, peaceful, and happy life in the world and the hereafter.
- 2) Fostering cooperative relations with the government and others in carrying out efforts to empower the community for the achievement of social welfare.
- 3) Improve the quality of Betawi community resources through education and skills training as well as job distribution.
- 4) Increasing the role of Betawi people in various aspects of life.
- 5) Preserve and develop Betawi cultural arts as part of national culture.
- 6) Carry out Amar Ma'ruf and Nahi Munkar in accordance with religious teachings.

The aims and vision and mission of the FBR mass organization are implemented through the formation of various organizational networks (wings), namely the FBR Guard, FBR Young Barisan, FBR Youth Association (FBR Young Entrepreneurs Association), FBR Echo (FBR Student Movement), Sarbeni Rempug (FBR Disaster Response) , and "Junet", the FBR internet manager. This organizational network as a form of militancy by FBR organizations is constructive, educative, and cultured. All forms of cultural injustice and marginalization created by individuals and other community groups are monitored through the network of FBR organizations. In addition, this network functions to ground Betawi organizations in the context of cultural preservation in various normal activities as shown in Figure 2 below.



Figure 2. Papuan Dance Dances Staged in Jakarta  
(Document: Photo of Damayana Research, 2019)

Figure 2 confirms that FBR organizations care about the preservation of Betawi culture. The 2019 milad celebrations in Jakarta feature various cultural attractions such as silat, dances, rhymes, cokek, lenong, shadow puppets, and ondel-ondel dance. This cultural performance is a behavior of FBR organizations and Betawi young people who are biologically driven and stimulated from outside and within the group (Marliani, 2015); (Meinhold and Malkus, 2005). The performance of this cultural attraction aims to provide education to the general public and the Betawi young generation so that they will continue to preserve ancestral culture as the glue of national unity. This can be seen from the involvement of every child in these cultural attractions. They are able to do silat and other dances with various agility techniques even though they are only 10-15 years old. Silat culture for Betawi people aims to protect themselves and others (Chaer, 2015).

The existence of FBR organizations is not only at the level of social organizations, but these organizations care about the preservation of Betawi culture. This concern is based on the understanding that each culture is a force and mind born from the local community (Koetjaraningrat, 2009). It is this spirit that makes the government and other people who live in harmony in Jakarta sympathize with the FBR organization. The presence of FBR organizations is not identical or the same as other anarchist mass organizations in several regions in Indonesia. Thus, FBR as a social organization that is cultured, ethical, and characterized in order to achieve social harmony and national integration.

#### **b. Pioneer of Indonesian peace**

Integrating the potential in togetherness, the Betawi Rempug Forum (FBR) dared to appear to be a function of control over injustice in all aspects of life in society, nation and state, both in the political, legal, economic and moral fields. FBR with its vision and mission and programs, clearly wants to uphold the dignity and values of its people in their own homeland as an end in the form of welfare of peace for their members and sympathizers who care to advance and grow FBR with nationalist spirit and socio-cultural concern.

The FBR organization was formed from a "heterogeneous" social community, the capital city of Jakarta and surrounding areas. All ethnic groups, religions, and cultures developed rapidly in the middle of the Betawi tribal community. There are quite a lot of Papuans who work or study in Jakarta and surrounding areas. The existence of Papuans in Jakarta and surrounding areas automatically interacts with various communities throughout Indonesia, specifically the Betawi tribe.

FBR militant mass organizations against all forms of injustice that occur to the Betawi people and other communities in Indonesia. Militancy as a form of one's consistency and commitment in behaving positively. This mass organization militancy has encouraged and at the same time become a value shared by all FBR members. The FBR organization

became a mass organization that continued to emphasize the struggle for religious values and Betawi culture which was tolerant, inclusive and peaceful. The positive behavior of the FBR organization was encouraged because of the stimulus or the response back from other people or groups in the surrounding community (Rogoff, 2003).

The application of positive values from FBR organizations was seen in their attitude in accepting us as researchers in their communities during 2019 in Jakarta and surrounding areas. The FBR organization showed an attitude of nationalism and brotherhood, starting from the highest leadership to the members in the branches. Militancy, nationalism and social care from FBR organizations are increasingly visible at the 18th anniversary celebration on September 8, 2019 at Kemayoran Blok C Pintu 2 in Central Jakarta. The celebration of this milad has the theme: "Caring for Reason and Brotherhood in the Middle of the Polarization of the People" This theme is closely related to militancy, nationalism attitudes, and social care of FBR organizations to all situations that occur in the Indonesian nation such as intolerance, radicalism, racism issues (the problem of Papua), and the development of hoaks in society.

The FBR Community Organization, which is considered a young organization in Indonesia, received positive responses from the community and the government for its attitude towards nationalism and social care. The 18th anniversary celebration was attended by thousands of people, members of the Jabodetabek FBR, FBR leaders, and other invited guests. Government support for FBR mass organizations is aimed at the presence of government apparatuses in the milad, namely DKI Jakarta Governor Anies Baswedan, Metro Jaya Police Chief, Jaya Military Commander, Mayor, Head of Service, TNI, Polri, and others.

The militancy and concern of FBR organizations towards social harmony and national integration is demonstrated by the declaration of peace and the rejection of racism towards the people of Papua throughout Indonesia. The concern of this organization is a local wisdom of the Betawi people, so that local wisdom becomes a social capital in bringing together civil society and social harmony (Suryawan, 2017). The spirit of nationalism became a serious concern of FBR organizations by raising the tagline "Sayang Papua" at the celebration of the milad in Jakarta. The atmosphere of joy and sense of brotherhood of the people of Papua is shown through the Papuan dance as shown in Figure 3 below.



Figure 3. Papuan Dance Dances Staged in Jakarta  
(Document: Photo of Damayana Research, 2019)

Figure 3 confirms that the Papuan people are protected by FBR organizations in Jakarta and surrounding areas. The dance performed by the younger generation from Papua shows that the Papuan people live in harmony in Jakarta. The Papuan people are Indonesian people who have the right to work in all regions of the country. Therefore, FBR organizations are obliged to protect the people from Papua and other communities who migrate in Greater Jakarta.

The attention and protection of FBR organizations to the Papuan community in Jakarta and in all other provinces was appreciated by one of the Papuan leaders who also attended the milad. The Papuan community figure gave the crown of honor to Kyai Haji Lutfi Hakim as the General Chairperson of the FBR and expressed his gratitude to the FBR mass organizations for his sympathies with the Papuan people. Mutual respect and harmony or equal braya in various cultural, religious and ethnic differences will create social harmony in the region (Aryana, 2017); (Damayana, 2011). Harmony between ethnic Betawi and Papuans as shown in Figure 4 below.



Figure 4. Declaration of Peace in Papua and Indonesia  
(Document: Photo of Damayana Research, 2019)

Figure 4 confirms that FBR militant organizations are against injustice, reject racism against all ethnic groups, and safeguard the Unitary State of the Republic of Indonesia (NKRI). The presence of FBR organizations in Jakarta and its surroundings became a pioneer of peace in Indonesia. Religious tolerance and harmony between ethnic groups are social capital and cultural capital of the Indonesian people (Waruwu, 2017). The FBR CSO realizes that all human beings are their fellow human beings without distinguishing their origin. All ethnic groups are able to interact in the fast movement of society, so pluralism is the main asset in economic development and moral development of the Indonesian people.

Betawi people as core citizens (native to Jakarta) have many challenges in developing themselves in the midst of a pluralistic society, both in the political, socio-cultural, economic, religious and so on. The presence of FBR is expected to be able to raise the degree of the Betawi people in particular and the Indonesian people in general in all aspects of injustice in the City of Jakarta. The FBR mass militancy in Jabodetabek aims to be a preserver of the Betawi culture and a pioneer of peace in the midst of the diversity of Indonesian society. As such, Betawi organizations are militant and constructive models of social organizations to create social harmony and national integration.

## **CONCLUSIONS**

The existence of Betawi Rempug Forum organizations in Jabodetabek received positive responses from the community and government officials. Organizations that have been considered as makers of commotion, arrogance, brutality, and anarchists have turned into organizations that care about culture and social harmony. The establishment of the FBR organization aims to provide solutions to the exclusion of the Betawi community amid modernization in the social, cultural, economic, political, and educational aspects. FBR CSOs struggle to provide knowledge to young people about the importance of cultural preservation or local wisdom. This local wisdom is the glue of social harmony and national integration. All Indonesian people must be protected by their constitutional rights. Thus, the existence of FBR organizations has a positive impact on the Betawi community and other communities in the territory of Indonesia.

## **Acknowledgements**

This research supported by The Ministry of Research and Higher Education of the Republic of Indonesia, through the Fundamental Research Grant for the fiscal year 2018-2020 and Dhyana Pura University, who has giving the opportunity to conduct research. We would like also to thank to our research helper who gathered data on field survey.

## Bibliography

- Aryana, I. G. M. (2017) 'Kuasa di balik harmoni: Etnografi Kritis Relasi Etnis Tionghoa dan Etnis Bali di Desa Pupuan, Tabanan, Bali', *Jurnal Kajian Bali*, 7(1), pp. 1–16. doi: <https://doi.org/10.24843/JKB.2017.v07.i01.p01>.
- Chaer, A. (2015) *Betawi Tempo Doeloe: Menelusuri Sejarah Kebudayaan Betawi*. Cetakan 1. Jakarta: Masup Jakarta.
- Damayana, I. W. (2011) *Menyama Braya: Studi Perubahan Masyarakat Bali*. Salatiga: Fakultas Teologi, Universitas Kristen Satya Wacana.
- Kementerian Hukum dan HAM RI (2018) *Forum Masyarakat Sipil Indonesia 2018: Membangun Kapasitas Kemandirian Ormas*, <https://www.kemenkumham.go.id>. Available at: <https://www.kemenkumham.go.id/berita/forum-masyarakat-sipil-indonesia-2018-membangun-kapasitas-kemandirian-ormas>.
- Koetjaraningrat (2009) *Pengantar Ilmu Anthropologi*. Jakarta: Rineka Cipta.
- Marliani, R. (2015) *Psikologi Industri dan Organisasi*. Bandung: CV Pustaka Setia.
- Meinhold, J. L. and Malkus, A. J. (2005) 'Adolescent Environmental Behaviors: Can Knowledge, Attitudes, and Self-Efficacy Make a Difference?', *Environment and Behavior*, 37(4), pp. 511–532. doi: <https://doi.org/10.1177/0013916504269665>.
- Moleong, J. L. (2010) *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- Putra, I. N. D. (2011) 'Politik Identitas dalam Teks Sastrawan Bali', *Jurnal Kajian Bali*, 1(1), pp. 124–151. Available at: <https://ojs.unud.ac.id/index.php/kajianbali/article/view/15601/10401>.
- Rogoff, B. (2003) *The cultural nature of human development*. Oxford: University Press. Available at: [https://www.researchgate.net/publication/247823869\\_The\\_Cultural\\_Nature\\_of\\_Human\\_Development](https://www.researchgate.net/publication/247823869_The_Cultural_Nature_of_Human_Development).
- Suryawan, N. (2017) 'Kearifan lokal sebagai modal sosial dalam integrasi antara etnik Bali dan etnik Bugis di Desa Petang, Badung, Bali', *Jurnal Kajian Bali*, 7(1), pp. 17–32. doi: <https://doi.org/10.24843/JKB.2017.v07.i01.p02>.
- UU Nomor 17 (2013) *Undang-Undang Republik Indonesia Nomor 17 tahun 2013 tentang Organisasi Kemasyarakatan*. Indonesia. Available at: [http://www.dpr.go.id/dokjdih/document/uu/UU\\_2013\\_17.pdf](http://www.dpr.go.id/dokjdih/document/uu/UU_2013_17.pdf).
- Waruwu, D. (2017) 'Kawasan Puja Mandala Wujud Kearifan Lokal dan Destinasi Wisata Spiritual dalam Pengembangan Model Toleransi di Indonesia', *Vidya Samhita*, 3(1), pp. 15–25.