

Creating the Script of Kid's Storybook Design about Betawi Cultural Community in Setubabakan

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Keywords: Children Storybook, Setu Babakan, Betawi Culture.

Abstract: The knowledge of a culture can be presented into an interesting story and easily to understand. This paper discusses the process of creating a story telling about a diversity of Betawi's culture that will be presented in a visual book medium for kids. The challenge is how to construct a plot of the story that composes a diversity of potentially Betawi's cultural and simultaneously designs its visualizations to appeals youth readers. Throughout the process of design research using the method of field observation in the area of The Center of Betawi Cultural Village - Setu Babakan, which used as the background of story. The design of storytelling visual books for kids with Betawi culture as a topic is an effort to preserve the culture and the development of creativity aimed to the new generation.

1 INTRODUCTION

Setu Babakan or meaning Babakan Lake is a large lake area of 32 hectares of area (79 acres) is used to accommodate the water flow of the Ciliwung river. Setu Babakan is located in Srengseng Sawah, Jagakarsa subdistrict, South Jakarta. Setu Babakan area also serves as the 'lungs' of green city, this place serves as a city forest buffer green areas balancing air pollution of Jakarta, especially South Jakarta. Through S.K. Governor no 92 of 2000, Setu Babakan area is designated as a preserved cultural heritage area for the conservation and development of Indigenous Betawi cultural heritage, as well as a cultural destination.

In 'Betawi's Cultural Village - Setu Babakan' can be found and enjoyed a lifestyle with Betawi's nuances, such as; Betawi community, natural beauty with Betawi traditional architectural, groups of Betawi traditional performing arts shows every weekend. Setu Babakan also has Betawi's information and documentation center, traditional dances and music courses, and martial art or pencak silat 'Beksi' original Betawi. Various Betawi culinary hawkers are sold there.

All the potential and activities in Setu Babakan can be utilized as a cultural preservation and development of Betawi tradition in accordance with

the present needs. Setu Babakan is also useful as a form of potential development of the environment and improving the welfare of surrounding communities and as one of the cultural attractions in Jakarta.

The term Betawi refers to a group of people who have similar cultural identity and claim to be the original inhabitants of Jakarta (Sucipto, 2006). The form of culture according to J.J. Hoenigman is divided into three; Ideas, Activities, and Artifacts (Koentjaraningrat, 2009). Idea (abstraction of an ideal) is abstract values, norms, rules that are adhered to and live in the minds of community. Activities (actions) are patterns of behavior, social systems, concrete, occur in everyday life and can be observed and documented. The artefacts (works) of visible, touchably objects are real. Betawi people and the three forms of culture; Ideas, Activities and Artifacts can be found in Setu Babakan, the challenge is how to construct a complex understanding of Betawi culture into an interesting and easy-to-follow storyline for children's readers. Creation of Story Telling for Visual Books Design for Children can serve as enrichment of cultural recognition materials in 'Local Content' courses in elementary school education.

2 METHOD

The method used is filed research, listing all the potential of Betawi culture found in Setu Babakan, grouping into several categories and searching for depth of meaning and purpose through appropriate literature and ask to the expert who can explain about Betawi culture.

All the field findings and the patterns of relationships between Idea, activities, Betawi cultural artefacts are pledged as a tipping point for the creation of a story script.

3 RESULTS AND DISCUSSION

Setu Babakan is a lake a place for water recreation, such as; water boats - duck paddles, dragon boats with a team passengers, witnessed the attraction of the fish catching in the morning and a fishing area overlooking lakes or ponds rented around the lake.

Extensive green field is an area for those who like the activities of sports morning, walking, running, cycling, or gymnastics. The track line that surrounds the vast Setu Babakan lake is a convenient route along the viewing eye. The park around the lake is planted with a variety of fruit trees, namely; *Mango, Palembang, Melinjo, Rambutan, Jambu, Pandan, Kecapi, Jamblang, Krendang, Buni, Cimpedak* Jackfruit, *Nam-nam, Jengkol*, etc.

Betawi specialties of culinary are often found in the Setu Babakan tourism area, such as; *Kerak Telor, Toge Goreng, Arum Manis, Rujak Bebeg, Soto Betawi, Es Potong, Es Duren, Bir Pletok, Nasi Uduk, Nasi Ulam*, etc. was sold there.



Figure 1: Setu Babakan – cultural activities and ambient.

Cultural tours are presented such as : typical Betawi home architectural (Salim, 2015) divided into a three of kinds; (1) house Betawi warehouse or *Rumah Gudang* (2) houses Betawi Kebaya or *Rumah Kebaya/ Bapang* (3) is Joglo house or *Rumah Joglo*,

almost similar to a typical house architectural of Yogyakarta. Mosque buildings and village houses, even food stall kiosks are also not spared from the architectural character of betawi decorated with balustrades and lisplang named *Gigi Balang*.

Art performances such as; *Lenong, Gambang Kromong, Lenggang Nyai Dance*, and *Ngarojeng Dance, Ondel-ondel, Topeng Dance, Tanjidor, Marawis*, etc. is a variety of cultural performances that can be enjoyed on the main stage at Setu Babakan and has been scheduled each month. Implementation of traditional ceremonies in Betawi village - Setu Babakan, such as; Brides of Circumcision, *Slametan* Moving House prayer, Khatam Qur'an, *Tujuh Bulan* ceremony, can be done here, even if there are visitors who wish to hold a ceremony as mentioned above, can organize and arrange it in this place with the agreement.

3.1 Setu Babakan Cultural Tourism

Basically in summary the variety of cultural tourism offered in the 'Betawi Culture Village Center - Setu Babakan' consists of 4 kinds, namely;

1. Nature and Water Recreation Tour
2. Cultural Tour (performances of cultural and tradition attractions, Betawi dance and *Silat Beksi* learning course, Betawi *Hajatan*, Betawi village architecture, etc.)
3. Tradition Culinary Tour (various hawker snack and Betawi cuisine)
4. Excellence Fisotek Tour (plant seeds, fruits, and fish - poultry and consumption).

3.2 Story Telling

Developing story telling design (wikiHow, 2017) for children requires strong imagination and emphatic ability to see things from the point of view of children. Data obtained from fieldwork are disaggregated and grouped as the basis of the story material. Brainstorming is done to determine the storyline plot pattern with various routes and will be chosen the simplest and most interesting. Children's characters are created as story actors as well as a narrator about the village where they live Setu Babakan, kids readers will feel like getting stories from their friends. The morals of story will be inserted into each storyline, so a knowledge of diverse elaborate Betawi cultures can be conveyed simply and appealingly.

It is important to recognize the age categories of the target audience. The use of language, storytelling style, atmosphere and imagination are usually

arranged according to the age group of the child and adapted to the ability of the child in that age group. For 2-4 or 4-7 years age group should use simple word and language or very short sentence and assisted by many pictures. Arranging stories for children aged 8-10 years can already use a more complex short sentences.

The name of Betawi children's Actor is taken from Muslim repertoire, most of the Betawi population are Muslim. The boy's character named Mamat comes from the name of Muhammad, the Betawi people like to call the name with short names so that the name of Muhammad becomes Mamat. The character of a girl named Hanifah in Arabic means straight or firm stance, as the Betawi dialect of Hanifa's name becomes Ipeh. Mamat and Ipeh are popular names in Betawi society.

3.3 The Story Plot

The story plot is divided into 4 plots with Title as story shortcut.

The title of the story is an interesting sentence as well as the essence of the story to be built.

Plot 1. Introduction of the character (Mamat and Ipeh) and the setting of Kampung Setu Babakan (*Explain a Traditional clothing, Setu Babakan village, location, lake situation and green atmosphere, architectural houses of Betawi traditions*)

Plot 2. MAMAT, representing the life cycle of the typically Betawi boy (*Learning Betawi martial art - Silat Beksi (Nawi, 2015), Ondel-ondel around the village, bride of circumcision or 'Pengantin Sunat', 'Hajatan' or circumcision ceremony and a customary party, ideals Mamat hope and wishful thinking*)

Plot 3. ENKONG (the grandfather) and Tanjidor music group.

(A moral stories as a messages to preserve the tradition Tanjidor music group keep alive)

Plot 4. IPEH, representing of the typically Betawi girls

(*Learn to dance Ngaronjeng - Betawi, persistence and love of dance, practice continuously, dance competition, dance stage, the ideal of introducing Betawi dance to the world*)

3.4 The Script of Plot Result (in Bahasa)

The Title:

MAIN KE SETU BABAKAN YUK!

Bersama Mamat & Ipeh

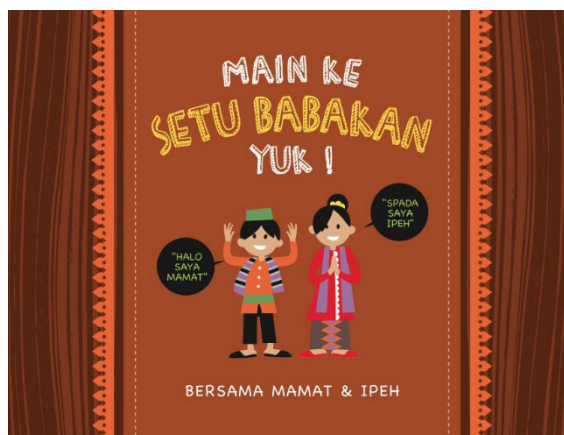


Figure 2: The title.

The Script of Plot 1:

Adik-adik yang baik... kalau kalian ada waktu, main dan singgahlah ke kampung Mamat dan Ipeh. Kampung Budaya Betawi – Jakarta, Setu Babakan namanya. Meskipun berada di Jakarta, kampung Mamat dan Ipeh jauh dari kebisingan kota maupun kepadatan bangunan dan gedung bertingkat.

Di kampung ini masih banyak dijumpai rumah-rumah Betawi yang asri, rindang pepohonan hijau dengan sebuah danau besar menghampar seluas kampung yang dinamai danau Setu Babakan. Di kampung inilah Mamat dan Ipeh tinggal, bermain dan belajar bersama teman-temannya.



Figure 3: Visual for the script of plot 1.

The Script of Plot 2:

Satu minggu sekali, Mamat dan teman-temannya berlatih silat Betawi

yang disebut 'silat Beksi' kepada bapak Guru Nirin.

Bapak Guru Nirin adalah pendekar silat kampung Betawi. Beliau sering diundang berlaga sebagai pesilat

pembuka palang pintu jika ada tamu dari luar kampung terutama pada saat hajatan pernikahan.

Bapak Guru Nirin berpesan "Kalian nanti boleh menggantikan bapak sebagai pesilat Beksi

penjaga kampung Betawi... tapi harus tekun beribadah dan sabar.

“Si Mamat Khitan... pada dating yeee!!! ... si Mamat Pengantin Sunat!!”

Ondel-ondel dengan iring-iringan music Kromong mengelilingi kampung dengan pengeras suara meriah...

mengabarkan berita... si Mamat akan dikhitan.

Semua warga kampung keluar rumah dan bergembira menikmati tontonan Ondel-ondel.

Sementara si Mamat sang jagoan silat... duduk di atas kuda tunggang

sambil menyimpan rasa takutnya hendak di kithan.



Figure 4: Visual for the script of plot 2.

Hari itu rumah si Mamat dipenuhi para tamu yang menghadiri meriahnya pesta hajatan si Mamat – sang Pengantin Sunat. Para pedagang makanan dan mainan berbaris di pelataran rumah menanti para pembeli, yang ramai menunggu tontonan film layar tancap nanti malam.

Semua orang berseri-seri wajahnya terutama Nyak, Babe juga si Ipeh, dan tentu saja si Mamat yang sibuk

menerima kado dan lupa akan sakitnya dikhitan.

Para tamu menyalaminya dengan memberikan amplop hadiah berisi uang jajan

dan tak lupa mendoakan si Mamat “Jagoan Beksi sudah gede sekarang... yang rajin beribadah yaaa”

Uang tabungan si Mamat mendadak jadi banyak. Mamat berkeinginan memiliki computer sendiri yang tersambung dengan internet... dari sana Mamat akan mempelajari

jenis-jenis beladiri dari berbagai negara lain.

The Script of Plot 3:

Engkong atau kakek si Mamat dan Ipeh adalah pemilik kelompok music Tanjidor Betawi.

Tanjidor adalah kelompok musik tiup dan band yang memainkan lagu-lagu Betawi dalam irama mars yang meriah

Alat musik Tanjidor milik Engkong konon berasal dari pasukan Belanda, yang diwarisinya dari orang tua



Figure 5: Visual for the script of plot 3.

Ada dua harta yang tidak pernah akan Engkong tukar...

yaitu, alat musik Tanjidor dan mobil pick-up tua, pernah semua alat musik Tanjidor Engkong mau dibeli orang asing seharga mobil baru untuk menggantikan mobil tuanya...

tapi Engkong menolaknya.

Engkong memilih terus memainkan musik Tanjidor bersama teman-teman seusianya...

menghibur banyak orang... dan nanti kelak akan memberikan semua alat music Tanjidor miliknya itu kepada

siapapun anak muda Betawi yang mau berlatih memainkannya.

The Script of Plot 4:

Sedangkan si Ipeh, dia tekun sekali berlatih tari Betawi, layaknya olah raga gerak badan melenggak-lenggok mengikuti irama musik Gambang Kromong menari ‘Ngaronjeng’ – tarian Betawi. Impian Ipeh... memperkenalkan keindahan tari Betawi ke seluruh dunia.



Figure 6: Visual for the script of plot 4.

Berbagai kejuaraan di pentas Tari Betawi telah Ipeh peroleh,

namun Ipeh terus berlatih dan berkeinginan menampilkan tarian terbaiknya untuk perayaan HUT DKI Jakarta

di kampung Setu Babakan.

Hari yang dinanti telah tiba, HUT DKI Jakarta di kampung Setu Babakan. Nah... ini kesempatan si Ipeh untuk

menari sebaik-baiknya. Penonton terpukau dengan gerakan tari yang lincah diiringi hentakan music riang.

Penonton bersorak dan riuh bertepuk tangan tanda menikmati tontonan tarian si Ipeh.

“Si Ipeh... benar-benar bintang panggung tari Betawi!”

Rupanya... tidak hanya masyarakat Betawi di Setu Babakan yang terhibur, bahkan...

Bp. Gubernur DKI Jakarta sebagai salah satu tamu di perayaan ini berkenan memberikan ucapan selamat dan hadiah kepada si Ipeh – penari cilik Betawi.

Saat beliau bertanya “Apa cita-citamu kalau besar nanti nak?” Ipeh menjawab dengan lantang

“Mau memperkenalkan tari Betawi ke seluruh dunia!”.

“Kamu anak Betawi yang hebat” kata pak Gubernur bangga.

The Synopsis:

Mengikuti kisah petualangan si Mamat dan si Ipeh di tempat kelahirannya di kampung budaya Betawi

– Setu Babakan alangkah serunya! Kalian akan belajar banyak tentang budaya Betawi dan alam kampung Setu Babakan. Selamat menikmati!

4 CONCLUSIONS

Introduction of culture through Story Telling Visual Books Design for kids, can be a support of learning local cultural content subjects. Cultural knowledge is very complex can be made as simple and easily captured through an interesting storyline.

Through the story, children can learn to know Betawi culture with light and fun. Moral stories are always linked to every storyline, so since childhood the children will understand the meaning and usefulness of cultural artefacts is a reflection of the pattern of behavior and beliefs of the culture.

Indonesia has a wealth of diverse cultures. Learning culture is appreciating differences and diversity. This paper is the result of research that will be continued in subsequent research so that the story telling design can be visualized and become a complete visual book.

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