

## Improving the Management of Betawi Cultural Villages as Indonesian Cultural Sites

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### Abstract

The purpose of this community service is to provide a good intervention for the Betawi Cultural Village through sharing activities about SWOT from the area in order to find out what needs attention so that it not only attracts tourists to travel, but can also attract attention in the field of education to preserve the culture that exist and to help overcome problems by paying attention to needs so that they can function optimally. The method used in this program is to hold meetings in discussion forums to convey several inputs that need to be considered in improving the management of Setu Babakan tourist attractions, one of which explains the importance of clarity of information and consistency in public communication. The results obtained after holding meetings and discussions regarding problems for improving Setu Babakan, one of which is the addition of foreign languages to the Setu Babakan website. **Keywords:** Community Service, Setu Babakan, Improving Management

### INTRODUCTION

In the midst of the dynamics of social change that will continue to occur in Jakarta, there is a Betawi Cultural Village that is still sustainable and rich in culture, located in Srengseng Sawah Village, Jagakarsa. The Betawi Cultural Village was inaugurated for the first time through the Decree of the Governor of DKI Jakarta No. 92 of 2000 and after the issuance of the letter, there were many facilities that began to be developed and settlement arrangements in the surrounding area so that this made the Betawi Cultural Village increasingly known to the general public (Reswari et al., 2021).

The purpose of the establishment of the Betawi Cultural Village is not as an exclusive form of a culture, but aims to preserve, develop, and organize the original Betawi culture so that it does not become extinct over time (Santo & Putra, 2020).

With a very expansive area and land (289 Hectares), the Betawi Cultural Village has a large lake called Setu Babakan. Setu Babakan is one of three tours in the Betawi Cultural Village, the other two sectors are cultural tourism and agro tourism (Attas, 2018). Water tourism in the Betawi Cultural Village has received enough attention from local residents because there are quite unique rides, namely the duck boat that moves by pedaling by foot so that it can move on the water (Hayati & Suryasih, 2019). On the outskirts of the lake, there are also many street vendors who sell special culinary delights from Betawi Culture such as kerak telur, bir pletok, kembang goyang, soto betawi, as well as other street vendors selling meatballs, chicken noodles, and flavored drinks. Betawi Cultural Village also has other facilities such as multipurpose building, Betawi Culture Museum, prayer room, toilets, Betawi restaurant, management room, as well as souvenir shops and home stays.

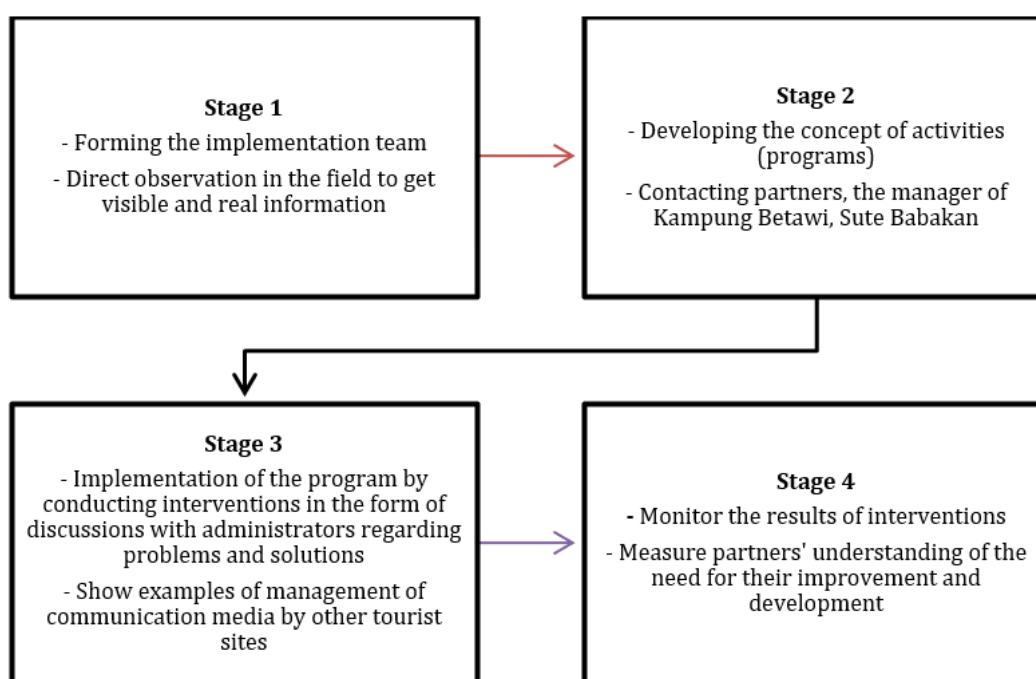
Apart from all the advantages possessed by the Betawi Cultural Village, there are also shortcomings that need attention from the management to develop Betawi Culture such as the

lack of publications and promotions both through online and offline media, not properly distributed trash bins, no ATM machine variations (only Bank DKI), the lack of electronic transactions (cashless), the lack of feasibility of trading places on the edge of the lake, and the lack of good handling of agro tourism.

The purpose of this community service is to provide a good intervention for the Betawi Cultural Village through sharing activities about SWOT from the area in order to find out what needs attention so that it not only attracts tourists to travel, but can also attract attention in the field of education to preserve the culture that exist and to help overcome problems by paying attention to needs so that they can function optimally.

## METHOD

The community service program "Improving the Management of Betawi Cultural Villages as Indonesian Cultural Sites" is carried out at the Betawi Cultural Village, with the address Jl. RM. Kahfi II, RT.13/RW.8, Srengseng Sawah, Jagakarsa, City of South Jakarta, Special Capital Region of Jakarta 12640. This community service is carried out for 8 days, starting from November 1 to November 8, 2022. The following is flowchart in its implementation.



**Figure 1.** The Program Implementation Flowchart

The first activity carried out by our group is direct observation in the field to obtain visible and tangible information. Next, our group conducted an interview with one of the Cultural Villagers at the Betawi Cultural Village, namely Pak Indra, regarding the history of the Betawi Cultural Village Managers.

After that, our team analyzed the results of the interviews by conducting discussions and suggesting what the Betawi Cultural Village managers could do in helping the development of the Betawi cultural area. In addition, our team also conducted a literature review through several studies in the mini library available at the Betawi Cultural Museum to add references and support data regarding the development of the Betawi Cultural Village.

After discussing and also concluding various references, our team held a meeting in a discussion forum to convey several inputs that should be considered in improving the management of the Setu Babakan tourist site, one of which explained the importance of clarity of information and consistency in public communication.

In this case, our team convey that the adoption of digital media is quite important to establish communication with the public and also to support the promotion of Setu Babakan even abroad.

One of the things that was done and was able to be immediately implemented was to provide foreign language options on the Setu Babakan website, so that site visitors from abroad could get and understand the information conveyed on the website.

## RESULTS AND DISCUSSION

From some of the information you get through field observations (see in Figure 2), interviews and literature review, our team can determine the analysis using the SWOT method (Strengths, Weaknesses, Opportunities, Threats) to be able to map each finding into the SWOT category (Tamara, 2018). So, our team can describe the SWOT of the Betawi Cultural Village as follows:

### 1. Strengths:

- a) Still maintaining Betawi culture in the fields of language, dialect, traditional houses, dance, music, theater, culinary, and traditional activities.
- b) It has three cultural tours, namely water tourism, cultural tourism, and agro tourism.
- c) It has public facilities such as a prayer room, management room, multipurpose building, and a gift shop.
- d) The existence of lodging facilities (homestay)
- e) Spacious land to manage
- f) Competent Human Resources (HR) in Betawi culture

### 2. Weaknesses:

- a) Lack of good handling in the field of agro tourism
- b) Lack of proper trading place around Setu Babakan
- c) Less spread of ATM machines and electronic transactions
- d) Lack of attractive publications and promotions both through online and offline media
- e) Less scattered trash cans around the inn
- f) Websites that still only rely on Indonesian

### 3. Opportunities:

- a) There is support and direct shade from the DKI Jakarta Regional Government.
- b) There is a desire from the Betawi Cultural community to participate in Betawi cultural tourism activities in Setu Babakan
- c) Being one of the tourist attractions selected by the Pacific Asia Travel Association (PATA) in 2002

### 4. Threats:

- a) The lack of awareness of visitors to maintain cleanliness in the Betawi Setu Babakan Village Area
- b) The dynamics of cultural modernization in Jakarta, which makes the Betawi Cultural Village have to maintain its originality.



**Figure 2.** Field observation, interviewing visitor of Setu Babakan  
Source: Author Documentation

In addition to finding the existing SWOT, our team also received further information on six (6) important points of concern from the Betawi Cultural Village through the discussions our team had with Pak Indra. The first is settlement points, which means that the main priority of the Betawi Cultural Village is directly related to the comfort of the original settlements of the Betawi indigenous people who lives in the Betawi Cultural Village with a population of 33,000 people.

The second point is places of worship for the surrounding community, such as churches and mosques located in the Betawi Cultural Village environment with the convenience of worship facilities as a concern. The third and fourth points are about information and culture from Betawi culture itself, which later the information can be accessed by outsiders and arts and culture that can be preserved for the benefit of maintaining Betawi culture.

Furthermore, there is a fifth point that focuses its attention on the field of education so that it can be a place or a means of conducting research where information about Betawi culture can be of interest for research and learning in getting to know more about Betawi culture with the hope that the end result will become an archive and reference in reference to cultural interests Betawi.

The last point is the tourism sector. Mr. Indra said that the interest of tourism was the last point because it was not a top priority for the development of the Betawi Cultural Village. This does not mean that tourism interests are not considered important, but it aims to maintain the originality of the Betawi Cultural Village which was originally born from the wishes of the Betawi people who wanted a place as a Betawi cultural center.

After that, our team intervened with a discussion (see in Figure 3) and education method with one of the Cultural Villagers in Betawi Cultural Village, namely Mr. Indra, our team showed what points actually needed more attention to improve the Betawi Cultural Village so that later it could see a significant improvement. Our team suggest improvising the website by adding an English option so that it can be easily accessed by foreign tourists who want to make a direct visit to the Betawi Cultural Village.

This is the same as what was done by Batu City Tourism which was conveyed by Mahardika & Elok (2018) that Batu City Tourism has also adopted digital media with comprehension and has implemented several digital marketing communication activities as promotions in the form of advertising that works together through online media, direct marketing through direct and interactive communication on social media, as well as developing websites and applications (Mahardika, 2018).

Adoption of digital media in the need for public information and marketing activities is very important at this time, given the continuous increase in the number of users of digital media, especially social media. Not only used by tourist site managers or profit organizations, digital media adoption is also carried out in various non-governmental organizations such as that carried out by the Nasyiatul Aisyiyah organization (Bakhrun et al., 2022).

In addition to the quality of the content, ethics in communicating through digital media, especially social media, is also very important. Not a few problems arise due to unethical actions or communications when using social media (Heryana et al., 2019).

Next, our team show some public facilities that need to be improved in quality such as toilet cleanliness, special land for agro-tourism so that visitors can enjoy the place without mixing from other lands. Our team also informed about the facilities around Setu Babakan such as repairing public roads and improving the feasibility of trading places in order to create a more comfortable atmosphere. Other additional recommendations include providing ATM machines from various banks and providing electronic transaction facilities.



**Figure 3.** Community Intervention, Discuss with Setu Babakan Managers Regarding Improvement Efforts for Setu Bakakan; Source: Author Documentation

After discussing the needs that need to be improved, our team saw that the website of the Betawi Cultural Village has undergone a slight change by adding English and it is hoped that in the future there will be more accessible public information for foreign tourists. The information that our team have analyzed has been conveyed directly to Mr. Indra by conducting discussions and education about what needs to be considered to build a sustainable Betawi Cultural Village by maintaining and preserving the original environment and maximum land use. This is also an activity that needs to be considered by the manager of the Betawi Cultural Village as a place that also prioritizes the Betawi Cultural Village as a means of culture-based education.

The last stage our team did was to use various theses as a reference for the development of the Betawi Cultural Village which our team borrowed from the mini library at the Betawi Cultural Museum. Our team found that the changes experienced by the Betawi Cultural Village were quite significant because some of the results from these studies showed developments in the management of the Betawi Cultural Village.

Activities carried out in only 8 days are a very limited time for us to continue further observations so that the information our team have obtained is not yet complete and the interventions our team carry out cannot guarantee the sustainability of improvising the management of Betawi Cultural Village.

Another obstacle is the weather which is quite extreme because it has entered the rainy season so that it prevents us from accessing more information. The resource person who became our informant also only had limited time because he was one of the important figures needed in various agencies so that our team could not dig deeper information about any developments that had been experienced by the Betawi Cultural Village.

### **CONCLUSIONS AND RECOMMENDATIONS**

The Betawi Cultural Village is one of the cultural sites that needs attention with the aim of preserving and maintaining the originality of the original Betawi culture which is centered in the Betawi Cultural Village. Through this report, our team are also able to identify the potential that can be improved for the managers of the Betawi Cultural Village and the weaknesses that can be minimized through better management efforts and the development of opportunities that can be utilized from the findings that our team have found in the Betawi Cultural Village so as to create a thriving environment, both internally and externally that are useful.

Suggestions for Betawi Cultural Village managers that our team can give are regarding the intensive review of Betawi Cultural Villages so that managers are able to find out which sectors require more attention so that they can be handled properly and make the Betawi Cultural Village a very interesting place from various sectors.

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