

Local History of Jakarta and Multicultural Attitude (Historical Local Study of Betawi Ethnic)

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Abstract. This is a literature review about local history of Jakarta and multicultural attitude. In the context of local history of Jakarta, ethnic Betawi as ethnic origin Jakarta is formed from the process of inter-ethnic assimilation imported by the Dutch colonial government in its political and economic interests. In its development, the Betawi ethnic group continued to strengthen and succeeded in establishing their own distinctive identity as well as disturbing with other ethnic groups in Indonesia, although in their present development their existence is decreasing due to development interest which is not able to open wide room for Betawi ethnicity itself because various causes. The Betawi ethnic group has a strong identity concerning Betawi cultural heritage such as strong religious soul, respect for diversity, friendly, homoris, helpful, open, tolerant to differences and so on. As a part of Jakarta's local history, ethnic Betawi history can be explored as a source of inspiration and a source of awareness in instilling multicultural souls in Jakarta, as a metropolitan city with increasingly diverse ethnicity towards social life within the framework of peace and harmony.

Keywords: Local history; Multicultural; Attitude; Betawi

I. INTRODUCTION

Inspired by what E.H. Carr with the expression what is history? And followed by other questions such as: what is the use of history, what is the significance of history and why we study history often triggered a long debate on a particular community. Discussing historical and historical terms for communities beyond the history of today's global modernity is an unattractive dish, often inviting laughter or even becoming indifferent to a variety of diverse ideas. It can not be denied that a historical study dwelling on the fact of light is understood as a less important study in the pursuit of today's global life characterized by hedonic lifestyles and impersonal interactions. Everything is connected with the material values that dominate all thoughts, behavior and decision-making.

Many people forget the significance of history in the life of a nation and a state, when historical research as revealed by R.G Collingwood [1] is only a study of the past actions of mankind, without the ability to draw deep meaning from all human activity that ever happened as a moral lesson. The global era has shaped the character of the nation's generation that can not be separated from technology, mindset and lifestyle simple, factual, real, with the nuances of a very thick and impersonal. So not infrequently the young generation today do not know anything about the origin of themselves and their environment and important events that precede it.

Indonesia is a country rich not only in natural and human resources, but Indonesia is a multicultural country characterized by the diversity of religions, customs, cultures and ethnicities that occupy it. This incredible wealth of nature, culture and ethnicity becomes a valuable asset of the nation if it is managed well. And on the contrary, it will be a disaster when there is a mistake in dealing with and dealing with it. Not a few nations are destroyed because of the problem of ethnic and cultural differences as is the case in the African continent today.

The global era with all its positive and negative impacts sooner or later can pose a serious threat to the robustness of this multicultural Indonesia. Multiculturalism is the institutionalization of cultural diversity held by ethnic groups within a nation state through language, legal systems, government policies related to health, education, housing, and the economy [2]. A multicultural attitude is an attitude of recognizing diversity and diversity in the frame of togetherness and equality. The attitude of togetherness and equality can be built through the development of historical consciousness through historical education, which can be sourced from local history. The local history in Taufik Abdullah's view [3] is expressed as the history of a place whose boundaries are determined by the historian himself, such as geographical, ethnic, political and so on.

This paper specifically tries to review 'The Local History of Jakarta and the Multicultural Attitude: The Study of Local Ethnic History of Betawi'. The discussion begins by explaining the importance of local history and history, the multicultural attitude, the history of Betawi ethnic formation in Jakarta, and the ethnic Betawi ethnic values for the strengthening of multicultural attitudes, with the following explanation below.

II. THE IMPORTANCE OF HISTORY AND LOCAL HISTORY.

In the midst of an ever-growing problem of History, History and History, there are many who are aware of the importance of historical values to human life [4]. Sir John Seeley says we are studying that we may be wise before the event. Furthermore, Louis Gottschalk [5] states: there are several reasons for studying History, namely: (1). Curiosity about the past of oneself and his place of residence. (2). The desire to explain to himself about his cultural origins. (3). Patriotic interest to know the origin of his country. (4). Know and understand the past development of a problem and can better understand its implications in the present. (5). Get the lessons, so it can help in solving various problems of the present. (6). Deepening of the past to predict the future. Then, Sartono Katodirdjo (1982) [6] argues that History has an important role in the development of the nation of Indonesia today, namely in the framework of the formation of national awareness and national identity. Moreover, in the old note of C.P. Hill states:

Learning history helps to develop the sense of love of his homeland and the notion of challenge to his customs and ways of life, how his homeland has come into being or how he has liberated himself from foreign powers, how his system of government took place what changes Which occurs in its economic and social life and so on.

Thus it can be said that learning History can essentially teach a lesson. That is we learn from events that occurred in the past, for our interests in the present and future. Learning History also reinforces the spirit of nationalism in its homeland. Because we can understand the widest everything our ancestors ever experienced. Like, how do they deal with their social problems, how do they free themselves from their suffering, how they deal with natural disasters and so on. History as a lesson of life, is the best teacher who can teach a person not to make mistakes twice. History has an effective and efficient purpose for one to be a wise man. About the prediction of the future is not just the authority of History, as well as not the authority of other social sciences. But at least from the experience of the past that people will have the sensitivity of the conscience and the sharpness of the mind, so that they are able to capture the moral lesson for future and future interest. This is the task of History with its various

works can help to liberate Man from a parochial (narrow) view in this life.

As a human event, history is owned by anyone and everywhere. Therefore, in each region has various records of important events that have been called local history as a cultural heritage, whether geographical, economic, political or ethnic. Local history, is the study of history in geographically local context and it concentrates on the local community. Local history as a cultural heritage of the past, has significance both in academic and community development, especially the interest of the community in learning the past experiences of its ancestors. This is in line with the disclosed Allan J Ligthman [7] (1978) quoted Supardi following below.

Local history conduct to test hypotheses about broader jurisdictions, usually nation states, and local history that focus on understanding the process by which communi-ties grow and develop. Although analytically distinct, in actual practice these are often crisscross and run together.

The quotation confirms that local history is examined for its own interest in a community of peoples to see the process of growing and developing, although in reality it is often done in different ways but for the same purpose. Five major themes of local history [8] include: a) The dynamics of rural communities, b) Education as a factor of dynamism and social interaction, c) Interaction among ethnic groups in a plural society, d). National revolution at the local level, e) Biography of local leaders. The heritage of local cultural history can be physical culture (tangible, such as sites, historical places, ancient buildings, sculptures etc.) and cultural values of the past such as tradition, folklore and legend, mother tongue, oral history, creativity Groups such as dance art, performances and others (intangible). Through local history is expected to contribute in the form of moral values of nationality concerning consciousness as a multi-ethnic, multi-customary and behavioral nation, awareness of life dynamics summed up in attitudes to give recognition to differences with the weaknesses and strengths of each side for later Together build equality in the frame of diversity.

For the sake of national history, local history is not antagonistic, it will contribute positively, as Taufik Abdullah (1990) [9] states:

That local history with an involuntary approach, which only revolves around itself, makes it possible to pioneer new problems in national history. In this way it is not only the vision of the process towards the realization of national consciousness, as a necessary condition for the stability of national integration can be heard, but more importantly, the real dynamics of the process can be understood.

The above quotation confirms that the understanding of the existence of local history, as a capital to strengthen national history, especially with the historical record of the formation of the Unitary Republic of Indonesia with its own uniqueness. In

connection with that, deepening and reviewing local history has the following functions: a). Increase knowledge about the dynamics of community groups that will ultimately expand on Indonesia's diversity, b). Enriching the study of national history to strengthen identity and nationalism. When looking at history as a tree, then in the tree of history will be strong with the roots of a solid culture. In today's global conditions, it can be felt when the roots of the history of local culture began to waver with the emergence of an instant global culture. The words of Bung Karno, the proclaimer of Indonesian independence and the First President who we have loudly declared red jacket, never forget history, is now widely forgotten, as Peter Carey [10] explains that:

Indonesia lives in a vacuum of historiography ... Indonesians are more familiar with Western culture than their own unique cultural heritage". Admittedly not many Indonesian writers are consistent with the study of Indonesian history itself.

Added by Naufil [11] that:

If we want to trace the history of Java, we are forced to owe services to Denys Lombard (France) and Thomas Stamford Raffles (England). To learn about the history of Mataram we learn from HJ de Graaf (Dutch), about the typology of Javanese we learn from Clifford Geertz (United States), about the history of Indonesian politics based on the study of Benedic Anderson (United States), and about Indonesian Islam we learn from Martin Van Bruinessen (Netherlands). Related local history of Madura is carefully written by Huub de Jonge and Elly Touwen-Bouwsma from the Netherlands and Helena Bouvier and Glenn smith from France.

This fact should be a motivation for any observers of history and history in Indonesia to move on to study its own history as part of the power of identity and love of its people. National or local history, has the same meaning as the study of lights in providing predictions of the present and the future. The values of wisdom in every historical event, the basis for making a decision that things that are not good first did not happen at the present time.

III. MULTICULTURAL ATTITUDE

The history formed by Indonesia nation, through a very long process. The existence of Indonesia, beginning with the influx of Hinduism, the coming of the Chinese people, the entry of Buddhism, Islam and then the Western people with its various interests. The history of the Indonesian nation has created diversity (multiculturalism), which then became one and formed Indonesia as expressed in the 1928 Youth Pledge declaration, nation of one Indonesian nation, speaking Indonesian language. In reality, Indonesia's diversity is still colored by a heartbreaking historical event due to various interests in seeking identity, power in shaping Indonesia. The long history of Indonesian diversity continues to be tested with

various cases concerning politics because of ideological differences, religious differences, economic interests and so on and Indonesia is still firmly united. The most recent case is the bomb incident on Jalan Thamrin Jakarta.

The Indonesian society according to Nasikun [12] is characterized by two unique features, firstly, horizontally characterized by the fact of social unity based on different ethnic, religious and regional tribes. Second, vertically marked by the difference between the top layer and the bottom layer. The same is also expressed by DH Burge. Such societal conditions in Furnival and Clifford Geertz [13] call it a plural society. Plural society in the view of Pierre L. van den Berghe has some characteristics, such as:

1. The occurrence of segmentation into the form of groups of groups that often have cultures that are different from each other.
2. Have a social structure divided into non-complementary institutions.
3. Less developing consensus among its members against basic values,
4. Relatively often experience conflict between groups with one another,
5. The relative social integration grows on coercion and interdependence in the economic,
6. Political dominance by one group over the other.

These six conditions are in fact the basis of the nation state of Indonesia on the basis of recognition of diverse ethnic unity which is then called multiculturalism. Multiculturalism is a system of beliefs and behaviors, recognizing and respecting the presence of all diverse groups within an organization or society, recognizing their different socio-cultures, and encouraging and contributing their continued contribution in the context of an inclusive culture that empowers all within the organization or society. Multiculturalism as a belief and behavioral system that recognizes and respects the presence of all diverse groups within an organization or society. Multiculturalism is the institutionalization of cultural diversity held by ethnic groups within a nation state through languages, fields or legal systems, government policy in health and housing, education, and other fields. Multiculturalism is a notion that recognizes diversity and diversity in a frame of togetherness and equality. Democracy is one of the souls that guarantee the building of multiculturalism. Multicultural attitudes are characterized by individual behaviors that illustrate the high level of respect for diversity, the wisdom of accepting unlimited differences of any kind as a whole, having a solid nationalist insight, having an undoubtedly cross-cultural insight and always being free to co-exist in peace and harmony.

Indonesia's diversity can be described by the existence of social differentiation in the form of religious, cultural, ethnic, social, and so on. According to the data, there are at least 20 largest ethnic groups in Indonesia in 201 million population. The Javanese ethnic group is the largest ethnic

group with population of 83.9 million (41.7%), followed by Sunda ethnic 31 million (15.4%), ethnic Malays, Madurese, Batak, Minangkabau, Betawi, Bugis and Banten are each about 4-7 million, or 2% -4.5%. Chinese society is the smallest ethnic with the population of 1,738,936 people (0.86%), multicultural as Indonesia is multiculturalism. In multiculturalism a society has a prevailing culture in a society whose features are like a mosaic [14], encompassed by all the cultures of smaller societies, forming a larger society. Differences that have been on one side have caused negative side of social conflict both vertical and horizontal.

Multiculturalism recognizes and upholds differences in society, not just descriptive differences but also normative differences, ie differences that are not only known, but must be realized in an egalitarian and democratic life. Without efforts to awareness of multiculturalism, nationalism in NKRI that had been built, will be torn by conflict and separatism movement. However, it should be noted that horizontal conflicts that occurred so far are also triggered by uneven economic development. This is because Indonesian economic policy prefers the interests of its own group, for its own sake. In other contexts the gap of the have and the have not, the center and the area are also increasingly sharpened. Global capitalism that hit Indonesia was more emphasis on the economic system than economic equity as Rawls John's social theory. Consequently, it raises a sense of discontent that would psychologically crystallize into potential conflicts with high escalation.

In connection with that, the spirit and attitude of multi-culture based on open and broad behavior towards the difference and always prioritizing the unity of the nation as the main goal. This attitude needs to be continually grown through various media and one of them through learning / understanding of historical values that can depart from local history. In addition, in a strong global era supported by the availability of communication technology, the reinforcement of multicultural attitudes is very effective through the media of television, in the form of cartoons, soap operas, animations, advertisements and so on. One example of animated films Ipin and Upin which aired on one of the television swasta Indonesia can be an example of the planting of multicultural attitude early on. In Pamela L. Tiedt and Iris M. Tiedt describe behaviors that have been imbued by the multicultural spirit as follows: a). Have a positive sense of self-esteem and be aware of the character of each different culture, b). Having good self-esteem, c). Can state that difference is not the same as imperfection, d). Keep away from the stereotypical way of thinking because it will only arouse suspicion, e). Respect for differences and equations, f). Acceptance of lifestyle differences, g). The desire to bring equality, h). Work to reduce injustice, i). Cooperative with differences [15].

IV. HISTORY OF BETAWI ETHNICITY IN JAKARTA

The territory of DKI Jakarta, is the capital city of the Republic of Indonesia which is inhabited by hundreds of different ethnic from all parts of Indonesia. Among the hundreds of ethnic groups in Indonesia, Jakarta is inhabited by an ethnic group called Betawi ethnic [16]. Ethnic Betawi is a meltingpot of ethnic diversity in Jakarta that developed during the colonial period. Betawi ethnic with Betawi cultural heritage became the development mascot in Jakarta today. In fact, the younger generation who were born and raised in Jakarta today, many do not understand about the existence of ethnic Betawi and her cultural heritage. Generally they only know some of the Betawi culture such as ondel ondel art, culinary kerak telur, singing kicir-kicir and the like, without the values and meaning of cultural heritage inherent in it.

Regarding the ethnic origins of Betawi, the experts claim that they were born from intermarriage with other groups that had already existed in Jakarta, when it was named Batavia. Among the ethnic groups include Ambonese, Balinese, Banda, Bugis, Bima, Bali, Buton, Flores, Javanese, Malay, Sundanese and Sumbawa. Some historical records of Jakarta state that ethnic Betawi comes from inter ethnic marriages who came to Batavia because of Dutch interests, as revealed by Adolf Heuken SJ [17] as follows:

Because the VOC needed power, tens of thousands of slaves were captured or bought from Coromandel, Malabar and Bengal coast of India, Arakan (Burma) and the Philippines. Prisoners of war are often enslaved. They are freed when they leave the Catholic religion and become Protestant Nias people are arrested for enslavement. The Balinese kings sold the wrong people, especially to women and prisoners of war to Batavian merchants, ... The Bugis came willingly, including the Moors of India including the Keling. The Arabs are there first.

Based on the quotation, the more emphasized that, Betawi people are declared as descendants of various tribes in Batavia. The term Betawi ethnically formally emerged in 1930 with a total of 778,953 souls. Awareness as a Betawi people at the beginning of the formation of ethnic is not so deeply rooted, because in general they are more often refer to themselves based on local residence such as People Kemayoran, Senen, Pasar Minggu people, people Priuk, Setiabudi people, Pasar Rebo, Rawa Belong people and etc. Furthermore Muhadjir (in the writings of Bernard Anadeus Jaya, tt)states that:

The native Jakarta community was formed from various tribes coming from outside Jakarta, which together abandoned their original identity and together formed a new ethnic group called the Betawi people ... the inhabitants of the metropolitan city of Jakarta today are formed by the immigrant community from various outside areas Jakarta and together Betawi children form a modern Jakarta community.

This view is also reinforced by what Magdalia Alfian [18] states as follows:

That ... Betawi is one ethnic group that has its own uniqueness. He is a mixture of various ethnic groups in Indonesia as well as from outside Indonesia such as China, Europe and Arab which later became the tribe of Betawi.

This view illustrates the dynamic movement of Jakarta's populous people and the center of human activity due to the practice of colonialism. Although ethnic Betawi is anthropologically said to be a mixed ethnic, its emergence can be likened to the occurrence of ethnic mixing in Latin America [19]. But politically does not have exactly the same thing. The ethnic emergence in Latin America in its development encouraged the formation of national unity within the borders of the state territory. Mixed marriage is one of the causes of the melting of the boundaries of ethnic identity, which later became a resident in Batavia and later named Jakarta to this day.

In its development, Betawi ethnics grow in number and occupy some areas in what is now called Jakarta. In view of Yasmin Zaki Shahab [20] stated about the classification of Betawi people based on their residence, namely Betawi Tengah, Betawi Pinggir, Betawi Udik and Betawi Pesisir, with the following areas: 1). Central Betawi. Betawi people who entered the category of Betawi Tengah inhabit Gambir, Menteng, Senen, Kemayoran, Sawah Besar, Taman Sari, Tanah Abang, Mester. According to the typology of kampung, the Betawi Tengah area includes inner-city kampung because it is located close to the centers of the crowd, both the central government and the economic and social center. The population density in this region, at that time, can be said to be high. Based on the economic level, Betawi people who live in this region can be regarded as a gedongan. They have a better life. 2). Betawi Pinggir. Those who are called the Betawi people inhabit the area around Pasardari Rebo farm, Sunday Market, Pulo Gadung to Cilincing, Kebayoran Lama, Condet, Mampang Prapatan, Cengkareng, Kebon Jeruk. This area is the region of pinggiran. Most people live on farms because they are fertile and have plenty of water. The notion of education was not a priority for Betawi society at the time. 3). Betawi Udik, inhabited Cengkareng Tangerang area, Ceper stone, Cileduk, Ciputat, Sawangan, Cimanggis, Pondok Gede, Bekasi, Cilandak, Kramat Jati, Cakung. The area is a rural area and is bordered by areas that speak Sundanese. In the notes Siswantari [21] Betawi hick is divided into two groups. The first group is influenced by Sundanese culture, living in East and South Jakarta, Bekasi and Bogor. Both betawi are influenced by Chinese culture, living in North and West Jakarta and Tangerang. 4). Betawi Pesisir, inhabiting the area around the bay of Naga, Mauk, Japad, Tanjung Priok, Marunda, Kalapa and Kepulauan Seribu. Based on the typology of kampung, the coastal Betawi region includes

swamp or marsland villages, as it is a swamp and pond area, including North Jakarta and Pluit.

The description of Betawi ethnic presence in Castle [22] analysis around 1930 before Indonesian independence is as follows in the table below.

Table I
 Population of Batavia 1930

Emik	Batavia Mester Cornelis (sensus)	Daerah Pinggiran (Estimasi)	A+B Jakarta Raya (Estimasi)	Jakarta raya dan sekitarnya
PRIBUMI				
Betawi	192.897	220.000	418.900	778.953
Sunda	135.251	15.000	150.300	494.547
Jawa	58.708	1.000	59.700	142.863
Melayu	5.220	100	3.800	3.882
Kelompok Sulawesi Utara	3.736	100	3.800	3.882
Minang	3.186	-	3.200	3.204
Kelompok Maluku	2.034	-	2.000	1.263
Batak	721	200	900	998
Depok dan Masyarakat Tugu	-	-	-	-
Kelompok Sumatra Selatan	799	-	800	817
Madura	317	-	300	397
Lain-lain dan tidak diketahui	5.553	1.400	6.900	7.063
Sub Total	409.655	243.800	653.400	1.443.517
NON PRIBUMI				
Tionghoa	78.185	9.400	88.200	136.829
Eropa	37.076	100	37.200	37.504
Lain-lain	7.469	400	7.900	8.243
Total	533.015	253.800	786.800	1.636.098

Observing the ethnic growth tables in Jakarta in the Castle's notes, around 1930 showed significant ethnic Betawi growth in indigenous ethnic contexts. Furthermore, non-indigenous people are dominated by ethnic Chinese who in reality have a strong influence on the growth and development of Betawi culture. Note ethnic spread in Jakarta in an effort to know the number and distribution of ethnic Betawi, still hard to find the data. Especially at this time related to the issue of development, not sedikt ethnic Betawi who live outside the area of DKI Jakarta. This is as a note from Prabowo and Agus Suparman [23] stating that the Betawi ethnic group currently mostly live in other areas that are administratively located outside the province of DKI Jakarta. They live in the areas of Banten and West Java for various reasons. In Prabowo and Agus Suparman's research stated that in Jakarta there is an estimated 45.65% of the total ethnic Betawi native in Jakarta today. The rest they are spread in Tangerang, Banten, Depok, Bogor, Bekasi and Karawang for West Java Province.

V. HISTORICAL VALUES OF LOCAL HISTORY OF BETAWI ETNIK AS THE STRENGTHENING OF MULTICULTURAL ATTITUDE

Jakarta, formerly Batavia, has a wealth of extraordinary local history especially as Jakarta's capital city has a very close

relationship with the founding of this Republic. Notes Adolf Heuken, SJ in his book "The Atlas of History of Jakarta" is presented about the dynamics of Jakarta's history from the time of geological formation, prehistoric times, the Jayakarta period (1527-1619), Batavia and VOC (1619-1799), The Transitional Period (1800-1816), The Dutch colonial period (1816-1942), World War II and the Independence Revolution (1942-1949), population issues, governance issues, historical / cultural heritage places, places of worship, social conflict, crime, urbanization and others. In accordance with the local historical context, from the many events of Jakarta's past, this explanation is more focused on local history and ethnic cultural heritage, especially the Betawi ethnic.

As the last ethnic in ethnic structure in Indonesia, ethnic Betawi is a unique ethnic in the history of the formation and domicile area in the nation's capital and now from year to year began to shrink in number because it blends with other ethnic. So it is currently recognized when calling ethnic Betawi becomes not easy, because of mawin marriage and a unique identity that increasingly does not seem real. The ethnic history of Betawi has left many traces and links to multicultural values, called the Betawi ethnic local culture. Betawi ethnic cultural heritage addresses the way of life, behavior, language, artwork, knowledge of nature and so on which is the ethnic identity of Betawi. Not a bit of local culture owned by ethnic Betawi and it depicts the values of wisdom it has. In many studies, the local cultural form of Betawi ethnicity can be observed in the table of research findings undertaken below.

Table II

Local Cultural Heritage of Ethnic Betawi and the Multicultural Values Contained Therein

No	Bentuk Kearifan Lokal	Nilai Kearifan Lokal	Indikator
1	Religious Islam	Taat dalam menjalankan ibadah. Nilai - nilai Islam mewarnai seluruh aktivitas kehidupan mulai dari lahir, menikah dan kematian.	- Mengagumi kebesaran dan kekuasaan Tuhan YME melalui ilmu yang dipelajarinya - Memberi kesempatan kepada semua peserta didik untuk melaksanakan ibadah - Berdo'a sebelum dan sesudah pelajaran
2	Kebahasaan	<i>Cablak</i> atau Terus Terang, egaliter, kosmopolit, jujur dan ramah	- Mampu menyatakan pendapat dengan lugas - Mampu mengungkapkan keinginan tanpa mengganggu teman yang lain - Mampu memberikan kritik terhadap teman tanpa menyakiti
3	Interaksi sosial	Toleransi, kesabaran, kelapangan dada atas perbedaan,	- Menghargai sesama warga sekolah tanpa membedakan Suku, Agama, Ras, maupun Golongan - Menghargai masyarakat di luar sukunya sendiri - Memberikan perlakuan yang sama terhadap seluruh warga sekolah maupun masyarakat di luar lingkungan sekolah

Plural	- Mengakui dan menerima perbedaan antar Suku, Agama, Ras, maupun Golongan baik di dalam maupun luar sekolah
Terbuka	- Mau menerima kritik dan saran orang lain tanpa memandang Suku, Agama, Ras, maupun Golongan - Saling mengingatkan dan menegur apabila ada yang berbuat salah - Memberi kesempatan kepada orang lain untuk berpendapat - Mengakui kelemahan, kekurangan, maupun kesalahannya di depan orang lain - Mampu bekerjasama dan menghargai kerja orang lain
Egaliter	- Memperlakukan seluruh warga sama dan setara - Mampu bekerja dengan semua elemen masyarakat tanpa memandang status sosial
Kerjasama /gotong royong/nyambut/sambatan/andil/paketan	- Mampu bekerja dengan orang lain dalam semua kesempatan - saling membantu dalam memberikan informasi tentang pekerjaan - tidak meminta imbalan
Gemar Berbagi	- Membantu orang lain yang sedang kesusahan - Selalu menyisihkan uang saku untuk ditabung dan dibagi dengan teman yang tidak mampu
Kebersamaan	- Selalu mengajak teman apabila ada kegiatan yang baik - Selalu mengutamakan kerja kelompok dalam mengerjakan PR
Pedulil Lingkungan	- Tidak membuang sampah sembarangan - Tidak membunuh hewan secara serampangan - Selalu menjaga kebersihan lingkungan - Membiasakan diri untuk hemat energi - Melakukan daur ulang barang-barang bekas
Demokratis	- Menangani segala permasalahan di kelas dengan mengutamakan musyawarah - Memilih pengurus kelas dan membuat tata tertib kelas secara musyawarah - Menciptakan suasana kelas dan sekolah yang menerima perbedaan
Pedulil Sosial	- Berempati kepada sesama teman di sekolah dan kelas - Ikut menyumbang apabila ada teman atau orang lain mengalami musibah
Berani	- Selalu menjadi pemula/ <i>pioneer</i> dalam setiap kegiatan - Tidak ragu-ragu dalam menyatakan pendapat
Humoris	- Mudah bercanda dengan siapapun - Bisa menjadikan segala sesuatu di sekitarnya sebagai bahan lawakan - Selalu menjadi pusat perhatian

			karena celetukan dan lawakannya
5	Kerajinan/Seni	Kreatif dan inovatif	<ul style="list-style-type: none"> - Menciptakan situasi belajar yang menumbuhkan daya pikir dan bertindak kreatif - Tidak menghindari permasalahan - Berpikir divergen dalam mengatasi permasalahan
6	Performance	Percaya Diri	<ul style="list-style-type: none"> - Berani mengambil sikap dan tidak takut salah - Tidak bertumpu pada orang lain - Tidak takut untuk terlihat bodoh
		Tangguh	<ul style="list-style-type: none"> - Memilih keputusan untuk maju daripada mundur - Mampu menyerap pelajaran positif di balik kekacauan - Menjauhi pikiran tentang keterbatasan, kekurangan, dan ketidakmampuan - Memiliki keyakinan kuat bahwa dirinya mampu mewujudkan apa yang diinginkan
		Cinta Damai	<ul style="list-style-type: none"> - Mengutamakan perdamaian daripada permusuhan - Sabar dalam menghadapi permasalahan dan tantangan - Berupaya menyelesaikan masalah tanpa kekerasan
		Kritis	<ul style="list-style-type: none"> - Selalu bertanya dan ingin mencari tahu - Selalu menganalisa suatu masalah - Memberikan argumentasi dalam berpendapat
		Pemaaf	<ul style="list-style-type: none"> - Tidak memperbesar masalah - Selalu memaafkan dan melupakan kesalahan orang lain dengan cepat - Tidak berusaha membalas kesalahan orang lain
		Berpikir positif	<ul style="list-style-type: none"> - melihat masalah sebagai tantangan - Berpikir terbuka untuk menerima saran dan ide - menggunakan bahasa sopan dalam mengutarakan pendapat - menggunakan bahasa positif dalam menyatakan pendapat
		Berseangat	<ul style="list-style-type: none"> - memiliki energi tinggi dalam aktivitasnya - tidak terpengaruh oleh situasi yang membuat mereka kehilangan semangat
		Dinamis	<ul style="list-style-type: none"> - bersikap terbuka terhadap perubahan - penuh percaya diri dan mandiri - mengejar tujuan dengan aktif dan semangat - pandai meyakinkan dan menyemangati orang lain
		Cinta keindahan	<ul style="list-style-type: none"> - menyukai seni dan pandai dalam apresiasi seni - bersifat lembut dalam menghadapi permasalahan
		Ramah	<ul style="list-style-type: none"> - bersikap baik pada semua orang - selalu memberikan senyum pada orang yang ditemuinya - tidak menganggap orang lain sebagai orang asing atau musuh
		Ulet	<ul style="list-style-type: none"> - pekerja keras - tidak gampang menyerah - sigap dalam menghadapi tantangan
		Rela berkorban	<ul style="list-style-type: none"> - ikhlas untuk berkorban bagi keluarga - mendahulukan kepentingan keluarga dan masyarakat daripada kepentingan diri
		Pantang Menyerah	<ul style="list-style-type: none"> - menganggap rintangan adalah tantangan - berpikir optimis - pantang mengatakan "tidak"

Based on the above table, it can be stated that in general the value of local wisdom of Betawi ethnic group is grouped into four major areas, namely: religious, linguistic, social interaction, arts and culture, and general performance of Betawi people. Religious Islam is demonstrated by the Betawi people's obedience to the teachings of Islam. They never abandoned the five pillars of Islam under any circumstances and Islamic values appear in the narrative and act. In ethnic language Betawi shows the element of straightforward, egalitarian, cosmopolitan, honest, friendly and humorous [24]. Meanwhile, in social interaction can be observed in their attitude of tolerant, pluralist, open, egalitarian, cooperation, mutual cooperation, sharing, uphold togetherness, caring, democratic, social, brave and humorous. On the issue of art and culture they are creative and verbal. In terms of performance that appears in the daily life of the Betawi people is confident, tough, love peace, critical, forgiving, positive thinking, passionate, dynamic, friendly, tenacious, willing to sacrifice and never give up. These values become an important part in the development and strengthening of multicultural attitudes. Betawi people are known to be very tolerant and deeply appreciate the differences. This is highly visible with the attitude of Betawi people who rarely conflict with migrant communities, especially when Jakarta became one of the urbanization goals for most of the people of Indonesia. In terms of language, they are very egalitarian and there is no distinction, cosmopolitan, honest and friendly. They are able to provide criticism without harm. They are helpful, friendly and kind, happy to chat, happy humor and various other humanitarian traits. These values can be explored when a study of who is ethnic Betawi in the context of local history in Jakarta. More than that, when viewed from the Betawi folklore, appear figure of the Pitung martial artist from Rawa Belong brave to defend the poor from Dutch colonial pressure. Betawi culinary also there are some that describe this mixing. For example vegetables babanci, egg crust, dodol Betawi, pecak goldfish food typical Betawi very delicious.

In relation to multicultural attitudes, the study of local history of Betawi ethnicity can give an idea of how they are Betawi people, as natives of Jakarta can live in peace with the migrants who continue to come to Jakarta. In Jakarta it is rare to hear inter-ethnic conflict in Betawi. They have close family ties. Islamic values animate all activities of Betawi people life. Even more tragic, it is precisely those who are excluded from Jakarta without much conflict. However, over time, political and power influences are often the trigger of inter-ethnic conflict in Jakarta.

VI. CONCLUSIONS

In the context of local history of Jakarta, ethnic Betawi as ethnic origin Jakarta is formed from the process of inter-ethnic assimilation imported by the Dutch colonial government in its political and economic interests. In its development, the

Betawi ethnic group continued to strengthen and succeeded in establishing their own distinctive identity as well as disturbing with other ethnic groups in Indonesia, although in their present development their existence is decreasing due to development interest which is not able to open wide room for Betawi ethnicity itself because various causes. The Betawi ethnic group has a strong identity concerning Betawi cultural heritage such as strong religious soul, respect for diversity, friendly, homoris, helpful, open, tolerant to differences and so on. As a part of Jakarta's local history, ethnic Betawi history can be explored as a source of inspiration and a source of awareness in instilling multicultural souls in Jakarta, as a metropolitan city with increasingly diverse ethnicity towards social life within the framework of peace and harmony.

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