

Acculturation and Socio-Cultural Interactions between the People of Betawi Tribe and Portuguese Descents in Kampung Tugu Koja, North Jakarta

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Abstract – Culture is the root of our social life. Every individual has the culture he was born with, which is passed down from the ancestors to the next generation. All societies and cultures in this world are always moving, changing and developing. Bringing a new culture to a new environment is not necessarily well received. Therefore, from ancient times there has been a process of acculturation or a merging of two cultures without eliminating the original cultural identity, such as the interaction of Portuguese culture and Betawi Tribe culture existing in Kampung Tugu - Koja, North Jakarta.

Literature review in this study consists of concepts as the thinking and theoretical basis, which includes concepts regarding Intercultural Communication as well as concepts that explain Acculturation, Cultural Adaptation, and Cultural Elements, equipped with the concept of Community Socio-Cultural Interaction which is used in accordance with the focus of this study.

This was a descriptive study with a qualitative approach. The study method used here was a case study by conducting in-depth interviews with the informants and also observations and documentation.

Based on the results of the study, the cultural acculturation in the socio-cultural interaction between the Portuguese descents and the culture of the Betawi tribe in Kampung Tugu-Koja, North Jakarta showed mutual respects and they maintained social and religious order and harmony and worked together in conducting long-established social systems.

Keywords – Acculturation, Socio-Cultural, Society, Interactions

I. INTRODUCTION

A. Background

Humans are social creatures which mean that they cannot live alone but must coexist with other humans, because humans will sometimes need help from other people in life. One example is that when some people want to achieve a certain goal, they will work together to achieve that goal. Collaboration or cooperation can be done with other people in the surrounding environment. Of course, collaboration or cooperation can be formed due to the same interests, one of which is the interest to achieve a goal. Apart from cooperation, social contact is also needed. Social contact in

all levels of society, part of society or between individuals in two societies has a significant effect because people do it every day. Cultural contact exists between groups that control and are controlled in all cultural elements regarding habits, language and so on. Usually the people who control are the original or indigenous people, because there are more of them. Meanwhile, the controlled group is a smaller or minority group of migrants (Astuti, 2017).

The cultures that humans create in different groups and regions produce a variety of communication and social systems. Each community of human life (society, tribe, or nation) has its own culture which is different from the

cultures of other groups. The culture that is owned by a group of people forms characteristics and differentiates it from other groups. Thus, culture is the identity of the community of human life (Herimanto dan Winarno, 2009).

The meeting process of two different cultures leads to acculturation and assimilation (Poerwanto, 2010). Acculturation occurs when groups of individuals who have different cultures deal directly and intensively, which then causes changes in cultural patterns in one or both cultures. Acculturation is the balancing of two cultures without changing the initial characteristics of both cultures. According to (Rapoport, 2000), acculturation is a form of sustainable culture which is an effort for a culture to survive.

The word acculturation is defined as the process of merging two or more cultures that meet and influence each other or the process of the influx of foreign cultures within a society. Some will selectively absorb few or more elements of the foreign culture and some will try to resist that influence or the result of a cultural or linguistic encounter between members of a bilingual society, characterized by linguistic borrowing or bilingualism. (Sri Rejeki, 2013) states that acculturation is a combination of cultures which then produces a new culture without eliminating the original elements in the original culture. In the perspective of intercultural communication, this requires communication in order to achieve goals. (Prof. Dr. Koentjaraningrat, 2007) explains that acculturation is a social process that occurs when a social group with a certain culture is exposed to a different foreign culture. The requirements for the acculturation process are the acceptance of culture without coercion, then the existence of uniformity such as new values that are incorporated due to the similarity in the level and pattern of the culture.

Anthropologists define acculturation or culture contact as the social process that arises when a group of people with a certain culture is confronted with the elements of a foreign culture in such a way that foreign cultural elements are gradually accepted and incorporated into their own culture without causing the elimination of the cultural personality.³ To be able to produce good acculturation, it is necessary to have a social process. Social processes that usually occur in human life are characterized by communication dynamics (Ruswanto, 1997).

In the capital city of Jakarta, in general, the best known culture for the public is Betawi Culture. However, there is one culture that may escape the views of the people of Jakarta, namely the Portuguese Culture in Kampung Tugu - Koja,

North Jakarta. Kampung Tugu is a heritage village of the Dutch Government wherein the only people who live there were Portuguese prisoners. This village is located on Jl. Raya West Semper Tugu No. 20, Semper - Koja, North Jakarta. Most of these Portuguese prisoners were Catholics, but after being liberated by the Dutch, they became followers of the Protestant religion and were called "the Mardjikers", which meant the liberated community.

After liberating the Portuguese prisoners and slaves (the Mardjikers), the board of the Batavian Church with the approval of the VOC moved the Mardjikers to a village about 20 kilometers southeast of Batavia in 1661 AD. This village is now known as Kampung Tugu (Kampung Toegoe). No less than 22 families — consisting of 150 people — were moved to Kampung Tugu. Since then, the Mardjikers have settled in Kampung Tugu and married other Christian tribes. The Dutch at that time preferred to call these Mardjikers as Mustisa (Mestiezen), which means mixture (mestizo). However, the local people who live in Kampung Tugu are called -Tugu people- or also called -Serani people with the identification of Christianity embraced by the majority of the population.

Portuguese who live in Kampung Tugu still carry out a number of Portuguese cultural traditions. One of them is Rabo-Rabo. This tradition is held every New Year. Rabo-Rabo itself is performed in the form of hospitality between families, one family comes to another. It is due to Rabo-Rabo means "tail" which comes from Portuguese Creole. Every time you stop by in a family, the family must send one family to follow the previous family so that it is in the form of a tail while singing Kerontjong Toegoe.

Besides that, there is also a tradition of Mandi-Mandi. This tradition begins with worshiping in the church first and this tradition is a "marriage" tradition between Portuguese culture and Betawi culture. At first, this tradition was only intended for the Portuguese tribes who lived in Kampung Tugu, but over time and cultural acculturation, this tradition was opened to the public. Then, the surrounding ethnic groups which the majority are Betawi people can join in celebrating the joy. Mixed marriages also act as bridges between Portuguese descents and Betawi descents.

B. The Problem

Cultural differences often become a problem when it comes to mingling in introducing new cultures to the surrounding environment or accepting cultural differences from outside. With the acculturation that occurs among different cultures, there are many things that need to be considered both in terms of communication or how to interact

with the existing socio-culture and what factors that become obstacles in the acculturation process. On this basis, the between the People of Betawi Tribe and Portuguese descents in Kampung Tugu-Koja, North Jakarta".

II. LITERATURE REVIEW

A. Intercultural Communication

Cultural diversity in a society leads to the diversity in ways of communicating and one is required to understand other cultures which are very different from his or her own culture. Intercultural communication is two inseparable concepts, it is also an interpersonal interaction carried out by several people who have different cultural backgrounds.

Intercultural communication is communication that occurs between people across different cultures (it can difference in race, ethnic, or socio-economic, or a combination of all these differences). Culture is a way of life that develops and is adopted by a group of people and lasts from generation to generation (Mulyana & Rakhmat, 2010).

(Jandt, 2019) says that intercultural communication is not solely communication between individuals but also between "groups with dispersed cultural identification". In summary, intercultural communication defines interaction between individuals and groups with different perceptions in communication behavior and interpretation. Several studies on intercultural communication examine what takes places within intercultural contact and interaction when the communication process includes people who are culturally dispersed.

Intercultural communication is an interpersonal interaction and communication performed by several people with different cultural backgrounds. Consequently, interaction and communication being performed require certain security and courtesy, as well as prediction of one or more certain aspects towards interlocutor. Stephen Dahl specifically defines intercultural communication as communication that occurs within a community come from two or more different nationalities (Mulyana & Rakhmat, 2010)

B. Intercultural Communication Process

Communication is a process (one of the characteristics of communication) because communication is dynamic, always takes place and changes frequently. It is a process consists of several sequences that can be distinguished but inseparable. All sequences are inter-related even though it is always changing. So, In essence, the process of intercultural

communication has the same characteristics as other communication processes, namely interactive, transactional and dynamic (Alo Liliweri, 2009).

Based on some of the definitions of intercultural communication above, there are several emphases that we can actually obtain from intercultural communication (Darmastuti, 2013): 1) Intercultural communication is interpersonal communication that occurs between two or more people with different cultural backgrounds and carry a certain effect; 2) Intercultural communication is a study that emphasizes the effect of culture on communication; 3) Intercultural communication is a transactional process between individuals across different cultures; 4) Intercultural communication is a symbolic process that involves the attribution of meaning between individuals and different cultures; 5) In intercultural communication, every individual who comes from a different culture and who is involved in communication, tries to negotiate the meaning exchanged in an interactive interaction.

C. Acculturation

Young Yon Kim in (Mulyana & Rakhmat, 2010) states that humans are socio-cultural creatures who acquire their behavior through learning. What is learned is generally influenced by social and cultural forces. Communication is the most important and most fundamental aspect of human learning. Communication is a tool for interpreting the physical and social environment as a means of conforming to and relating to our environment, as well as gaining membership and a sense of belonging in the various social groups that affect us. Culture is a combination of patterns that reflect communicative responses to stimuli from the environment. These cultural patterns in turn reflect the same elements in the individual communication behavior carried out by those born and nurtured in such culture (Mulyana & Rakhmat, 2010).

Mulyana considers that the definition of acculturation is an authoritative definition that has inspired other scientists to provide a similar definition of acculturation, namely that acculturation is a form of cultural change caused by the contact of cultural groups, which emphasizes the acceptance of new patterns and culture and characteristics of indigenous peoples by minority groups. According to Kim, acculturation is a second form of enculturation (the process of learning and internalizing the culture and values of indigenous people). Kim defines acculturation as a process carried out by immigrants to adjust to and acquire indigenous culture, which ultimately leads to assimilation (Mulyana & Rakhmat, 2010).

According to (Prof. Dr. Koentjaraningrat, 2007), acculturation is a social process that arises when a group of people with a certain culture are faced with a foreign culture so that these elements are gradually accepted and processed into their own culture, without eliminating the cultural personality. Acculturation is the process by which individuals adopt a new culture, including assimilating it into practice, habits, and values (Berry, 2001). An important development of the study of acculturation is that which distinguishes acculturation between the individual level and the group level. By referring to psychological acculturation, it indicates changes experienced at the individual level, and behavior and identity as things that are linked in social change at the group level. At the individual level, all aspects of behavior that exist within an individual will be referred to as changing behavior, which will become two components of behavior (Berry, 2001).

Another requirement for the formation of the acculturation process is homogeneity (Sachari, 2007), such as new values processed due to the similarity in level and cultural pattern. Then the functional requirement, such as a new value that is absorbed only as an unimportant benefit or just as a display, so that the acculturation process can take place quickly. Thus, a value that functions properly and provides a benefit for culture will have long lasting durability.

D. Cultural Adaptation

Ellingsworth (1983) (in Arlina, 2012) suggests that the process of intercultural communication is also centered on adaptation. When a situation seems favorable or supportive to one of the parties, the party that is disadvantaged will show more adaptive behavior. Cultural adaptation is actually more a matter of learning, self-representation development, appropriate cultural maps and images created in the relationship between two parties with different cultural backgrounds in terms of individual, groups, organizations or communities. Cultural adaptation also involves the persuasion provided by family education, values and regulations that are considered necessary by a community environment (Ruben & Stewart, 1998). The communication process in cultural adaptation is also carried out by most people by reducing their uncertainty when dealing with people and the environment they have just known. Related to this, Berger and Calabresse (dalam Solomon, 2015) put forward the uncertainty reduction theory.

Berger and Calabresse argue that people take a number of ways to reduce uncertainty. These ways are to make a number of predictions and explanations related to the new person or

the new environment. Prediction means making a number of conjectures regarding the behavior of a new person. As for the explanation, it is intended to provide an interpretation of the behavior -which will, is being, and has occurred- when a person comes in a new atmosphere. Both predictions and interpretations lead him or her to find out what and who he is dealing with.

William B.Gudykunst (Gudykunst, 2004) explains that basically everyone who comes in a new environment will try to adapt to the new environment to maintain his survival. In this case, Gudykunst argues that each person has a different level and degree of adapting to his new environment. He calls a person's ability to interact with his new environment as mindfulness. Mindfulness can be defined as a person's ability to adapt to a culture that is still foreign to him or her. This adaptation process is a continuous process like a journey.

E. Cultural Elements

Koentjaraningrat says that according to the science of cultural anthropology, it is the whole system of ideas, actions and human work in the context of community life which is made the property of humans by learning. He divides culture into 7 elements (Prof. Dr. Koentjaraningrat, 2007):

1. Language system,
2. Social Organization System,
3. Knowledge System,
4. Livelihood System,
5. Technology and Equipment Systems,
6. Religious System, and
7. Art.

According to Koentjaraningrat, the seven elements of universal culture are manifested in society in the form of cultural systems or customs (which are still in the form of ideas, concepts, values, norms, regulations, etc.), social systems (in the form of activities and patterned actions of humans in society), or physical culture (in the form of objects created by humans) (Iqbal, 2014).

F. Social Interaction within Community

The Indonesian nation, which is known as a plural state in terms of ethnicity with various characteristics and characters, as expressed by Berghe, requires a high level of understanding and wisdom in each society to more wisely associate and interact with fellow citizens different in cultures and ethnicities. Without wisdom and willingness to accept differences, disharmony will arise between them. This ethnic diversity also makes the patterns and styles of relations among Indonesians seem so diverse.

Royle mentions three factors that determine the style of relations between ethnic groups in a pluralistic society such as in Indonesia. The three factors are (1) power: (2) perception: and (3) purpose (Pelly, 2014). Power is one of the factors that determines the pattern of inter-ethnic relations in relation to group domination. Domination is determined by local demographics, politics and culture, such as the immigrant community in Bandung with various interests who always trying to carry out Sundanese style, accent, tradition and values. This effort is a step to facilitate and perpetuate the social interactions of old migrants in the demographic, political and cultural areas of the Sundanese people.

Perceptual factors (both long-term and incidental) also greatly determine the form of relations between tribes. The perception of a person or group about other tribes and groups is often biased, because someone always uses the frame and boundaries of mind of his own tribe. In addition, bias is also due to the existence of "stereotypes" hold by a person or group. Stereotypes are an image or certain responses about people's or other groups attitudes and personal characteristic that are generally negative. In general, stereotypes tend to lead to negative attitudes towards other people. In the context of intercultural communication, stereotypes are attitudes that always hinder the effectiveness of communication.

The third factor that determines the style of inter-ethnic relations is the factors of goals and interests. The same interests among the existing tribes will make their relationship get along well. On the other hand, the existence of different and even conflicting interests can stimulate conflict between tribes. Thus, as long as humans still have goals and interests, the relationship between humans will always be characterized by an atmosphere of harmony and conflict.

The three factors that determine the pattern of inter-ethnic relations lead to the establishment of three patterns of relationship (interaction), namely (1) cooperation; (2) competition; and (3) conflict. According to Anto Achdiat (in Romli, 2015) the three patterns are based on several factors: First, the struggle for limited and valuable resources among ethnic groups which lead to cooperation, competition and conflict. In the struggle for these resources, cooperation is very rare. Competition also occurs when there are strict rules established by an institution related to these resources. Conflict always accompany every struggle for any resources in this republic, ranging from small resources such as parking lots, to large projects with promised large amounts of money.

Second, the role of a person or certain group in society which lead to cooperation, competition and disputes. Each person or group has a share in creating the three relationship patterns above. Collaboration can occur when someone can become a facilitator between two or more tribes by always communicating, or bringing together existing tribes to work together and solve problems that exist between them. In addition, a person or group can also create competition among tribes, whether healthy or unhealthy competition. Disputes (conflicts) between tribes that occur in Indonesia, among others, are provoked by a person or group, so that such people or groups are known as provocateurs.

Third, models of cultural knowledge of each community member and ethnic group that are used to understand and take action. The different cultures and traditions among the existing ethnic groups make it possible for misunderstandings to occur between them. Correct understanding of other tribal cultures and traditions is the capital for the realization of inter-tribal cooperation. On the other hand, competition (especially unhealthy competition) and conflict can occur due to inappropriate perceptions and understanding of the culture and traditions of other groups or other ethnic groups. The three patterns of relations between ethnic groups that have been described can occur in various fields of life, such as economics, politics, socio-culture, education and others.

III. METHODS

This study used a qualitative approach with a type of case study. Qualitative study is a study that is intended to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and people's thoughts, both individually and in groups (Zainal Arifin, 2011). The qualitative method is a method that produces descriptive data in the form of words written or spoken by people with observed behavior (Hutagalung, 2017). Data collection was carried out in-depth by researcher so that the data obtained was more valid and relevant to the focus of the study.

Data collection was carried out through interviews and observations. In qualitative research, data collection is carried out in natural settings (natural conditions), primary data sources, and data collection technique is performed through participant observation, in-depth interviews and documentation (Sugiono, 2014). Interviews are conversations as well as questions and answers that are directed to achieve a specific goal. The interview aims to obtain knowledge about subjective meanings that are understood by individuals regarding the topic under study (Poerwandari, 2007). Meanwhile qualitative observation here was performed

through seeing, paying attention and observing the behavior and activities of individuals in the study location in which the researcher went directly to the field (Creswell, 2007).

The triangulation technique used was source triangulation and method triangulation. The data analysis method used in this study was descriptive qualitative analysis technique. The researcher also used the Interactive Model data analysis process (Huberman & Miles, 2012).

Based on the study characteristics, the subjects in this study were informants with significant influence on the two cultures in Kampung Tugu, Koja-North Jakarta who were selected due to their active involvement within the environment, as follows:

Portuguese descents:

1. Arthur James Michiels, Public Relations of the Tugu Family Association
2. Mr. Luki Michiels, Member of the Tugu Family Association

Betawi descents:

1. Mr Daus, RT 04 RW 012 Tugu - Koja
2. Mr Lio, Traffic Coordinator for Simpang Lima - Koja

IV. RESULTS AND DISCUSSION

A. Effect of Cultural Elements among Portuguese and Betawi Descents

In social life every human being learns from the surrounding environment to be able to mingle which is supported by 7 cultural elements according to Koentjaraningrat, namely:

1. Language System

The language used daily by Portuguese and Betawi descents is Betawi language. Portuguese descents themselves rarely use Portuguese because it is very difficult. The use of Portuguese is sometimes used only to show their identity as of Portuguese descents. In such acculturation, Portuguese descents still use the Betawi language but do not lose their native language.

2. Social Organization System

2.1 The social organization system among Portuguese and Betawi descents is performed through marriage. Mixed marriages between the two cultures usually occur among Betawi descents who live in the suburban of Bekasi. In such acculturation, even though the Portuguese descents have mingled

with other tribes, they still carry out their original traditions without eliminating them, and they are even being preserved. The traditions that are still carried out are such as the *Rabo-Rabo* and *Mandi-Mandi* traditions.

2.2 Regarding social organization system within the Tugu Ancestral community, they have kinship in the Tugu Big Family Association which was established on May 2, 1976 with the aim and purpose of gathering the separated Tugu people and to maintain the culture they were born with to be told to future generations so as not to become extinct.

3. Knowledge System

Regarding the knowledge system, this acculturation is performed in clothing. People of Portuguese descent mingle with the surrounding environment by paying attention to how to dress generally used and can be accepted as a form of assimilation. In every appearance of Portuguese descents in their musical performance known as *Krontjong Toegoe*, they wear *sadariah* clothes, batik pants, scarves, Pet (beret) and skullcaps for Muslims. In such acculturation, the Portuguese descents do not completely abandon their original culture, namely the use of Pet which was mostly used by European people.

4. Livelihood System

Every human being is given knowledge of the surrounding environment. The people of Portuguese descent strive for their survival by cultivating rice fields and gardens and do not abandon outsiders from participating in helping cultivate their land. However, along with the times, many of the people of Portuguese descent have other jobs besides working on rice fields and gardens.

5. Technology and Equipment Systems

Humans always try to maintain their life so they will always make various tools or things. One of them is the musical instruments they use in the performance of *Krontjong Toegoe* which they made themselves when they moved to Kampung Tugu in 1661.

6. Religious System

Trust is a very personal thing in human life and is something we believe in seeing what is happening around us. People of Portuguese descent express the religious system by carrying out their beliefs through worshiping on Sundays or when they are going to hold a tradition such as *Mandi-Mandi*, which will always begin with worshiping. Meanwhile, the

people of Betawi descent practice their beliefs, namely Islam. However, it does not rule out the possibility of the two cultures, when there is a mixed marriage, the belief that is adhered to is "to give in to whom we follow".

7. Art

The art of the people of Tugu descent is known as Kerontjong Tugu. Kerontjong that is generally known is played smoothlu and seductive, however, in this Kerontjong Tugu art, the music is a little upbeat or cheerful. In the beginning, this music was developed in Kampung Tugu which was limited to entertaining oneself. However, in the end, Krontjong Tugu music became one of the characteristics of Kampung Tugu. They are often invited to various events while maintaining their art so that it is not eroded by the times.

The concept of cultural elements includes cultural system or customs (which are still in the form of ideas, values, norms, rules and so on), social system (in the form of patterned activities and actions by humans in society), or physical culture (in the form of objects created by humans). By referring to the 4 (four) systems, the most visible are changes in the social system, namely:

a. Language

The everyday language used has merged into Betawi and they rarely use Portuguese or what is often called Creole because it is difficult to use. The conversations that are often carried out with the surrounding community use the Betawi language as the language of instruction so that the messages are well conveyed and there are no misunderstandings.

b. Belief

The belief adopted is not only limited to being Christian for Portuguese descents or being Muslim for Betawi descents. The two ancestral groups will give in to whom they follow. Regarding their beliefs, there was no problem found in Kampung Tugu because they respected each other and there had never been any clashes.

c. Clothes

Clothes that are usually used while performing the Kerontjong Tugu art show the characteristics of Betawi descent such as sadariah clothes, batik pants, scarves, berets or skullcaps for Muslims. The use of these clothes is one of the acculturations that occurred between Portuguese and Betawi descents.

V. CONCLUSIONS

From the results of the study and discussion, the researcher concluded that cultural acculturation did not make the difference into a gap due to the limited recognition of culture, customs and beliefs. Acculturation became a unifying harmony of social and religious life that was very well maintained in Kampung Tugu. There was no sentiment of ethnic, religious or cultural differences that occurred because the people of Kampung Tugu really valued any difference.

In the process of social interaction, Portuguese descents were able to adapt to the Betawi people and to participate in socio-cultural life. The interactions that occurred through all systems included belief system, language system, art system, culinary, and also social organizations. Cultural activities that were held annually by Portuguese descent become the unifier of the community around Kampung Tugu so that they were willing to participate in the events being held.

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