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PERCEPTIONS OF BETAWI ETHNIC PARENTS ABOUT GIRL HIGHER EDUCATION (STUDY IN BETAWI COMMUNITY IN SUDIMARA JAYA KELURAHAN, CILEDUG, TANGERANG)

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HIGHLIGHT

- *Explores Betawi views on women's higher education in Sudimara.*
- *Parents see it as important for careers and parenting.*

ABSTRACT

This article aims to reveal the Betawi community's perception of higher education in the Sudimara community. The research method used is qualitative with the interview method. This article focuses on the views of the Betawi community about highly educated women. Some of them parents want their daughters to have higher education in addition to careers and to educate their children. Some opinions from parents found from this study include realizing the importance of higher education for girls and some even requiring higher education.

KEYWORD

Betawi community's perception, higher education, daughter

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A. INTRODUCTION

Phenomenon In everyday life, we realize or not pay attention, observe and comment on the personality and social life of the people around us, both in the past, now and even in the future. As social beings who make contact and social communication, of course, this is normal because these activities are part of social perception. Social perception is the activity of managing information that connects a person with his environment. Perception is also a process of achieving knowledge and thinking about other people based on physical characteristics, qualities and even personality.¹

Manalways have assumptions and judgments about other people, provide comments and even directions, try to make the person behave in accordance with

¹Fattah Hanurawan, Social Psychology: An Introduction (Bandung: PT Remaja Rosdakarya, 2010),34.

the thoughts and environment expected. Making assumptions, giving assessments and comments and even directions are included in perception activities. This means that perception is the initial stage of a series of information processing which differs from one person to another.

According to the Big Indonesian Dictionary, what is meant by perception is a direct response or acceptance of something.² Perception is a kind of information management activity that connects a person with his environment. Individual social perception is the process of achieving knowledge and the process of thinking about other people, for example based on physical characteristics, qualities and even personality.³ This understanding explains that individuals always try to interpret and position a person based on what is attached or owned by that person as well as his social environment. Someone always has assumptions and judgments about other people in everything by giving comments.

According to psychology, perception in general is the process of acquiring, interpreting, selecting and arranging sensory information for others. What is obtained, interpreted, selected and arranged is sensory information from the social environment and the focus is on other people.⁴ In social life is indeed not easy to recognize other people because apart from characteristics that do not always present themselves as they are or hide what they think and feel. Although social perception is a very complex task, this activity is necessary and must be done because the role of other people is very important in life. Wherever you are, you are always with other people. The human world is a shared world and to live in it we must be able to recognize and understand other people.

Man present in the world does not come by itself. Biologically every human being is present in the world due to the presence of the parents who gave birth to him. Biological parents are fathers and mothers who gave birth to children into the world, but there are two other definitions of parents, namely adoptive parents and foster parents. Adoptive parents are men and or women who become the father and or mother of a child based on applicable customs or laws, while foster parents are people who pay for children who are not their own children on humanitarian grounds.

The definition of parents is indeed very broad, from the division of parents above, it can be understood that parents do not only mean men and or women or husband and wife who give birth to a child into the world called biological parents. However, it is said that parents can be due to several things such as a man and or woman or husband and wife who have been married for a long time have not been given offspring and expect the presence of children in the midst of their lives then they decide to adopt a child from an orphanage or family who are unable to take care of their child, the adoption must be based on the applicable legal provisions. Men and/or women who adopt children like this are said to be adoptive parents and their children are referred to as adopted children.

²Language Center Dictionary Compilation Team, Big Indonesian Dictionary (Jakarta: Balai librarian, 2007), 863.

³Fattah Hanurawan, Social Psychology An Introduction ,34

⁴Sarlito W. Sarwono and Eko A. Meinarno, Social Psychology (Jakarta: Salemba, 2021),34.

According to Singgih Gunarsa, parents are the first adults to bear the responsibility of education, because naturally children in the early days of life are in the midst of their father and mother and they are the ones who begin to introduce their education.⁵ Understandable that a child born This world and being between parents and their families is basically due to the existence and expectations of their parents. So it is the duty of parents to care for them by giving love and education to their children. Parents are the first role models for children to imitate. The attitude of the views and opinions of parents will be used as a model for the child and today then become part of the behavior of the child himself.

Thing This can mean that individuals, in this case parents, build a picture of their child in an effort to establish, enable, predict and be able to manage their social world. In this context, if someone, namely a parent, has knowledge of the tendencies of others, in this case is their child, then it will be easy for them to understand the behavior of their child in the past, present and future.

Right parents means related to the obligations of a child to his parents. Every parent has the right to respect, obedience and care for their children. The explanation is contained in Article 46 paragraphs 1 and 2 of Chapter X concerning Rights and Obligations Between Parents and Children in the Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage, namely:

- a) Children must respect their parents and obey their good will.
- b) If the child is an adult, he is obliged to maintain according to his strength his parents and family in a straight line up, if they need his help.⁶

Based on the description of the article above, it can be understood that every parent has the right to get respect from their children. The point is that every child must respect, be kind and polite to their parents. Furthermore, every parent has the right to get obedience from their children. Obedience in question can be interpreted that every child must obey every command or word of his good parents.

The last is the right to get care from their children. As humans, as time goes by and we get older, of course there are things that parents can no longer do. As children who have grown up and are able to carry out all activities independently, it is appropriate for us to do what our parents did to us, namely to care for and care for our parents in their old age, especially if they are no longer able to carry out activities and fulfill their needs. various needs themselves again due to health factors.

Obligation What parents must do with their children can be seen in Article 45 paragraphs 1 and 2 of Chapter X concerning Rights and Obligations Between Parents and Children in the Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage, namely:

- a) Every parent is obliged to maintain and educate their children as well as possible.

Obligation the parents referred to in paragraph (1) of this article are valid until the child marries or can stand alone, which obligations continue even though

⁵Wiji Hariyanti, Relationship between Perceptions of Children's Future Orientation and Parental Anxiety (Jakarta: Faculty of Psychology UIN Syarifhidayatulloh, 2008),55.

⁶M. Yahya Harahap, National Marriage Law (Medan: CV. ZAHIR, 1975), 262.

the marriage between the two parents breaks up.⁷ About the care that parents must do to their children is indeed very broad. This law itself does not provide a definition of what it means to maintain. It seems that the law leaves the notion of maintaining to the conditions of social development.

Regardless of whether the definition of nurturing, in general in human life, it can be concluded that the meaning of nurturing or caring for children is the responsibility of parents to supervise, provide appropriate services and meet the needs of a child's life from their parents. The responsibility for maintenance in the form of supervision and service as well as the provision of a living for the child is continuous or continuous until the child reaches adulthood who can stand alone.⁸

Next is the obligation to educate as well as possible. Educating is providing education and teaching so that children become human beings who have the ability according to the child's nature and talents which will be developed as a provision to live the best possible life after being separated from the responsibilities of their parents.⁹ In accordance with the sentence in the article above, at the end of the sentence it is said that education must be carried out as well as possible. So every parent does not just send their children to school. However, because education in the past and now and even in the future is different, parents must provide education that is in accordance with the current situation. For example, in Indonesia, every child is required to have a minimum of 12 years of education or up to high school level. This is for the good of the child so that they have the ability or skills to work as a way to fulfill their needs. Apart from reaching high school, schoolchildren as high as possible does not mean that the responsibility of the parents in providing education for their children has been sufficient or completed. Every parent in their daily life is obliged to provide informal education and teaching, namely education and teaching from the family, in this case the emphasis is of course on parents. Education and teaching can be done by providing examples and motivation for their children.

Give the best education, both formal and informal, can ensure that children will have good provisions or abilities for their lives as adults, especially when they are separated from the responsibilities of their parents. It will be a matter of pride for parents of course if they see their children succeed. Therefore, to see this happiness, parents should give the best education possible.

The bond in the family that is between parents and children is indeed based on love. Therefore, the relationship of education in the family is based on the natural relationship between parents and children. Education in the family is carried out on the basis of love, natural affection, pure affection, namely the love of parents for their children. This love is the source of strength that motivates parents not to get tired of guiding and providing the help their children need.¹⁰

Children are a mandate and gift from God Almighty, who has inherent dignity and worth as a whole human being. In addition, children are also buds,

⁷M. Yahya Harahap, National Marriage Law, 262.

⁸M. Yahya Harahap, National Marriage Law, 204.

⁹M. Yahya Harahap, National Marriage Law, 205.

¹⁰Alisuf Sabri, Introduction to Education (Jakarta: UIN Jakarta Press, 2005), 22.

potentials and future generations for the ideals of the struggle of the nation and family, especially both parents. As the next generation of parents' ideals and hopes, good things in the future for the child will become happiness and pride for parents, and vice versa, bad things that happen to the child will be a burden on parents' thoughts and worries.¹¹

Every person old entitled put hope to her children, Besides that which main is they obliged maintain and educate child -their children as well as possible so that they have the provision of life and are able to live it well as individuals and society. As children, with good expectations and direction from their parents, they are obliged to respect and obey this will. The two explanations are in accordance with Article 45 Paragraph 1 and Article 46 Paragraph 1 Chapter X concerning Rights and Obligations Between Parents and Children in the Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage, namely:

- 1) Chapter 45 Verse 1: Every parent is obliged to take care of and educate their children as well as possible.
- 2) Chapter 46 Verse 1: Children are obliged to respect their parents and obey their good will.¹²

In general, every parent wants their daughter or son to be educated and have the best career possible. From the article above, we can understand that humanly there is no difference in rights and obligations between boys and girls, namely the right to receive care and education or the obligation to respect both parents.¹³

In accordance with the agreement of the fuqoha or fiqh experts that every husband is in charge of providing a living for his family. This means that men must have the best education and skills in order to get the best job possible for the fulfillment of all family needs. It is different with girls who will become wives and or mothers, of course the obligations they have to live and do are different from boys when they grow up. The obligation of a woman when she is married or becomes a wife and or mother is twofold, namely reproduction and being a housewife. Thus, it has become one of the expectations of parents for their daughters when they grow up to carry out their responsibilities as wives and/or mothers well.¹⁴

As is known, working or having a career for a woman when she is married is not an obligation, especially if her husband's income is sufficient for household needs. Working for a wife who has a husband who earns enough can trigger a breakdown in the household. Among the triggers can be due to the time of the wife's existence that is not in accordance with the husband and children so that many obligations are neglected when the husband and children need it. Another thing can also be because if the wife's income exceeds the husband's income, it can cause the husband to feel inferior or not confident in his household or social environment.

Over time education in Indonesia began to develop. Education in Indonesia

¹¹Kamil Musa, *Daughter in Islamic Concepts* (Jakarta: Firdaus, 1994), 26.

¹²M. Yahya Harahap, *National Marriage Law*, 262.

¹³Istiadah, *Division of Work in the Household* (Jakarta: Institute for Religious and Gender Studies, 1999), 37.

¹⁴Istiada, *Division of Work in the Household*, 37.

itself began to rise from adversity in the colonial period because the nation's fighters, especially national heroes, began to build schools, from elementary to high school. And they started pioneering colleges, colleges of medicine and law were first founded. However, this higher education cannot be enjoyed widely by the nation's children, so that few people can enjoy it.¹⁵ However, now the nation's children can freely enjoy education up to college to deepen their knowledge and develop their skills. Higher education is education that is taken after a person has pursued upper secondary education, in Law no. 20 of 2003 article 19 paragraph 1, higher education is a level of education after secondary education which includes diploma, bachelor, master, specialist, and doctoral education programs organized by universities.¹⁶

Higher education is very important for all genders, because by studying to higher education the person can increase understanding and develop knowledge. This knowledge is not only important for men but also for women who have duties as educators for their children. The obligation of women in studying is not only limited to certain knowledge, but now it has expanded so that their field of study is very broad covering various disciplines.¹⁷ By increasing opportunities for women to get higher education, it is hoped that a woman will be able to produce the next generations. Because quality mothers will give birth to quality children. However, regarding the perception of the importance of higher education for women, there is still overlap. Society is more concerned with men in terms of education, and sees that women do not need higher education. Whereas Islam does not discriminate between women and men in seeking the highest possible knowledge. Islam does not limit its people in terms of seeking knowledge, even Islam encourages its people to seek knowledge throughout their life (long life education). So there is no age limit in seeking knowledge and Islam recommends seeking knowledge and practicing it.

Every human being is encouraged to go to a place (a place to gain knowledge) to increase knowledge and this knowledge is recommended to be practiced in social life and does not differentiate between men and women in seeking knowledge. Unlike what is circulating among the public regarding the view that higher education is not important for women. Differences in the position and even the roles that men and women have in society are increasingly caused by culture and a religious view and even community beliefs.¹⁸

It is the culture that is ingrained in society which is one of the main factors in education for men more than women or male oriented, namely the public perception of "women don't need to go to high school because they end up in the kitchen". One of these factors is developing because women who graduate from college prefer to be housewives rather than work. Actually, the knowledge they get

¹⁵Suardi et al, *Fundamentals of Education* (Yogyakarta: Parama Ilmu Publisher, 2017), 34.

¹⁶Hafaz Hanafia, *Analysis of Factors Influencing Students / I Choose the Department of Tax Administration at Sultan Syarif Kasim State Islamic University Riau* (Jaakarta: Riau: Sultan Syarif Kasim State Islamic University, 2016), 4.

¹⁷M. Quraish Shihab, *Women* (Tangerang: PT. Lentera Hati, 2018), 12.

¹⁸M. Quraish Shihab, *Female*, 117.

in the world of education is not in vain because it can be used to educate their children and the success of a woman is not about how successful she is in the world of work but how successful she is in molding her children into intelligent and moral children. glorious. Besides that, Economic factors are also the reason why a woman does not get the opportunity to get an education to higher education. Admittedly, the obstacle in continuing education is the cost factor, because education is still considered expensive, especially higher education.

A number of factor that is, arise the seeds Public which thinkto send their daughters to higher education. The 2013 Ministry of Education and Culture Education Data and Statistics Center (PDSP) survey showed that the percentage of women teaching in universities was 40.58%, while the percentage of male educators in universities was much higher, as much as 59.42%. The Ministry of Education and Culture views that the perception that women are more important in thinking about household matters causes a woman's motivation to decrease and they are reluctant to continue their higher education until S2 or S3 as one of the requirements to become a lecturer.¹⁹

ObligationWhen a woman is married or becomes a wife and or mother, there are two, namely reproduction and being a housewife. Thus, it has become one of the expectations of parents for their daughters when they grow up to carry out their responsibilities as wives and/or mothers well. Thus, for the realm of education, of course, parents hope that the child's education can balance his obligations as a wife and/or mother later.²⁰

When someone sees something, there must be a perception, perception itself is a view, that is how someone views and interprets something.²¹And The duty of a mother is not only in the kitchen, she must also prioritize her obligations as an educator. If we say that one of the obligations of women in the future is to educate their children. Then, how can they fulfill their obligation to become educators for their children if they do not get the opportunity to get the highest possible education.²²

Mothers are the first school for their children, so a mother must have abundant knowledge. By giving a woman the opportunity to get a higher education, women will have abundant knowledge to support the next generation. Because a smart generation will be born from a smart mother.

In fact, the role of a woman as a character-former or educator does not mean that she does not have other roles, or that she cannot even become a career woman (work). If we return to the teachings of Islam, during the time of the Prophet Muhammad, not a few women chose to work in various fields, and this work did not become a barrier for them to become wives, mothers and even educators for their children.²³ If later of course a girl no allowed to work, then the

¹⁹Patresia Kirnandita, 2017, Sharp Pebbles in the World of Education for Women. (Online), (<https://www.google.com/amp/s/amp.tirto.id/kerikil-tajam-duniadunia-for-women-cuHk?espv=1>, accessed 12 March 2020

²⁰Istiadah, Division of Work in the Household (Jakarta: Institute for Religious and Gender Studies, 1999), 47.

²¹Alex Sobur, General Psychology (Bandung: CV Pustaka Setia, 2013), 65.

²²M. Quraish Shihab, Female, 390.

²³M. Quraish Shihab, Female, 278.

knowledge they can get in college is not in vain because of their nature as mothers and educators for their children. Public perception of the importance of higher education for women in addition to society's perception of importance, society has also experienced a slight change where in the past women only received Islamic boarding school education but this year there are 10 women who are struggling in higher education.

In a society, so far I have encountered several facts about parents who seem to specialize in education for their daughters, namely parents of the Betawi ethnicity, which is one of the ethnic groups on the island of Java, located in the DKI Jakarta area and its surroundings, such as Tangerang and some areas of West Java. which borders the DKI Jakarta area such as Depok, Bekasi and others, including the areas of Sudimara Jaya, Ciledug, Tangerang, Banten.

In The original population of the Sudimara Jaya sub-district is Betawi ethnicity with a ratio of 50% Betawi ethnicity and 50% immigrants with a mixed composition from various regions such as West Java, Central Java, East Java, Sumatra and others. The local Betawi community, which happens to be where the researchers live, often hears their parents say that a woman's education is very important. because when you are married, the main thing is to take care of the household including serving and taking care of your husband and children as well as possible and being the first madrasa for their children. Because the good and bad of a child can be seen from the personality and education given by his mother. Parents will provide educational guidance so that the child has the provision to become an intelligent woman, a wise mother for her child.

Betawi culture as a subculture almost not separated with Islamic teachings. So do not be surprised if the Betawi people are known as an ethnic group that upholds its cultural values. Cultural values are concepts about what they consider valuable, valuable and important in life so that it can function as a guide that gives direction and orientation to life as individuals and communities in accordance with social values and religious guidance.²⁴

The cultural values that are used as guidelines by the Betawi people in carrying out their lives are inherited from the older generation to the younger generation by planting them in social life from a young age, including from parents to their children in the family which is the main and closest sphere in society. .

B. LITERATURE REVIEW

Betawi is an ethnic or ethnic group living in the DKI Jakarta area and the surrounding area which is part of the province of West Java. This ethnic group is also known as Betawi people, Betawi Malays or Jakarta or Jakarta people according to the local accent.²⁵ The word Betawi actually comes from the word Batavia as the

²⁴Rosyadi and Toto Sucipto, *Betawi Cultural Profile*. Center for the Study of History and Traditional Values (Bandung: Center for the Study of History and Traditional Values of Bandung, 2006), 221.

²⁵Zulyanah Hidayah, *Encyclopedia of Ethnicities in Indonesia* (Jakarta: Indonesian Obor Library Foundation, 2015), 225

name of the city of Jakarta which was founded by Governor General Jan Pieterszoon Coen. The word Batavia comes from the name of the Dutch ethnic group in ancient times²⁶ Ethnic group B e t a w i on the base is something ethnic group The new nation that was formed by a mixture of various other ethnic groups since the time of Jakarta was still a port called Sunda Kelapa, then the Dutch changed it to Batavia. This ethnic group was once possible from the Malays, Sundanese, Javanese, Bugis, Makassarese, Balinese, Ambonese and other races such as Arabic, Chinese, Portuguese and so on.²⁷

These various races or ethnic groups from outside and ethnic groups from Indonesia came to Jakarta with various interests and goals, besides that they came with various cultural backgrounds. So that over time, the differences and cultural diversity blended because of the interaction between these ethnic communities which gave birth to a new society and culture for the residents of the city of Jakarta, which we later came to know as the Betawi Ethnic. In terms of ethnicity, the Betawi people who live in Jakarta have a historical background that has passed a fairly long span of time. Since more than 400 years ago, the Betawi community which later became the society as it is known today is the result of a process of assimilation.²⁸

Those who came included Portuguese, Chinese, Dutch, Arabs, Indians, British and Germans. Meanwhile, from regions in Indonesia, among others, Java, Malay, Balinese, Bugis, Sundanese, Banda. Then combined various cultural elements called Betawi culture. The combination is reflected in language, belief, art and technology (clothing, food and so on).

1) Portuguese

As an example of Betawi culture, which has elements of Portuguese culture, is in terms of language. Until the 18th century, Portuguese was once the lingua franca of the people living in Jakarta. The Portuguese influence was also felt in his art, in the art of music later known as keroncong (tugu) music. In dances, clothes (black) and so on. This Portuguese culture entered through the *Mardijkers*, namely people who originally came from Malabar India who had absorbed Portuguese culture.

2) China

Chinese culture also has a lot of influence among the people of Jakarta in particular and Indonesia in general. The Chinese who come to Jakarta actually come from the ethnic group in their area of origin. Each ethnic group uses its own language. In Indonesia they are usually categorized as *Peranakan* Chinese, which are bigger than full-blooded Chinese. In Jakarta, elements of Chinese culture that are absorbed into Betawi culture are elements of language, art and food.

Art is one of the elements of culture that is essentially more easily accepted by parties with different cultural backgrounds. apparently this is what has

²⁶Rosyadi and Toto Sucipto, *Betawi Cultural Profile* (Bandung: Center for the Study of History and Traditional Values 2006), 212.

²⁷Zulyani Hidayah, *Encyclopedia of ethnic groups in Indonesia*, 55.

²⁸Rosyadi and Toto Sucipto. *Betawi Cultural Profile*, 212.

prevented the entry of Chinese arts such as xylophone Rancag or Tambourine as elements of Arabic culture or masks from Sundanese culture and so on. Other influences come from the Netherlands, for example in the livelihood and education systems. Meanwhile, other foreign cultures that don't leave much mark are Germany, England, France and India.

3) Indonesian ethnicity

Signs of the presence of various ethnic groups in Jakarta can be seen from the names of places that are the same as the names of certain ethnic groups. Until now there are known names of areas in Jakarta such as Kampung Melayu, Kampung Bali, Bugis Village, Makasar Village, Ambon Village. These names indicate that in the past members of certain ethnic groups lived in groups.

Group the Bandanese from Maluku were exiled by the Dutch to Batavia in 1621. Here between the Banda people and the local population there was close association and marriage. When the Dutch ordered to return to Banda, they chose to stay in Jakarta, formerly known as Sunda Kelapa. They are generally around the Fish Market now but do not leave a mark, for example with the name *kampoeng banda*, because they quickly mingle with the locals, there are many similarities or influences of Dutch culture on Betawi culture, such as boat patterns, fishing gear, types of food such as *onde-onde*, diamonds and others, the game *beklen* from snail shells, cookie.

4) Malay

Groups For the ethnic group mentioned above, the existence of the Malays occupies a fairly important position, although the number is relatively small compared to the Balinese, Bugis, Chinese and others. The position of the Malays is becoming more important because of the role of the language, Malay is used as a social language (*lingua franca*). Jakarta as a port city, a trading city and a place for various groups with different cultural and linguistic backgrounds to mix, of course, requires a social language.

By experts Betawi language or Betawi Malay language can still be distinguished in two dialects. The two dialects seem to be divided on the basis of the area where the speakers live, namely the Inner Betawi dialect and the Peripheral Betawi dialect. The periphery Betawi dialect is also known as the Betawi Ora dialect, which seems to be heavily influenced by elements of the Javanese and Sundanese vocabulary. The area that speaks the Betawi Ora dialect, seen from its administrative area, has now circulated outside the DKI Jakarta area or is included in the administrative area of West Java.

Another factor that led to the formation of the group was due to mixed marriages between members of the various ethnic groups. Finally this group has an identity of its own. This identity is strengthened, for example, by the existence of artistic unity that can be enjoyed by all members of this new group, such as the art of *lenong*, masks, xylophone *rancag*, *qasidah*, tambourines and others. These

arts are new arts that develop or are mixed from the arts of various ethnic groups or nations. Assimilation by intermarriage between groups or ethnic groups was also bound by the existence of religious unity. Betawi people can be said almost entirely embraced Islam. They are also generally adherents of a devout religion. Their lives are heavily influenced by the norms and values of the Islamic religion.²⁹

If the question arises, where is the area or residence of the Betawi ethnicity, is it in the DKI Jakarta area? Of course the answer is not only in the DKI Jakarta area, because the geographical area of the Betawi Ethnic is not the same as the geographic area of DKI Jakarta.

As previously stated, the Betawi people live in the administrative area of DKI Jakarta and in the administrative areas of the Provinces of West Java and Banten around DKI Jakarta. Its geographical location is between the following boundaries:

- 1) To the west, it is bordered by the Cisadane river
- 2) In the east, it is bordered by the Citarum river
- 3) To the south, it is bordered by the foot of Mount Salak
- 4) To the north, it is bordered by the Java Sea³⁰

The area where the Betawi people live includes the province of DKI Jakarta, the province of Banten and the province of West Java with the following details:

- 1) DKI Jakarta Province
- 2) Tangerang Regency
- 3) MunicipalityTangerang
- 4) Bekasi Regency
- 5) MunicipalityBekasi
- 6) MunicipalityDepok
- 7) Part area Regency Bogor³¹

In the past, the livelihood of the Betawi people could be distinguished between those who lived in the middle of the city and the outskirts. Those in the middle of the city show their livelihood as traders, government employees, private employees, artisan workers such as making furniture. Betawi people who live in the Klender area, which used to be a suburb, can now almost be said to be in the middle of the city. The Betawi Klender people have lived from the manufacture of furniture for generations and are now one of the well-known centers of the furniture industry in Jakarta.

Betawi people who live in the suburbs live as rice farmers, fruit farmers, small traders, raise fish and now many of them are factory workers, employees and others.³² However it is now difficult to distinguish between the city center and the outskirts of the city as it used to be. With progress in various fields, especially

²⁹Rosyadi and Toto Sucipto. *Betawi Cultural Profile*, 215

³⁰Betawi culture variety (Jakarta: DK I Jakarta Provincial Government Department of Culture and Museums, 2002), 67.

³¹Betawi cultural diversity, 68.

³²Rosyadi and Toto Sucipto. *Betawi cultural profile*, 217.

development, of course, changing environmental patterns to the type of work they do, it could even be that currently the Betawi people in the suburbs no longer work as farmers because agricultural land is already very minimal which is often "converted" by developers into housing. elite.

About Aspects of the life of the Betawi people, Soekanto gave an understanding of the Betawi people, according to him the Betawi people are Betawi ethnic people who live together and produce culture. Starting from this definition, the Betawi people are also a group of people who have knowledge, beliefs, arts, morals, law, customs and other abilities. According to Puspitasari, Hidayat, Abdurahman and Wuryani (1982) one of the characteristics of the Betawi people generally does not like to migrate due to economic factors and customs.³³

Among the aspects in the life of the Betawi people are:

1) Betawi community kinship system

For any society, family is very important, including for the Betawi people. This is because the family is the smallest social unit. In lineage, their kinship system follows the bilineal principle, which is to draw the lineage from the father and mother.³⁴

The custom of settling after marriage in Betawi people depends on the agreement of both parties. There are those who live in the residence of the husband's relatives, which are called patrilocal and some who live in the residence of the wife's relatives or matrilocal. However, in Betawi society every parent aspires to build a house for their married child which is known as ngerumahin. The construction of the house can be done by the parents of a boy or a girl. When the house has been made, the newlywed couple will live separately from their parents and free from parental responsibilities. As is often seen in daily interactions, especially in speaking and acting, Betawi people look rude, but this does not mean that Betawi people are negative because they have become the majority personality of Betawi people.

Parents in Betawi society tend to rely on girls when they get older, this is because they feel that girls are more patient in taking care of their parents than daughters-in-law, although basically they do not differentiate between boys and girls.³⁵

2) Religion

Description about the religious or religious aspects of the Betawi people are clearly colored by Islamic teachings. The picture can be seen from the belief system and the actions they embody. Islam is the main guide in the life of the Betawi people, so that all actions or behavior that will be carried out are adjusted to the

³³Sofyan Saad, *Application of Environmental Conservation* (Jakarta: IKIP, 1994),33.

³⁴Rosyadi and Toto Sucipto. *Betawi cultural profile*, 217.

³⁵Rosyadi and Toto Sucipto. *Betawi cultural profile*, 217.

values that apply in Islam.³⁶ association virgin and virgin B e t a w i already comply with the norms Islamic norms. Likewise, marriage, seven months pregnant until birth, childhood, circumcision, old age are never separated from Islamic norms, both formal law and traditions that have been passed down from generation to generation. The life of the Betawi people ranges from a house - langgar (place of worship) - market, with a small exception as well as an office. It is impossible for Betawi people to live without coming into contact with langgar, in society their life will be isolated.

Thereby Betawi culture as a subculture is almost inseparable from Islamic teachings, starting from the Betawi people who have not been born or are still in the womb until they die, even after that it can be ascertained that they are filled with elements or teachings of Islam.

3) Life cycle

Has explained in part religion, life person Betawi almost not can separated with guidance or teachings Islam, started baby still in the womb until death. In the context of individual life cycles or life cycles, Betawi people know various customs or ceremonies, ranging from babies in the womb to death and even after death itself. They know the salvation ceremony when a seven-month-old baby is in the womb, known as njuh Bulanin or Kekeba. Hand kerchief ceremony for birth, circumcision (bride of circumcision), khatam Qur'an (bride completed), the custom of dating or traveling for teenagers, wedding ceremonies and so on. The whole procession certainly has a good purpose, namely to pray for the safety of the Betawi people's lives.

4) Betawi Community Cultural Values.

According to Koentjoroningrat, the concept of cultural values basically functions as a guide for human life in society. However, as a concept of a cultural value it is very general and has a very broad scope. Cultural values are usually difficult to explain rationally and clearly. However, precisely because of its general, broad and abstract nature, cultural values in a culture are in the emotional realm of the individual soul of a society that is a citizen. Apart from that, these individuals since childhood have been infused with cultural values that live in their society so that the concept has long been rooted in the realm of their souls. That is why cultural values in a society cannot be replaced by other cultural values in a short time.³⁷

The explanation of the cultural values adopted by the Betawi people are:

a) Life orientation for the hereafter

The life orientation of the Betawi people in general is to pursue happiness in the afterlife. This orientation is instilled by parents to their children since childhood, this can be because Betawi parents in the past had an understanding of

³⁶Tanti Irawanti, *Patterns of Socialization of Girls in Three Betawi Families in Mampang Prapatan Village* (Depok: FISIP UI, 1993), 22.

³⁷Rosyadi and Toto Sucipto. *Betawi cultural profile*, 212.

the meaning of worship only the pillars of Islam, namely the Shahada, Prayer, Zakat, Fasting and Hajj. While others such as studying to a high level or becoming an official to defend the truth are not excluded.³⁸An example of its application is at a wedding ceremony, a religious leader will give advice and prayers to the bride and groom in order to get pious and pious offspring who are able to obey religious orders and be devoted to their parents.

b.) Anti-bureaucratic work orientation

Public Betawi culture is identical to Islamic culture in contrast to the wisdom of the Dutch colonial bureaucrats in the past. According to him, the Dutch colonial government was an infidel government, one of which required Christian religious education for Muslim students. Betawi people eventually became anti-Dutch colonialists.

c) Education orientation to religious schools or madrasas

In ancient times, in politics with the Netherlands, the Betawi people did not want to cooperate, such as being an employee whose condition was that they had a Dutch school education, the Betawi people naturally preferred religious education as their way of life. As has been explained in terms of religion, the Betawi people really hold fast to the teachings of the Islamic religion, so it is very natural that school education is prioritized with a religious label.

d) Large family marriage orientation

Person Betawi still think that many child many sustenance. They are guided by the hadith of the Prophet Muhammad, which is "a Muslim man is recommended to find a partner (wife) who is not sterile, because having many children is the Prophet's pride on the Day of Resurrection.

e) The orientation of human relations greatly values Habaib

According to the Betawi people's view, ulama are the heirs of the Prophets. Especially if the cleric comes from the descendants of the Prophet Muhammad, who is often referred to as Habaib. They are highly respected by the Betawi people which can be seen from the procedure for respecting them by kissing their hands. Sometimes respect for him can be excessive compared to native scholars and Arab scholars who are not from the Habaib group.³⁹

Over time, with the changing times, various kinds of influences from the globalization and modernization processes have shifted, the cultural values in the life orientation of the Betawi people have shifted. As the results of a study conducted on the Betawi community in Balekambang. The results of this study indicate that towards the rise of the new order, the mindset of the Betawi people in viewing the nature of life in the world and the hereafter began to develop as they entered the world of education. Their lives are not only as people who accept what

³⁸Abdul Nashir and Hendrika Tri Sumarni, *Shifting Cultural Values of the Young Generation of Metropolitan People in Jakarta* (Jakarta: CV. Sejahtera, nd), 23.

³⁹Abdul Nashir and Hendrika Tri Sumarni, *Shifting Cultural Values of the Young Generation of Metropolitan People in Jakarta*, 16.

is, but have changed their lives for the better in terms of economy.

C. METHOD

This study uses a qualitative method with a naturalistic approach developed by Lincoln and Guba. This naturalistic research is a descriptive research that reveals reality naturally as it is, even though it still gives meaning behind the natural events shown by the subject. This research is also very widely used in social research, because the principle of this research emphasizes more on social behavior and the meaning behind social action.⁴⁰

The data obtained using a qualitative method with this naturalistic approach are in the form of words or not numbers, which come from the results of observations, interviews, report notes and documentation or others. This is taken because this study seeks to examine social phenomena using qualitative research methods, namely research methods based on post-positivist philosophy, which is used to examine the condition of natural objects by using data collection techniques using triangulation (combination) and inductive data analysis, and obtains good results. focused. Qualitative research is more on meaning than generalization.(Sugiyono, 2010, p. 9)In this research, the method used is library research or also called content analysis.

The data collection technique is by recording data from various sources from written material and then identifying contextual evidence, namely by looking for the relationship between the data and the reality that the author has studied. Data processing in this survey is qualitative in nature, so it is carried out through critical analysis, comparison and interpretation of various search results from primary and secondary sources. Thus, the data approach in this study is qualitative, and the lattice correlation of variables is also qualitative.

Therefore, in the process of data analysis, researchers get all data from observations, interviews and documentation are collected, combined and studied carefully and analyzed until finally the researchers put it in the form of written descriptions and conclusions.

D. RESULTS AND DISCUSSION

Education is a guide for the growth and development of children. That is, education is an effort to guide the natural strength in each child so that they are able to grow and develop as humans and as members of society who can achieve safety and happiness in their lives.

Based on the results of the research that the authors did, all Betawi ethnic parents want their children to be highly educated, have good jobs and get married after having age and mental readiness. This expectation is not limited to parents who are highly educated, have decent jobs and have a middle economic level. Even parents who have low education, middle to lower economic level and work odd

⁴⁰Mukhtar, Practical Methods of Qualitative Descriptive Research (Jakarta: GP Press Group, 2013), 37

jobs want their children to have a high education and work properly so that later they have a good economic standard and are definitely better off in all respects than their parents.

The definition of higher education, all samples of parents have almost the same answer, namely higher education is guidance carried out consciously by educators to students with the aim of forming the main personality physically and spiritually. efforts to help students so that they are able to do life tasks independently and responsibly orally and ethically. In this case, education is also defined as an effort to build children to be more mature. this can be seen clearly from the statement of one of the informants who has the status of a public figure stating that education is "Debriefing morals and ethics, introduction to the creator "In one of the informants who is a civil servant" Our capital as humans in the life of a nation and state which at this time we must know what is in our society and society. not only knowledge but experience from our teachers that we take." Even parents with low education say things that are not much different, according to him education is "Higher education in my opinion where my child gains new knowledge." 91 according to him education is "Higher education in my opinion where my child gains new knowledge." 91 according to him education is "Higher education in my opinion where my child gains new knowledge." 91

The hope of parents after their daughters are highly educated, of course, parents want the best for their children now and in the future. This is in line with the statements of various informants, "There are many expectations, good behavior becomes a good example, wider knowledge and insight as well as being useful children for the nation and state. Children with high education must share knowledge with children with low education, continue to share knowledge. Definitely getting better, being a successful child who both parents are proud of."

A family that is obliged to be educated is not only men and women also need to be educated as stated by various informants, namely, of course, because religion also teaches that education is not only for men but also for women, especially mothers. mothers as educators at home who teach their first knowledge to their children, giving examples and so on. It is said necessary, because the woman is a prospective mother, therefore she must understand which one is good and which one is bad which will be applied to her child. Some even say it is no longer necessary but must and must. because smart mothers will give birth to intelligent generations as well. It is very important because someday women will become educators in the household for their children.

Determination and direction of the type of education, in this case almost all parents provide determination and direction regarding the type of education that is considered good for their daughters even though the types are different, as stated by one informant, namely "Only directing but not imposing. Life must be directed and according to talents and interests and talents. Directing what

education is usually suitable for women. while being asked what his dreams are. Not specified just directed. where they want their children more than their parents who only graduated from elementary school. Through this statement it can be understood that parents basically free their children to choose the education they want but still in the type of education that is considered to be in accordance with the child's talents and interests,

Education is the learning of knowledge, skills, and habits, a group of people passed down from one generation to the next through teaching, training or research and higher education itself is a level of education after secondary education which includes diploma programs, undergraduate programs, master programs, doctoral programs , and professional programs, as well as specialist programs organized by universities based on the culture of the Indonesian nation.

Children are the next generation of parents' ideals, so it is normal for parents to have hopes for their children. Thus, many parents provide direction to their children about what expectations they want to come true from their children.

Womanis someone who naturally has responsibilities as a wife and mother, in this case if parents expect an ideal for their daughter, it is certainly something they will try to adjust to their responsibilities as a complete woman. This is so that her daughter can look perfect in the eyes of society by having a good job and being able to carry out her duties as a wife and mother later after marriage.

E. CONCLUSION

Person old on ethnicity Betawi in Ward Sudimara Jaya havedifferent perceptions about higher education for their daughters. Some of the differences in perceptions include: 1) Considering higher education is very important, because when women are married and have children, mothers become the "first madrasa" for their children and intelligent mothers will give birth to intelligent generations as well; 2) They consider it unimportant, because they think that when girls are married, they focus more on being at home to be housewives; 3) Although many of the Betawi ethnic parents expect higher education for their children, many of them are at a weak economic level.

Seeing this phenomenon and to increase parents' understanding of the importance of higher education for girls in Betawi ethnicity in Sudimara Jaya Village, local government officials, in this case the RT (Rukun Tetangga), RW (Rukun Warga), and Kelurahan, socialize and provide insight to the community on every commemoration of religious holidays (PHBI), such as the Birthday of the Prophet Muhammad, Muharaman, recitations for mothers.

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