

REFLECTION OF LIFE THE FOLKTALE OF SI PITUNG AS ORAL LITERATURE OF THE BETAWI SOCIETY

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ABSTRACT

The story of Si Pitung is a legendary folktale among the Betawi people and has been told from generation to generation. Si Pitung was a hero of his time who fought against the Dutch. This makes the story of Si Pitung used as a living reference by the Betawi people because of his diligent attitude, good at reciting the Quran, and courage in fighting the Dutch to fight for the rights of the small people. This research uses a content analysis method to examine the implied and explicit texts regarding the story of Si Pitung in Cakung District, East Jakarta. The data in this research are words, actions and descriptions of sentences in the story of Si Pitung. Through this research, it is hoped that it will be a reflection that the Pitung story is still relevant to today's life, especially the implementation of the moral and social values contained in the story. This is also able to provide evidence that the oral story culture of society is able to contribute to overcoming social problems in everyday life.

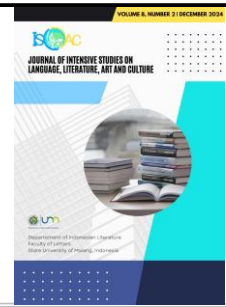
INTRODUCTION

Indonesia Oral tradition is part of a community group that has existed for a long time (Khusna, 2023) . Oral traditions exist in all ethnic groups in Indonesia, including the Betawi

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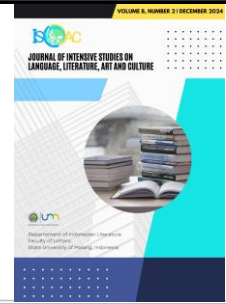


tribe. The Betawi people have several examples of oral traditions, including Palang Pintu, Lenong Betawi, Sahibul Hikayat, and others. In addition, folklore is also one of the oral traditions that is part of the Betawi community.

Folktales are stories that were born in a region and developed by the local community (Pambudi, 2023) . Folklore is a story about a place with characters in the form of gods, humans, or animals (Gusnetti, 2015) . There are various types of ethnic groups and languages in Indonesia that give birth to various kinds of folklore. Through folklore, messages or messages are conveyed by word of mouth, or from writing to writing. Folklore that develops in a society generally has a strong cultural element. The messages contained in folklore are diverse, one of which is about socio-political values (Sibarani, 2010) . This makes folklore the most likely media to provide moral education to the younger generation of a society and also makes it a role model and example of the implementation of the noble values possessed by the Indonesian nation.

Si Pitung is a legendary folk tale among the Betawi people. Si Pitung was a hero in his time who fought against the Dutch landowners. In history, it is said that when the Dutch established the VOC, they seized a lot of land from the Sunda Kelapa Kingdom (Jahroni, 2016) . After the Dutch got the land, they sold it to outsiders. Local people who wanted to plant were required to rent the land and were subject to high tax rates.

Through historical background, the hero figure of Si Pitung was then born. Oral stories that emerged in the Betawi community, namely the figure of a hero who had martial arts skills were able to suppress the power of the Dutch (Sibarani, 2010) . It is said that Si Pitung was a diligent and clever child. Seeing the struggle of the common people who were subject to high taxes and rents, Si Pitung felt furious. Then, Si Pitung learned martial arts and other knowledge from a Kyai or Ulama. Si Pitung began to fight the landlords and steal from the rich. From the stolen goods, Si Pitung gave the results to the common people in need. Many people then felt helped by what Si Pitung did. On the other hand, the Dutch government felt that what Si Pitung had done was something that should not be done. Scout Heyne, a Dutch official, tried to catch Si Pitung. Various methods were



used, but they were unsuccessful. Therefore, they used a cunning method by arresting Pitung's parents and teachers. Hearing this, Si Pitung finally surrendered, was then arrested and shot dead.

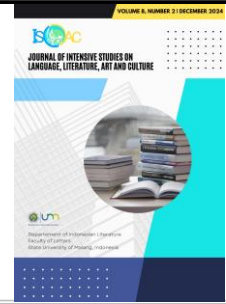
The Si Pitung folktale has become an oral tradition that has been passed down from generation to generation, making the Si Pitung folktale one of the legendary stories among the Betawi people (Purnama, 2017) . This makes the Betawi *Robin Hood hero story* a reference for life by the Betawi people. There are many moral and social values in the Pitung folktale. Through this folktale, social values are taught to help each other and care for others. In addition, a person also needs to be brave.

This study aims to examine the implementation of moral and social values of the Si Pitung story in the daily lives of the Betawi people. Through this study, it is expected to be able to reflect that the Si Pitung story is still relevant to today's life, especially the implementation of moral and social values contained in the story. This research is very important to be carried out in order to find out in detail the social and moral values contained in the Si Pitung folktale. This aims to make it easier for today's society to accept and re-understand the noble values contained therein. In addition, it can also be real evidence that the culture of oral stories in society is able to contribute to overcoming existing social problems.

METHOD

Oral tradition is part of a community group that has existed for a long time (Khusna, 2023) . Oral traditions exist in all ethnic groups in Indonesia, including the Betawi tribe. The Betawi people have several examples of oral traditions, including Palang Pintu, Lenong Betawi, Sahibul Hikayat, and others. In addition, folklore is also one of the oral traditions that is part of the Betawi community.

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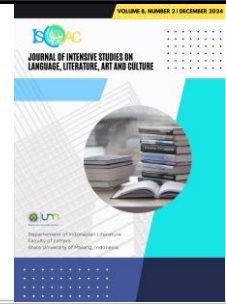


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Pitung folktale. Through this folktale, social values are taught to help each other and care for others. In addition, a person also needs to be brave.

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FINDINGS AND DISCUSSION

Findings

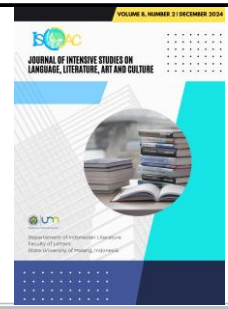
Implementation of Social Values Contained in the Story of *Si Pitung*

Social values relate to values related to society and the surrounding environment (Astuti & Arifin, 2021) . As social beings, of course, they cannot live and stand alone, they always need help and assistance from others, both when they are born into the world and when they will meet the Creator later. The social values contained in the Si Pitung folklore include (a) helping each other, (b) cooperation.

Discussion

Problematics Of Gamelan Music Instrument Material

According to Attas (2017) helping each other is born from the basic nature of humans as humans, both towards family, neighbors, or people closest to them. Likewise, the value of helping each other in the folklore of Si Pitung. Si Pitung is a nickname that comes from Sundanese, namely *pitulung* which means 'helper'. The name became a nickname, namely Pitung, for the reason that it is easy to pronounce. Not only a name, the story of Si Pitung



is also a form of implementation of a life of helping each other and being generous to others. This is reflected in Pitung's attitude of helping his parents as a form of devotion shown in the following quote.

One day, Si Pitung's father, Bang Piun, wanted to sell his two goats to Tanah Abang Market. Because at that time Bang Piun was not feeling well, he ordered Si Pitung. "Sell these two goats to Tanah Abang Market, Pitung!" his father ordered. Si Pitung immediately followed his father's orders and went to the market carrying two goats. (M, 2021).

Apart from helping each other in the family, the social values contained in the Pitung story are also implemented in acts of helping neighbors.

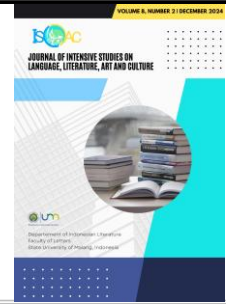
Si Pitung and his friends continued to act. They not only help people who lack food, but they also help people who are in debt to landlords and help orphans. Si Pitung and his friends not only carry out their activities in Rawa Belong Village, but also in the surrounding villages, even in the Jembatan Lima and Manula areas which are located on the seafront. (M, 2021)

Until now, the existence and kindness that are the representation of Si Pitung are still attached and have become a habit of the Betawi people, especially in the Cakung area, to always help neighbors who are in trouble.

"It has become a habit of the Betawi people, especially in the Cakung area, to always help neighbors who are in trouble,"

Interview with M (51 years old), on May 25, 2021

It is told in the story of Pitung that he not only spent his time studying the Koran, reading, arithmetic, and learning self-defense at the Islamic boarding school, he also helped his parents herd goats and sell them at the market.



Cooperation

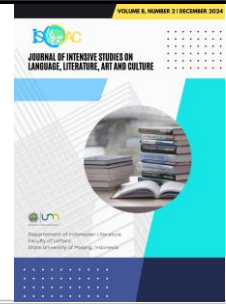
The value of cooperation is seen from the solidarity between Si Pitung, Rais, and his men in fighting for the fate of the common people. This can be seen in the following quote.

Si Pitung invited Rais and his men to help ease the suffering of the people. "How do we help the people?" Rais asked Si Pitung. "Because of the Dutch colonialism, many people are starving. So, we help them by taking the property of the rich and stingy, then we distribute the proceeds to people in need." "Okay, I understand what you mean, Pitung," said Rais. "Starting tonight, we will start taking action, but we must keep our mouths shut about this plan." "Yes, that's right! Anyway, we have good intentions!" said Si Pitung convincingly. (M, 2021)

There are pros and cons when reading the story excerpt. Si Pitung, Rais, and his men worked together with good intentions, namely to help the poor. However, the method used was wrong, namely taking other people's property. So, the value of cooperation that can be taken from this value is the value of solidarity to help the common people. In addition, the value of cooperation is also reflected between the Dutch police chief named Schout Heyne and his soldiers. Schout Heyne and the Dutch soldiers were furious because they failed to shoot Si Pitung with several bullets.

The Dutch soldiers became increasingly angry and they mobilized all their troops to surround Rawa Belong Village. "Come on, all the soldiers, surround Rawa Belong Village!" Schout Heyne ordered the company soldiers. In an instant, Rawa Belong Village was surrounded by Dutch soldiers. (M, 2021)

Based on the two quotes above, the value of cooperation reflected has different interests with the purpose of each good. Thus, the value that can be taken is being able to place the abilities that are owned as well as possible to help others in terms of goodness.



Justice

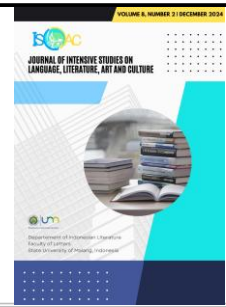
The social values contained in the Si Pitung folktale also point to an attitude that opposes greed or injustice that harms others. During the Dutch colonial period, lands in the Sunda Kelapa Kingdom were seized to establish the VOC. The lands that had been successfully seized were sold to outsiders so that local people who wanted to plant were required to rent land and were subject to high taxes. Seeing this, Si Pitung felt furious and determined to learn self-defense and other knowledge from a Kyai or Ulama. The results of learning self-defense and other knowledge from a Kyai or Ulama were used to fight the landlords and take over the rights of the local people. This is reflected in the following quote.

In addition, he was trained in silat for years until his ability to master religious knowledge and self-defense increased greatly and was extraordinary. Because of his talent in martial arts, Pitung's abilities were far above the average of the silat fighters in Betawi at that time. Si Pitung lived during the Dutch colonial era, Si Pitung was moved to defend the Indonesian people. He felt sorry for witnessing the suffering that the poor and weak people continued to experience. Meanwhile, the companies or Dutch people continued to rule as well as a group of Tauke and Landlords, all of whom were rulers who were rolling in wealth. Their wealth including houses and fields was guarded by strong and fierce thugs. (M, 2021)

to reflect social problems that exist in its society. The moral values contained in the Si Pitung folklore include (a) religiosity and (b) courage.

Religious

Every parent definitely wants their child to grow up to be a good person in the eyes of God and humans (Nababan, 2020) . Likewise, Si Pitung's parents, namely Bang Piun and Mpok Pinah, wanted Si Pitung to grow up to be a pious child. This can be seen from the following story excerpt.



Si Pitung comes from Kampung Rawa Belong, West Jakarta. Si Pitung's father is named Bang Piun and his mother is named Mpok Pinah. Si Pitung's parents hope that Si Pitung will be entrusted to learn to recite the Koran, read, and write Arabic with Haji Naipin . (M, 2021)

In addition to learning to recite the Koran, read, count, and defend himself, he was also taught a magical science called *Pancasona* by Haji Naipin. His enthusiasm in seeking knowledge at the Islamic boarding school made Pitung Haji Naipin's favorite student. Pitung's attitude of faith was evident from his behavior in always performing prayers in any situation. This was reflected in his behavior when performing the midday prayer after selling his goat.

The traders competed to bid for Si Pitung's goat. Finally, Si Pitung sold his goat to the trader who made the highest bid. After successfully selling his goat, Si Pitung prayed the midday prayer and immediately went home. (M, 2021)

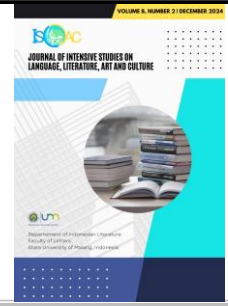
This is the background to the establishment of the Si Pitung Cultural Studio located in Rawa Belong. The studio was founded and named 'Si Pitung' because as an icon that Si Pitung is a very religious person. As a result, the studio is engaged in preaching and preserved with Betawi culture by local youths until now.

"In the Cakung area, da'wah activities and religious study groups are also routinely carried out, and do not forget to include Betawi cultural values with the aim of preserving this culture."

Interview with M (51 years old), May 25, 2021

Courage

The attitude of courage is inherent in Si Pitung. He will continue to try to defend everything that is his right, even though he has to go through various obstacles. This is



reflected in the following quote.

Pitung returned to Tanah Abang market and the five thugs whom Pitung suspected of taking his money were still there. Pitung immediately approached them. "You must have taken my money," Pitung shouted, "I don't want to cause a commotion in this market. So, give me back my money."

"Hey, young man, don't talk carelessly! We didn't take your money!" they said. As a result, there was a verbal argument between Si Pitung and the 5 thugs and boom! one of the thugs hit Si Pitung's stomach. Si Pitung groaned in pain and held his stomach. Then Si Pitung stood up with his hands on his hips.

"Hey, so this is what you want?" Pitung shouted. "You want to solve this problem with a show of strength? Okay, I will fulfill your request," Pitung continued. (M, 2021)

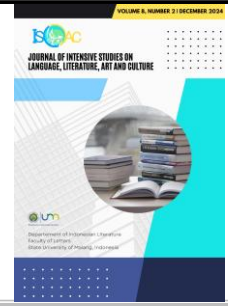
The problem between Pitung and the thugs did not stop there. Pitung maintained his courage to defend the traders. This is reflected in the following quote.

"What are you doing here?" asked Si Pitung.

Rais, the leader, approached Pitung. "I can't accept it because you've embarrassed us in front of the Tanah Abang market traders," said Rais. "Then what do you want?" asked Pitung.

"We want to take revenge and beat you up so badly that none of the villagers of Rawa Belong can recognize you anymore, ha....ha..." Rais shouted loudly.

"Okay, I accept your challenge but there is one condition that you must fulfill. If I lose the fight later, I am willing to do anything you want but if I win the fight later you must promise to



leave your jobs as pickpockets and extort merchants."

Based on the quote, the figure of Si Pitung represents a brave figure and has principles. His courage is not used for his own interests, but also in making risky decisions and defending everything he believes is right. In addition, the moral and social values contained in the story of Si Pitung, this folk tale also has an aspect of usefulness. This is in line with the statement that literature is part of art that provides teachings, shows beauty, and directs readers to carry out responsible activities (Teeuw, 1984) . In this context, the social and moral values contained can be utilized in the field of education, one of which is introducing local content to students through literature learning in schools.

"Many schools, especially elementary schools, still include the story of Si Pitung as local content. Because the story contains values that can be taken, such as moral values, social values, religious values, and heroic values."

Interview with M (51 years old), May 25, 2021

Learning using folklore as a source of local content can preserve oral literature for future generations (Rejo et al., 2022) . Utilizing oral traditions as learning materials also helps introduce folklore to the next generation. This effort is very helpful in preserving regional folklore that is increasingly shifting and losing its speakers. By using folklore media in learning, this is one of the efforts to preserve folklore, both in terms of utilization, protection, and development of folklore (Sibarani, 2010) .

It is very clear that the implementation and existence of Si Pitung is still embedded in the Betawi community. What is interesting in this implementation is that the Betawi community is able to filter all forms of good and bad done by Pitung. Thus, not all things done by Pitung are implemented in everyday life. However, it is the commendable behavior of Si Pitung that is used as an example by the Betawi community.

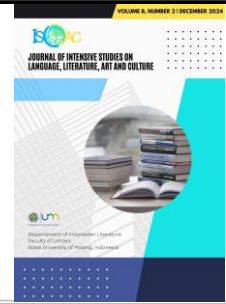


CONCLUSION AND SUGGESTIONS

The story of Si Pitung is one of the typical Betawi oral traditions. The oral story that grew along with the daily life of the Betawi people began in Kampung Rawa Belong which is the birthplace of Si Pitung. The story of Si Pitung is included in oral folklore in the form of a legend because Si Pitung is a folk tale that has developed since ancient times, but the values contained in the story remain embedded in society. Until now, the social values contained in the story of Si Pitung are implemented in the life of mutual assistance that exists in the Betawi community. The results of this study have two points of discussion, namely (1) Implementation of social values in the story of Si Pitung; and (2) Implementation of moral values in the story of Si Pitung. Through this study, it is proven that the social values and moral values in the story of Si Pitung are still relevant and implemented by the Betawi community in everyday life.

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