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Systematic Literature Review: Palang Pintu as Betawi Culture Tradition

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Abstrak

Budaya adalah suatu cara hidup berkembang yang diciptakan oleh sekelompok orang dan diwariskan dari generasi ke generasi. Budaya mencakup banyak hal yang kompleks, termasuk sistem keagamaan, politik, adat istiadat, peralatan, bahasa, bangunan, pakaian, dan seni. Kebudayaan juga mempengaruhi banyak aspek kehidupan manusia dan merupakan peradaban manusia yang kompleks, kompleks dan besar. Palang Pintu merupakan tradisi dari kota Betawi di Jakarta dan sekitarnya. Palang Pintu bukan hanya sebuah karya, namun juga merupakan simbol ideologi dan landasan hidup masyarakat Betawi. Prosesnya mencakup berbagai tradisi, mulai dari silat, seni, humor, dan lainnya, yang semuanya penting dalam menjaga budaya dan tradisi Betawi. Tujuan penelitian ini adalah untuk mengidentifikasi tradisi Palang Pintu dalam budaya Betawi. Penelitian ini merupakan tinjauan literatur sistematis, yaitu suatu proses sistematis untuk mengidentifikasi, menganalisis, dan menafsirkan semua bukti penelitian yang ada terkait dengan pertanyaan atau topik penelitian tertentu. Penelitian ini dilakukan melalui metodologi yang jelas untuk memastikan bahwa penelitian tersebut diidentifikasi, dianalisis, dan diinterpretasikan dengan benar. 15 artikel yang meliputi tradisi Palang Pintu budaya Betawi dan deskripsi artikel yang dimuat di surat kabar populer Q2 dan mereka yang tetap di Sinta menerima surat kabar nasional. Penelusuran ini dilakukan pada jurnal online seperti jurnal Google Scholar, Research Portal, SINTA, DOAJ dan Scopus. Kesimpulan dari penelitian ini adalah ditemukannya berbagai pengetahuan terkait tradisi Palang Pintu budaya Betawi.

Kata Kunci: *Budaya Betawi, Palang Pintu, Tradisi*

Abstract

Culture is a developing way of life created by a group of people and passed down from generation to generation. Culture encompasses many complex things, including religious systems, politics, customs, tools, language, buildings, clothing, and art. Culture also influences many aspects of human life and is a complex, complex, and large human civilization. Palang Pintu is a tradition in Betawi City in Jakarta and its surroundings. Palang Pintu is not only a work, but also a symbol of the ideology and foundation of life of the Betawi people. The process includes various traditions, from silat, art, humor, and others, all of which are important in maintaining Betawi culture and traditions. This research aims to identify the Palang Pintu tradition in Betawi culture. This research is a systematic literature review, which is a systematic process for identifying, analyzing, and interpreting all existing research evidence related to a particular research question or topic. This research was conducted through a clear methodology to ensure that it was identified, analyzed, and interpreted correctly. 15 articles covering the Palang Pintu tradition of Betawi culture and descriptions of articles published in popular newspapers Q2 and those who remained at Sprott received national newspapers. This search was done in online journals such as Google Scholar, Research Portal, SINTA, DOAJ, and Scopus journals. The conclusion of this research is the discovery of various knowledge related to the Palang Pintu tradition of Betawi culture.

Keywords: Betawi Culture, Palang Pintu, Tradition

INTRODUCTION

Indonesia is a multiethnic country. One of Indonesia's distinctive characteristics is its ethnic diversity. Indonesia has more than 742 languages and dialects, each of which has its own characteristics. These differences also influence the cultural development of each region. The Betawi tribe is one of the tribes that lives in Jakarta and its regions, especially in Jabodetabek (Untari et al., 2017). They are ethnically related to Malays, Sundanese and Javanese. The Betawi tribe first appeared in the 18th century as a result of inter-ethnic and national marriages imported by the Dutch to Batavia. They are descendants of various ethnic groups, including Bali, Sulawesi, Maluku, China and India. The Betawi tribe is known as the inhabitants of the Jakarta area and its surroundings. They are geographically divided into two parts, namely the center and the periphery. The central part covers the area around Monas with a radius of approximately 7 km, while the outskirts are further divided into the southern and northern outskirts.

The Betawi people have a variety of unique and diverse traditional arts. One of the traditions is Palang Pintu (Sukaesih et al., 2022). Palang Pintu is a wedding ceremony tradition that is still preserved by the Betawi people to this day. Palang Pintu involves pencak silat matches, rhyme competitions, and reading verses from the Koran, while Crocodile Bread is used as a symbol of reliability and fidelity in marriage. Palang Pintu has the meaning

of being a barrier for anyone who wants to enter the local area. In the context of marriage, this tradition is a symbol of trial for the groom to open the door to blessing from the woman's family. The Palang Pintu procession often involves a martial arts match between the groom and the bride. This symbolizes that the man must have the ability to look after and protect his wife and children from any danger. During the procession, the bride and groom and invited guests often exchange rhymes to entertain and show diplomacy in reaching consensus. This exchange of rhymes also has its own symbols, one of which is showing respect and politeness in interactions. This procession allows the groom to show politeness and honor to the woman and her family. Palang Pintu also involves reading the holy verses of the Koran and shalawat. This symbolizes that the groom must be a priest in his family and have an understanding of religion. They are also obliged to guide their wives and children to walk the path of goodness. The door tradition does not only exist during wedding ceremonies. Meanwhile, the door tradition is also included at home receptions or Betawi events. Therefore, Indonesian people must protect and preserve culture and traditions because by protecting and preserving culture, we can maintain the identity and uniqueness of a nation, as well as provide opportunities for the younger generation to appreciate and inherit valuable cultural heritage.

Culture is a term that refers to a lifestyle that develops within a group or society and is passed down from generation to generation. The era of globalization can lead to changes in people's lifestyles that are more modern. As a result, people tend to choose new cultures that are considered more practical than local cultures. To overcome this, awareness of the importance of local culture as national identity is needed.

From the description above, the focus of the problem in this research is what are the results of the Systematic Literature Review (SLR) on the local tradition of Palang Pintu Betawi culture? Meanwhile, the aim of this research is that through a Systematic Literature Review (SLR) we can find out the cultural meanings that exist in Indonesia, especially the Palang Pintu Tradition of Betawi Culture.

RESEARCH METHOD

A Systematic Literature Review (SLR) is a structured, transparent, and reproducible research process for identifying, analyzing, and synthesizing all research relevant to a particular research question or topic (Cabrera & Cabrera, 2023). Through this method, researchers conduct effective research to provide specific and accurate answers to research questions and can be used in various research fields to identify and analyze all relevant research. The aim of this research is to summarize, analyze and analyze various studies that

use Palang Pintu culture as a research topic through research from various sources. To complete the research, researchers collected articles from Google Scholar, Research Portal, SINTA, DOAJ and Scopus. The keynote is the Doorstop of Betawi Culture. The articles collected were articles published in the period 2017 to 2024. From the article search results, 15 articles were found that discussed Betawi culture in Palang Pintu, with details of the articles published in the reputable journal Q2 and the rest in the accredited Sinta National Journal. The research methods or approaches in most articles use qualitative methods with ethnographic approaches, exploratory methods, and semiotic qualitative methods.

In this case, it is also discussed to see the details of Palang Pintu Betawi culture. The initial step of this research was to identify the problem and search for electronic journal research data on Google Scholar by collecting 15 important articles for data collection.

RESULT AND DISCUSSION

From the article search results, researchers found that one article each was published in the well-known journal Q2 and another in the official national journal Sinta. Table 1 explains the related articles with the author's name, year of publication, research questions, and research methods used.

No	Authors	years	Research question	Method
1.	Sari Tri Anjani, Iskandarsyah Siregar	2022	<ul style="list-style-type: none"> Do people understand the meaning of using doorstops in traditional Betawi weddings? What is a suitable strategy for the restoration of the Betawi Palang Pintu traditional culture? 	Descriptive qualitative research Cresswell, J.W.
2.	Ita Suryani, Asriyani Sagiyanto	2017	What is the Betawi community's strategy in promoting the palang Pintu tradition, at the Palang Pintu XI event?	Descriptive qualitative research with a case study approach
3.	Anggi Melinda, Sinta Paramita	2018	What is the process of building the symbolic meaning of Palang Pintu at	Qualitative descriptive research using phenomenological data collection methods.

			the Betawi ethnic wedding at Setu Babakan?	
4.	Jyakandi	2023	<ul style="list-style-type: none"> • How to reinvent the doorstep tradition in preserving Betawi culture? • What is the strategy for restoring the Betawi traditional doorstep culture? 	Descriptive qualitative research
5.	Muhammad Shafly Alaudin	2020	<ul style="list-style-type: none"> • What is the symbolic meaning in the Palang Pintu tradition? • How to reinvent the Palang Pintu tradition and the form of commodification of the wedding ceremony tradition into a Kemang Palang Pintu Festival? 	Descriptive qualitative research
6.	Suraya Mansur, Nurhayani Saragih, Wiwik Novianti, S Bekt Istiyanto, Utas Mahligai	2022	How does the South Jakarta Kemang Palang Pintu Festival become cultural commodification?	This research uses a qualitative constructivist paradigm, including in interpretive (subjective)
7.	Lambok Hermanto Sihombing	2023	What is the symbolic meaning and function of the Palang Pintu philosophy?	Qualitative research using Rolland Barthes' semiotic approach
8.	Siti Gomo Attas, Novi Anoegrajekti, Siti Ansyoria, Rizki Wardani	2021	Can we elevate the local wisdom of the people of Tidung Island through doorstep training at Sanggar Seribu Ceria in Tidung Island Village?	Qualitative research, through online training modeling with the Zoom Meeting Platform.
9.	Iskandarsyah Siregar	2022	How to analyze the meaning of the Palang Pintu	Extra qualitative research with an

			procession from its semiotic aspect?	interpretative approach as a compliment
10.	Nisrina Alifah	2021	<ul style="list-style-type: none"> • What was the meaning of the doorstep tradition before the regional regulations existed? • What is the social construction process of the tradition of opening the door latch at Betawi wedding ceremonies? • What is the meaning of the doorstep tradition after the regional regulation? • How does the Betawi doorstep maintain its existence in the current of globalization? 	Qualitative research with a descriptive approach
11.	A.F. Jamilah, M. Saputra, S. Wiyono	2022	<ul style="list-style-type: none"> • What local wisdom values are contained in the Palang Pintu tradition? • How are efforts to preserve local wisdom in the Palang Pintu tradition? 	This research uses an approach qualitative research with descriptive research type
12.	Jenny Sista Siregar, Lulu Hikmayanti Rochelman	2021	What is a comprehensive description of Seserahan and the symbolic meaning of Seserahan?	Qualitative Research.
13.	Anggie Novalia, Sri Irtawidjajanti	2020	How is the Betawi traditional wedding ceremony held at Setu Babakan Betawi Cultural Village (PBB)?	Qualitative research with a case study approach

14.	Dewi Anggraeni, Ahmad Hakam, Izzatul Mardhiah, Zulkifli Lubis	2019	How can civilization be developed by looking at local cultural values, one of which is the Palang Pintu tradition in Betawi culture so that wisdom can be drawn from local culture in instilling religiosity that can build national civilization?	Qualitative research with an ethnographic type
15.	Tirawati, Didi Darmadi	2024	What is the symbolic meaning of the Palang Pintu pantun in the context of the Pontianak Malay community?	Descriptive qualitative research and uses a semiotic approach

Based on table 1, it can be seen that the research themes or titles are all related to Betawi Cultural Doorstops. The year the article was published is between 2017 and 2024. Furthermore, of the 15 articles, most of the research methods used qualitative methods with ethnographic approaches, exploratory methods, and semiotic qualitative methods.

Ethnographic research is currently a research area with a lot of interest, especially in research in the social sciences and humanities as well as in research related to ethnicity and culture. One of the qualitative research approaches that many researchers choose today is ethnography. One of the reasons why researchers often choose ethnography is because ethnography is understood as something that is given to the researcher. It is imagined that researchers can very easily only describe an ethnic group. In fact, it is not that easy, because ethnography also has rules that must be followed, has several academic levels that must be chosen, and in turn can be used in research with full responsibility. On the other hand, it is stated that ethnographic benchmarks focus on cultural aspects inherent in a social system, including in the largest context the culture inherent in a nation. The simple sample is of course through tracking the culture of existing localities.

Next, the 10 articles discuss the findings of the meanings in the Betawi Cultural Doorstop. The meanings found are varied as seen in table 2.

No	Findings	Research Conclusion
1.	Betawi doorstep culture is not only used by native Betawi people. However, it could also be by immigrant communities or other tribes. Of course, this has different perceptions regarding the meaning of using a doorstep in opening a wedding event.	There are two meanings of Palang Pintu in Betawi marriage, namely when a man is getting married he must be able to take care of his wife and children, because the man at home is the head of the family and must protect his family from danger.
2.	There are four types of communication that can be used, namely interpersonal communication, organizational communication, mass media, and media and social media. The social media method used is a unique program in organizing the Palang Pintu event. Currently, the organizational media used include books in general, namely brochures, newspapers, pamphlets and banners as well as through digital media, namely websites and Facebook social media. The media used only uses newspapers that collaborate with the Betawi community to report on the Palang Pintu Kemang Festival.	The promotional strategy for the XI Palang Pintu Kemang Festival event carried out by the Betawi Community is by using interpersonal communication, organizational media, news media and advertising and promotional media tactics.
3.	There is a philosophy underlying Palang Pintu which indicates that the Betawi ethnic group is capable of protecting its homeland, defending itself and its community. There are five stages in the Palang Pintu process and their meanings.	Palang Pintu is a Betawi people's way of life that contains religious values referring to the teachings of the Islamic religion which is believed by the majority of Betawi people and is found at the stage of reading the Koran and chanting dustur prayers in the Palang Pintu process.
4.	The traditional culture of doorstops is still often used by the indigenous Betawi people. The development of the current era, which is the modern era, has not stopped the indigenous Betawi people from maintaining and loving their culture, especially the traditional doorstep culture.	Preserving Betawi cultural values is the main task of the people of Jakarta in general and the indigenous Betawi people in particular.
5.	The doorstep tradition is that in Betawi culture, boys, especially the groom, are ready and able to	Reinventing the Betawi Doorstop Tradition. The presence of the Kemang

<p>look after himself and his family in the future so that a sense of security is created within his family. Apart from that, it is also proof that the groom can fulfill the conditions given by the bride and conveys moral values that getting the woman of his choice is not as easy as turning the palm of the hand. Then, each stage of the doorstop has a symbolic meaning.</p>	<p>doorstop festival is a form of change in cultural packaging or cultural modification made by Sanggar Manggar Kelape, it does not merely eliminate the elements of meaning contained therein, but can produce a new innovation called cultural reinvention.</p>
<p>6. The Kemang Palang Pintu Festival can be included in the concept of commodification because the process of transforming goods and services is initially valued for their usefulness, then becomes a valuable commodity because they are commercialized.</p>	<p>Betawi culture through the Palang Pintu Festival has become a tourism industry product marketed by the DKI Regional Government, thereby generating economic value. Apart from that, the number of important officials who attended the event was used as a promotional event for political communication actors.</p>
<p>7. Palang Pintu has religious, cultural, traditional and aesthetic values. These values symbolize the identity of the Betawi people which must be preserved.</p>	<p>The Palang Pintu custom is an integral part of the Betawi wedding ritual. In the doorstop procession, various metaphorical meanings are manifested. The symbols of the doorstop are the reading of salawat, the allure of beklai (fighting), crocodile bread, pangsi cloth, firecrackers (fireworks), and coconut blossoms. Each of these elements has its own meaning and purpose.</p>
<p>8.</p> <ul style="list-style-type: none"> • Model of reading Pantun in Palang Pintu • The Mandar Silat movement model that will be selected in the Palang Pintu Betawi performance • Unification of Betawi pantun and Silat Mandar movements in a Palang Pintu performance. 	<p>Silat Mandar at Sanggar Seribu Ceria as a tradition needs to be developed by collaborating with Betawi pantun performances at Palang Pintu. As an attractive traditional silat movement, it will certainly add excitement to a performance.</p>
<p>9.</p> <ul style="list-style-type: none"> • the denotative meaning of the Palang Pintu procession, the procession starts with dustur prayers, greetings, rhyme competitions, fist fights, and reading of holy books which have 	<p>The Palang Pintu tradition is a tradition that is part of the Betawi wedding ceremony. Palang Pintu combines martial arts with poetry literature. The</p>

<p>a denotative meaning of the Palang Pintu process apart from explaining the literal meaning and describing the process.</p> <ul style="list-style-type: none"> • The connotative meaning of the Palang Pintu procession describes the practice of Islamic teachings and law as well as love for the Prophet Muhammad SAW and family ties. • The myth of the Palang Pintu procession is that there are strong principles of Betawi society, namely recitation, prayer and silat. 	<p>Palang Pintu tradition symbolizes the test that the prospective groom must pass to be able to propose to the woman.</p>
<p>10. The externalization phase begins with carrying out activities aimed at preserving and empowering Betawi culture, such as establishing a doorstep studio. The next phase is objectification where silat and reciting the Koran become habits of the Betawi people, apart from that the use of equipment which is always used becomes a symbol of identity as a doorstep. The final phase is the internalization phase, namely the application of the values of politeness and love for one's culture so that feelings of pride in being Betawi people emerge.</p>	<ul style="list-style-type: none"> • Jawara expresses himself by carrying out activities as explained in the previous chapter, for example by establishing a Betawi doorstep studio. • in this process of objectification, the doorstep actor gets used to ancestral traditions by following people's sayings, such as the routine after sunset of reciting the Koran and learning silat. • Internalization process, a sense of pride in their culture makes them have to maintain and preserve Betawi culture, for example by opening Betawi doorstops.
<p>11. • The local wisdom values contained in the Palang Pintu tradition are as follows: a) religious values, b) moral values, c) responsibility values, d) unity values, e) tolerance values, f) artistic values, g) economic value;</p> <ul style="list-style-type: none"> • Efforts are made to preserve these values, namely actualizing or implementing them in daily life in society, providing education to children, especially the younger generation, 	<p>Learning planning carried out by teachers in the school environment applies maritime content in social studies learning, starting from planning to learning evaluation. The emergence of maritime understanding and awareness as well as critical thinking in students is reflected in the feeling of love for the homeland and the spirit of defending the country with a maritime character seen from the students'</p>

	introducing Betawi culture to immigrants or outside the region.	attitudes, enthusiasm and activeness during the contextual social studies learning process.
12.	Seserahan has different terms from the writings in Betawi wedding books which are written in general even though the aim is the same. In Seserahan, the groom-to-be gives objects to the woman, divided into three categories, namely obligatory, traditional and Sunnah (may or may not be carried out).	Offerings are everything that is given in the form of goods and equipment given from the prospective groom to the prospective bride. The handover can be carried out due to an agreement between the man's family and the woman's family and is carried out before the marriage ceremony.
13.	Bridal couples in Setu Babakan still use traditional Betawi wedding ceremonies. However, as time goes by, there are several series of Betawi traditional marriage ceremonies that are rarely carried out or have a shorter duration. The series that are still being carried out today include Ngelamar, Bride and Groom Piare, Malem Mangkat/Malem Ngeracik, Ngerudat, Opening the Door Latch, Marriage Contract, Grand Ceremony/Reception.	The Setu Babakan Betawi Cultural Village (PBB) is an area developed by the DKI Jakarta Provincial Government which is intended to preserve Jakarta's cultural heritage, namely the original Betawi culture. The DKI Jakarta Provincial Government continues to strive to preserve and develop Betawi culture so that it is not eroded by developments over time.
14.	The Palang Pintu tradition in Betawi culture is rich in religious values originating from Islamic teachings. These religiosity values include glorifying the Prophet Muhammad, friendship, protecting oneself or taking care of oneself, good manners.	The Palang Pintu tradition contains a portrait of Islamic teachings, this illustrates the essence of the Koran, prayer and silat. The religious values contained in the Palang Pintu tradition include; glorifying the Prophet Muhammad SAW, friendship, taking care of yourself and being polite. Local culture can build civilization to the extent that humans themselves as cultural actors and civilization builders can formulate the value system contained in tradition.
15.	The Palang Pintu pantun contains symbolic meaning as a sign of friendship, a symbol of obedience to Islamic law, and a symbol of courage.	The symbolic meanings in the Palang Pintu pantun of the Pontianak Malay community include a symbol of

In table 2. above, the meanings in Palang Pintu Betawi Culture can be explained, namely, in the article written by (Anjani & Siregar, 2022) explains the meaning of the Palang Pintu tradition in Betawi marriages, namely when a man When he gets married he must be able to take care of his wife and children, because the man at home is the head of the family and must protect his family from danger. The article written by (Suryani & Sagiyanto, 2017) explains that there are several strategies used in promoting the XI Palang Pintu Kemang Festival event carried out by the Betawi Community, namely by using interpersonal communication, organizational media, news media and advertising and promotional communication tactics. media. The article written by (Melinda & Paramita, 2018) explains that there is a philosophy underlying Palang Pintu, which indicates that the Betawi ethnic group is capable of protecting its homeland, defending itself and its community. There are five stages in the Palang Pintu process and their meanings.

Furthermore, the article written by (Jayakandi, 2023) explains that the traditional culture of doorstops is still often used by the indigenous Betawi community. The development of the current era, which is the modern era, has not stopped the indigenous Betawi people from maintaining and loving their culture, especially the traditional doorstep culture. For the article written by (Mansur et al., 2022) explains about the Kemang Palang Pintu Festival which can be included in the concept of commodification because the process of transformation of goods and services is initially appreciated for its usefulness, then becomes a valuable commodity because they are commercialized. The article written by (Sihombing, 2023) explains that Palang Pintu has religious, cultural, traditional and aesthetic values. These values symbolize the identity of the Betawi people which must be preserved. The article written by (Attas et al., 2021) explains about Silat Mandar at Sanggar Seribu Ceria as a tradition that needs to be developed by collaborating with Betawi pantun performances in Palang Pintu.

Then the article written by (I. Siregar, 2022) explains the Palang Pintu tradition, a tradition that is part of the Betawi wedding ceremony. Palang Pintu combines martial arts with poetry literature. The Palang Pintu tradition symbolizes the test that the prospective groom must pass to be able to propose to the woman. (Jamilah et al., 2022) explains that the local wisdom values contained in the Palang Pintu tradition include religious values, moral values, responsibility values, unity values, tolerance values, artistic values, economic values. The article written by (J. S. Siregar & Rochelman, 2021) explains about gifts which

have differences in terms from the writings in Betawi wedding books which are written in general even though the aim is the same. In Seseheran, the groom-to-be gives Seseheran objects to the woman, divided into three categories, namely obligatory, traditional and Sunnah (may or may not be carried out).

The article written by (Novalia & Irtawidjajanti, 2020) explains that as time goes by, there are several series of Betawi traditional marriage ceremonies that are rarely carried out or have shortened their duration. The series that are still being carried out today include Ngelamar, Bride and Groom Piare, Malem Mangkat/Malem Ngeracik, Ngerudat, Opening the Door Latch, Marriage Contract, Grand Ceremony/Reception. The article written by (Anggraeni et al., 2019) which explains the Palang Pintu Tradition contains a portrait of Islamic teachings, this illustrates the essence of the Koran, sholawat and silat. And the article written by (Tirawati & Darmadi, 2024) explains the symbolic meanings in the Palang Pintu pantun of the Pontianak Malay community, including a symbol of friendship, a symbol of compliance with Islamic law, and a symbol of courage.

From the description above, a summary of the topic of discussion in each article can be made, namely Betawi doorstops are used to open and close doors as a sign that a traditional ceremony has started or finished. Doorstops are also used to pay respects to ancestors and spirits who are considered to have magical powers and powers. Betawi doorstops are also useful for cleaning and purifying rooms or places of traditional ceremonies. The purity and truth that exist in Betawi cultural doorstops also indicate that traditional ceremonies are carried out correctly and in accordance with Betawi customs.

CONCLUSION

The conclusion of this Meta Analysis research is from the results of searching 15 relevant articles related to the study topic of discussing the Palang Pintu Tradition of Betawi Culture which has deep meaning in everything in this tradition. The Betawi doorstop has a very complex and deep meaning in the Betawi ethnic wedding tradition, including tests, respect, religious and moral values, opening, closing, purity, hope and respect for women. The symbols used in the doorstop tradition are very diverse, namely silat or Playing Punch, Adu Pantun, which is asking about the groom's readiness, Fireworks which means a symbol of happy news, Coconut Flowers which means a symbol of hope for blessings, Reading the Holy Koran which Showing understanding of religion, chanting prayers that show patience and nobility of heart, choosing a place that shows patriarchal culture, and visiting obligations that show respect for women.

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