

DOI: 10.5281/zenodo.19671934

THE RICHNESS OF BETAWI LIVING HERITAGE AS A SOURCE OF INCLUSIVE HISTORY TEACHING MATERIALS

Suswandari^{1*}, Lukman Nadjamuddin ², Laely Armiyati³

¹Universitas Muhammadiyah Prof.DR.HAMKA, Jakarta, Indonesia

²Universitas Tadaluko, Palu, Indonesia

³Universitas Siliwangi, Tasikmalaya, Indonesia

Received: 13/03/2026
Accepted: 02/04/2026

Corresponding Author: Suswandari
(suswandari@uhamka.ac.id)

ABSTRACT

The relevance of history education continues to be questioned by students and young adults, posing an enduring challenge for educators. A key difficulty lies in cultivating historical awareness that contributes meaningfully to national identity and character development. History is frequently regarded as monotonous and disconnected from contemporary realities a perception that undermines its pedagogical value. To address this issue, this study advocates for the integration of living heritage encompassing tangible and intangible cultural legacies rooted in local communities into history instruction. Living heritage encapsulates collective memory, creativity, and communal wisdom, offering inclusive values that reinforce identity and promote cultural continuity. Nevertheless, the preservation of such heritage faces increasing threats amid rapid socio-cultural transformation. This study investigates the living heritage of the Betawi ethnic group, including oral traditions, performing arts, social practices, rituals, local knowledge systems, and everyday customs, as a pedagogical resource for inclusive history education. Utilizing a qualitative methodology with a fieldwork-based approach, data were collected through participant observation and in-depth interviews with Betawi cultural practitioners and scholars. The findings indicate that Betawi living heritage embodies inclusive and transformative values with significant potential for educational integration. Embedding these values into history curricula may foster soft skills such as tolerance, intercultural respect, and historical consciousness, particularly among Generation Z learners. The study concludes that leveraging local heritage as a contextual medium can enrich history education and support the development of a more inclusive, culturally responsive pedagogy.

KEYWORDS: Living Heritage, Betawi Ethnic, History Teaching, Inclusivity.

1. INTRODUCTION

The teaching of history in Indonesia often becomes a focal point of discussion, particularly during periods of curriculum reform. History tends to be one of the most impacted subjects, with changes frequently affecting instructional hours, policy directions especially those related to national assessments learning outcomes and content, teaching strategies, and other key aspects. These shifts have placed history education in a vulnerable position, raising concerns about its relevance and clarity in addressing the learning needs and characteristics of today's Generation Z students (Sebbowa & Ng'ambi, 2020). Many students often perceive history education as irrelevant and lacking practical value in relation to the skills and job demands of the modern era. This perception stems from the view that history instruction is largely dominated by the presentation of fragmented events both synchronically and diachronically and the depiction of outdated artifacts, all delivered in a manner that lacks imagination and contextual engagement (Berg, 2021). Most students find history education unengaging because they struggle to connect with or fully comprehend the lived experiences of the historical events being taught (Kusuma et al., 2021).

At a philosophical level, concerns about the relevance of history may also hinder efforts to employ history education as a bridge between the past and the present in schools. History is often argued to lack inherent meaning or purpose. For instance, the German philosopher Friedrich Nietzsche, in 1874, famously criticized history by asserting that it reflects a contemporary obsession and warned that excessive reliance on history risks becoming entrapped in its own labyrinth (Thorp & Persson, 2020). Napoleon Bonaparte, the French military and political leader who rose to prominence during the Revolutionary Wars and served as Emperor of France from 1804 to 1814, expressed similar views, stating that "history is a pile of falsehoods because, in the journey of a nation, those who write history are the victors, and victors tend to erase the losers." (Fatmawati et al., 2023). Other philosophers, however, have emphasized the importance of history. Sir John Robert Seeley, a British historian, firmly asserted that "history makes man wise." Similarly, Cicero highlighted this idea by stating, "Whoever does not know his history will not grow up." Therefore, history must be included in the educational curriculum to develop character and national identity.

In one of his speeches, the first President of the Republic of Indonesia emphasized the importance of

history with the phrase "JAS MERAH," which means "never forget history." History is regarded as a teacher of life *historia vitae magistra*. Studying history goes beyond merely examining the past; it also involves questioning its significance for the present and future. Historical study is thus interpreted as fostering historical awareness and empathy within the contemporary context (Yu Peiyun, 2024), in a world without boundaries. A sound understanding of the concept of history plays a fundamental role in shaping human thought. Historical knowledge serves as a crucial key to unlocking the secrets of greater peace, justice, and beauty in the world (Martinson, 2021). This perspective is reinforced by the thoughts of Ibn Khaldun, who asserted that history serves a practical purpose by capturing signs reflected in moral lessons (*ibar*) derived from past events. These moral lessons can function as guiding principles for all humanity in fulfilling their respective roles. Similarly, Sartono Kartodirdjo emphasized that "history plays a crucial role in the development of the Indonesian nation today, particularly in the formation of national awareness and national identity." (Ooi Keat Gin & King, 2024). Therefore, there is no justification for overlooking the importance of history as a component of the school curriculum. Historical facts serve as the foundation for envisioning the future and for efforts to strengthen identity at local, national, and global levels (Kuwoto et al., 2024). The teaching of history must be contextually linked to contemporary life to ensure its relevance and impact. As an inseparable component of national development, history education plays a vital role in transmitting historical values to future generations. It empowers students to reconstruct past events into meaningful knowledge, critically evaluate previous societal failures, and derive lessons to prevent their repetition. When implemented effectively, history education fosters identity formation and enhances students' self-confidence, making it a key driver in shaping informed, reflective, and resilient citizens (Suswandari et al., 2021).

History education in Indonesia continues to face significant challenges, particularly in areas such as student engagement, teacher competency, curriculum development, learning resources, and awareness of the educational context. Generation Z students often demonstrate low motivation to study history, viewing it as irrelevant to their future aspirations. This is exacerbated by uninspiring classroom environments, inadequate learning materials, reliance on conventional pedagogical methods, and content dominated by textual facts that

lack creative or critical engagement. Moreover, the rich cultural heritage of local communities is frequently underutilized as a historical learning resource. Current instructional practices have yet to effectively connect historical content with the cultivation of inclusive values, resulting in students often being unaware of the historical narratives embedded in their own living environments.

Inclusive history education is particularly vital in preparing students to become responsible global citizens. Inclusivity encompasses the understanding and appreciation of individual differences and diversity. All learners, regardless of their backgrounds, abilities, or physical and mental conditions, have the right to access high-quality education (Sappaile *et al.*, 2023). The cultural wisdom embedded in various forms of heritage serves as a vital foundation for inclusive history education, supporting the development of equity skills and fostering a deep understanding of students' cultural diversity. Heritage-based inclusive history teaching enhances the subject's appeal, making it more engaging and relevant to learners (Felices-De la Fuente *et al.*, 2020). Students exhibit higher levels of engagement when history education integrates heritage values, as this approach enhances their contextual understanding of contemporary societal challenges. To foster social cohesion, it is essential to cultivate an inclusive learning environment that is equitable, democratic, supportive, and enjoyable. Such an environment should be responsive to students' individual characteristics, social backgrounds, and the demands of the global era (Li *et al.*, 2024). Historical heritage, commonly referred to as living heritage, serves as a valuable resource for developing teaching materials in history education. The Betawi ethnic group represents the most significant living heritage in Jakarta. This heritage includes both tangible and intangible elements; while some have survived to the present day, others have become extinct due to inadequate preservation efforts by current and future generations. This study examines the richness of the Betawi ethnic group's living heritage as a source of historical teaching resources aimed at promoting student inclusion, preserving cultural heritage, and fostering a stronger connection to historical identity.

Previous research by Yulifar & Aman (2023) highlighted the challenges in history education and emphasized that "... educators can utilize history learning resources tailored to their specific needs and learning objectives". The findings of this study offer significant opportunities for educators to develop contextualized history materials grounded in the

living heritage surrounding their communities. Furthermore, research by Anik Widiastuti and Nana Supriatna highlights that "... history educators do not yet fully possess creative pedagogical skills necessary to foster joyful learning." (Widiastuti *et al.*, 2022). Other studies emphasize that "history teaching, as a branch of the social sciences, focuses on the past and should be delivered innovatively to make it more engaging and challenging, in alignment with the characteristics of millennial-era students." (Dölek *et al.*, 2025). Previous research on utilizing living heritage as a source for inclusive history education remains limited. Generally, studies tend to focus separately on either living heritage or inclusive education. For instance, Atik Suprapti's research highlights that "... the living heritage approach encourages community participation to actively maintain and sustainably preserve historical heritage." (Suprapti, 2021). Living heritage can be empowered to improve the surrounding community's economy, as is done in the Fujian region of the PRC (Liu *et al.*, 2022). Other studies found that heritage-based tourism management needs to be optimized optimally (Napitupulu *et al.*, 2021). Previous research on inclusive history teaching grounded in living heritage remains underexplored. Generally, studies on inclusivity in education tend to focus predominantly on inclusive education policies, the concept of inclusivity centered on children with special needs, instructional models for students with special needs, and various strategies for implementing specialized learning for these students (Singh & Bhatia, 2021).

Based on previous studies, the novelty of this research lies in its focus on inclusive history teaching grounded in the living heritage of the Betawi ethnic group, an area that remains unexplored. While specific research on Betawi culture is relatively abundant, efforts to integrate Betawi living heritage into history teaching materials have yet to be undertaken. Another important aspect of this study is the development of teaching materials that incorporate contextual elements from students' environments, particularly the Betawi living heritage. These materials are intended to complement existing history curricula by grounding content in the local cultural context, thereby aligning with the objectives of the Merdeka curriculum.

2. METHOD

This study employs a qualitative methodology with a field research approach to explore and identify the living heritage of the Betawi ethnic group as a source for inclusive history teaching materials. Data

were collected through participant observation and in-depth interviews with traditional and cultural leaders of the Betawi community. This approach necessitates direct interaction between the researcher and the community to examine customs, beliefs, and social processes (Creswell & Plano Clark, 2023). Informants in this study included Betawi cultural figures and actors (EPY, YAS, EIP, RN, MN) and academics who focused on Betawi cultural studies (ES, SGA, HM). Data were analysed using Huberman's interactive pattern (Hennink et al., 2020), which included data collection, reduction, and conclusions. The study was conducted in the Betawi ethnic communities located in Jakarta, Depok, and Bekasi, areas where the preservation of living heritage remains a strong commitment. This research focuses on: (1) describing Betawi ethnic identity; (2) classifying Betawi living heritage into intangible and tangible categories; and (3) analyzing the meaning and value of Betawi living heritage as inclusive history teaching material.

3. RESULT

3.1. Betawi Ethnic Identify

The Betawi ethnic group is widely recognized as the original inhabitants of the DKI Jakarta area, characterized by its distinct socio-cultural systems (Attas, 2019) (Attas, 2019). The Betawi ethnic group is the last ethnic group in the ethnic structure in Indonesia (Nur, 2025). Several scholars have offered differing perspectives on the origin of the name "Betawi." Nevertheless, the formation of the Betawi ethnic group is widely attributed to the acculturation of various indigenous ethnicities in Indonesia, including Balinese, Javanese, Sundanese, and Bugis, among others. Additionally, foreign ethnic groups such as Chinese, Indians, Arabs, and Europeans settled in the region prior to Dutch colonial rule, with the Portuguese and British among the early immigrants. The Dutch colonial administration also deliberately facilitated European migration when Batavia served as an international trade hub in the 16th century (Parker, 2022).

The Betawi ethnic group was first mentioned in Castle's records on Batavia's indigenous and non-indigenous populations in 1930 (Hanan, 2021). In that year, the Betawi ethnic group numbered approximately 778,953 individuals, distributed across the Meester Cornelis area, its outskirts, and adjoining regions. Among the indigenous populations of Batavia, the Betawi were the largest group, surpassing others such as the Sundanese, Javanese, Malay, North Sulawesi, Minangkabau, Maluku, Batak, Mardijker community, South

Sumatran, Madurese, and various smaller groups, which collectively totaled approximately 7,063 people. This data illustrates the rapid growth of the various ethnic groups that collectively constitute the Betawi ethnic identity. The diversity of these communities transformed Batavia into a thriving metropolis, characterized by the dynamic activity of a burgeoning economy. The origins of the Betawi ethnic group are intrinsically linked to the growth and development of Batavia as a Dutch colonial trading center in Asia (Fauzi et al., 2022). This historical context warrants further discussion, particularly concerning Batavia. During that period, there were already *Selam* people (Muslims) who later became the foundational roots of the Betawi community (Pangesti, 2021). In this regard, informant ES shared his perspective, stating: "... I am a native Betawi, originally from Pondok Pinang, and our numbers are rapidly dwindling... I have fair skin similar to that of a Chinese person, and my 85-year-old mother still celebrates Chinese New Year by preparing milkfish. This reflects the deep cultural blending that has occurred here, especially during the Batavia era. For us Betawi, three practices truly define our identity: studying the Qur'an, practicing martial arts, and undertaking the hajj pilgrimage. And, well, remarrying with good humor!" (interview, October 11, 2024).

The above statement illustrates a harmonious integration among ethnic groups, untainted by the identity conflicts prevalent today. The Betawi ethnic group exemplifies openness and acceptance towards diverse ethnic communities, while upholding important cultural values such as respect for parents, teachers, and the surrounding environment. The nurturing and promotion of these values align closely with Islamic teachings, especially those articulated in the Book of *Adabul Ihsan* (Siregar & Hamzah, 2024). One of the informants, HM, a native Betawi academic, stated that: The informant recounted, "When I was a child, if I asked my grandfather for money to buy a book, he would refuse. However, if the request was for a religious book, he would provide the funds immediately. The same applied to clothing he would not give money for pants but would readily do so for a sarong. On one occasion, I wished to buy a radio, but naturally, he did not support the idea financially. Nevertheless, I purchased one using money from my father. When I tuned the radio to a religious program, my grandfather remarked, 'Can the radio recite prayers too?' From that moment onward, he became supportive of the radio I had bought." (interview, October 12, 2024). The above statement elucidates the

Betawi ethnic group's identity, characterized prominently by its Islamic influence. Ethnically, the Betawi community possesses a distinctive cultural identity, manifested in various aspects such as language including Betawi expressions, proverbs, greetings, folktales, and pantun (a traditional form of repetitive prose) as well as folk songs, riddles, humor, taboos and beliefs, daily and religious ceremonies, traditional games, cuisine and beverages, clothing, arts, and traditional herbal remedies (interview with SGA, October 10, 2024). The distinctive identity of the Betawi ethnic group is deeply embedded with inclusive values, including respect for diversity, mutual respect, tolerance, active community participation, encouragement of self-development, mutual assistance, cooperation, and principles of equality and pluralism.

The Betawi ethnic group has, from the beginning, been shaped by the melting pot of various ethnic groups in Batavia. Consequently, in social interactions, the Betawi ethnic group does not let ethnic differences become a barrier (interview with EPY, October 10, 2024). The attitude of tolerance within the Betawi community encompasses various elements, including mutual respect, equality, peaceful conflict resolution, acceptance of diversity, and respect for immigrant groups. These characteristics typify the social fabric of the Betawi ethnic group. Conflicts arising from ethnic differences within the Betawi community are infrequent. This perspective is echoed by informant EIP (aged 76), who stated: "I been here since I was a kid, back when this place was just empty land, full of rice fields. That ditch out front? Used to be a big river, water clear as glass. So many fish, we'd be swimming in it every day. This whole area was just gardens, loaded with fruit. Little bit over to the east was all rice paddies now it's just offices. Barely any people back then. Now? Packed so tight, even breathing's tough. I'm here in the same house with my kids and grandkids, no land left. I'm old now, still go around collecting folks' trash and playing Tanjidor or Ondel-ondel if someone calls me up for a gig. The new houses are really big and fancy, but I ain't jealous it's all from Allah." (interview, October 8, 2024).

The statement above reflects the Betawi ethnic group's strong sense of acceptance and the absence of envy toward individuals of greater wealth. The Betawi are also widely recognized for their active participation in organizing various social activities within their communities. These activities include regular religious study gatherings (typically attended by women), arisan (rotating savings and credit associations), Posyandu (integrated health

service posts), the PKK (Family Welfare Movement), among others. The Betawi community demonstrates a high level of social integration and ease in interacting with other migrant communities, as further illustrated by the testimony of informant MN below: "Every day, there's always something going on with the ladies from the neighbourhood over there; it's nice, and we all hang out together. There's always some study group or other, movin' from house to house." (interview with MN, PKK coordinator, October 1, 2024).

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The Betawi people are widely recognized for their cheerful disposition and their lack of envy toward the achievements of others. They consistently express gratitude for the blessings and gifts granted by Allah. These values contribute to the comfort and acceptance experienced by newcomers living alongside them. Betawi housewives are known for their warmth and active involvement in both domestic and community-based activities. Furthermore, the Betawi community demonstrates a strong commitment to inclusivity by acknowledging and embracing diversity in ethnicity, religion, race, and social class. Tolerance and acceptance are core values emphasized through family-based education. Members of the community are also open to constructive feedback and actively engage in mutual guidance and reminders to uphold communal harmony.

The Betawi community exhibits an egalitarian ethos that facilitates collaboration across diverse social groups. This egalitarianism is also reflected linguistically, as the Betawi language lacks the complex social stratifications characteristic of languages such as Javanese and Sundanese. Additionally, the Betawi people are renowned for their sense of humor, often transforming everyday situations into lighthearted and humorous narratives (Tahir, 2024). They are frequently the focus of attention for their remarks, such as "Why do people who have died need to be bathed?" Because they are unable to bathe themselves. In a social setting, comedy is viewed as a means of rejecting oppression and acting as a psychological equalizer. The Betawi people are recognised for their peace and forgiveness, and they prioritise peace and patience when faced with problems or hardships. They forgive and forget others' errors readily, avoiding revenge (interview with MN, October 9, 2024). The lifestyle and identity of the Betawi ethnic group represent a living tradition that has been preserved and transmitted across generations. This historical continuity highlights inclusivity as a fundamental aspect of Betawi identity. Such qualities are essential to consider when developing history teaching materials aimed at fostering cultural awareness and inclusiveness.

Classification of Betawi Ethnic Living Heritage and the Inclusive Values Within The term heritage is often translated as inheritance, legacy, or heirloom

(Iskandarsyah Siregar & Arju Susanto, 2023). Heritage encompasses any form of legacy inherited from the past that is preserved, safeguarded, and transmitted to future generations. It reflects human activity in the creation of specific cultural products within a residential environment, demonstrating a close relationship with the surrounding natural landscape. The presence of heritage signifies the existence of a human community within a particular spatial and temporal context. Heritage is collectively owned by the community and constitutes a valuable legacy to be passed down through successive generations (Eslit, 2023). Ville de Montreal (2005) defines heritage as any asset, whether natural or cultural, tangible or intangible, recognised by the community as a witness to history and memory (Liu et al., 2022). In this context, the Betawi ethnic group possesses a heritage that remains alive, often referred to as living heritage, rich in values that strengthen identity.

The inclusivity values in the Betawi ethnic living heritage are also described as local wisdom containing positive principles that serve as guidelines in community life (Arsal et al., 2023). The local wisdom values of the Betawi people align closely with the broader principles of inclusivity in education. Inclusivity, grounded in living heritage, represents efforts to empower communities to combat discrimination, celebrate diversity, encourage active participation, and reduce barriers to collective engagement. These initiatives form part of a strategic approach to fostering inclusive development, aimed at creating a society characterized by peace, tolerance, sustainable resource management, social justice, and the fulfillment of all individuals' needs and fundamental rights (Ahmad & Islam, 2024). The six indicators used to evaluate the inclusiveness of Betawi ethnic living heritage refer to Stubbs' theory (Iskandarsyah Siregar & Arju Susanto, 2023): 1) Respect for diversity, 2) Active group participation, 3) Support for others' development, where each person is heard and valued, 4) Helping one another, 5) Learning from others, and 6) Equality.

4. DISCUSSION

The findings indicate that the Betawi ethnic group is the indigenous community of Jakarta, possessing a rich array of living heritage that continues to be preserved. The Betawi identity has emerged as a cultural melting pot, shaped by the convergence of diverse ethnicities and races since the Dutch colonial period in Batavia. The living heritage of the Betawi people embodies inclusive values that warrant

preservation and transmission to future generations.

4.1. *Betawi Ethnic Identify*

Ethnic identity is important when discussing a particular ethnic group (Khairani & Wiradnyana, 2023). The objective is to understand the characteristics of each ethnic group, with the aim of fostering greater awareness and appreciation of cultural diversity. As Pangesti explains, the Betawi ethnic group emerged as a fusion of various ethnicities, resulting in a unique identity that distinguishes them from other ethnic groups in Batavia (Pangesti, 2021). As a community, the Betawi ethnic group developed a mindset and lifestyle deeply influenced by the surrounding natural environment. When the Betawi ethnic identity emerged, the City of Batavia was a thriving trading hub and served as the center of the Dutch colonial spice trade in Asia. As a result, diverse cultural forms emerged to express the mindset and lifestyle of the people shaped by Batavia's cultural melting pot. The hybridity of Betawi ethnic culture actively shapes its distinct identity, serving as a tangible reflection of ongoing cultural fusion (Rujiyanto & Widyokusumo, 2021). These hybrid elements are key components of the Betawi ethnic identity. The Betawi community exhibits a set of seventeen core traits that collectively shape their distinctive cultural identity and daily mindset. These include: (1) Islamic religiosity, deeply embedded in everyday activities and influencing behavioral patterns and unique worldview; (2) frankness and openness in expressing opinions, reflecting the community's aversion to closed or rigid social attitudes; (3) tolerance, which fosters acceptance and support for newcomers who adapt to local norms; (4) pluralism, evident as a cultural product of acculturation with diverse ethnic groups; (5) egalitarianism, manifesting in non-hierarchical social interactions; (6) perseverance, as life is viewed as a continuous struggle requiring hard work and courage to uphold truth; (7) humor, with Betawi people renowned for their wit and ability to use their environment as a source of inspiration; (8) creativity and innovation, particularly in arts and oral traditions that reflect cultural hybridity; (9) self-confidence, emphasizing independence and self-reliance; (10) resilience, characterized by a forward-moving mindset free from feelings of inadequacy; (11) a love of peace, demonstrating patience and preference for harmony over conflict; (12) critical thinking, expressed through a tendency to question and seek understanding of surrounding events; (13) dynamism and openness to change; (14) an appreciation for beauty, visible in traditional house

ornaments that blend multiple cultural influences; (15) friendliness, shown in warm social greetings; (16) persistence, evident in daily activities where challenges are met without easily giving up; and (17) sincerity in sacrifice, prioritizing family and community interests over individual gain. These traits encapsulate the Betawi community's collective mentality and conduct, forming a cultural identity with unique characteristics. Moreover, additional identities linked to democratic values are observed in communal cooperation, such as *nyambat* (garden maintenance), making *dodol* (traditional sweets), wedding ceremonies, and *ngubek empang* (community pond management). However, urban development and land conversion for housing and corporate use have rendered these practices increasingly rare. This analysis underscores the richness of Betawi ethnic living heritage and highlights its relevance to the concept of inclusivity in history education.

The Betawi ethnic group possesses a diverse range of living heritages that warrant both preservation and adaptation to contemporary contexts. The inclusivity values embedded within these heritages, which require contextual adjustment, encompass the following: (1) oral traditions, comprising ten distinct sub-traditions; (2) performing arts, including nine sub-disciplines; (3) dances, featuring unique forms and varieties specific to the Betawi community; (4) theatrical arts, consisting of four distinct theatre sub-genres; (5) customary practices linked to significant life events such as marriage, birth, and death; (6) local knowledge systems that function as guides for daily living; and (7) crafts, represented by four highly distinctive categories. Beyond these documented elements, numerous other facets of Betawi living heritage remain underexplored and warrant further scholarly investigation. Notably, the Betawi living heritage especially its intangible and tangible oral traditions embodies inclusive values that are vital for cultivating a peaceful and harmonious global society. The following chart illustrates the extensive spectrum of the Betawi ethnic group's living heritage in figure 1.

The diverse cultural expressions of the Betawi ethnic group clearly reflect a rich amalgamation of influences from various ethnic communities in Batavia, including Chinese, Middle Eastern, Indian, and European heritages. This cultural syncretism is particularly evident in *Tanjidor* music, which exhibits strong European (Dutch) musical elements. Likewise, *Keroncong Tugu* shows pronounced Portuguese influences, while *Samrah* and *Zapin* performances trace their origins to Middle Eastern

culture. Gambang Kromong is closely associated with Chinese cultural traditions.

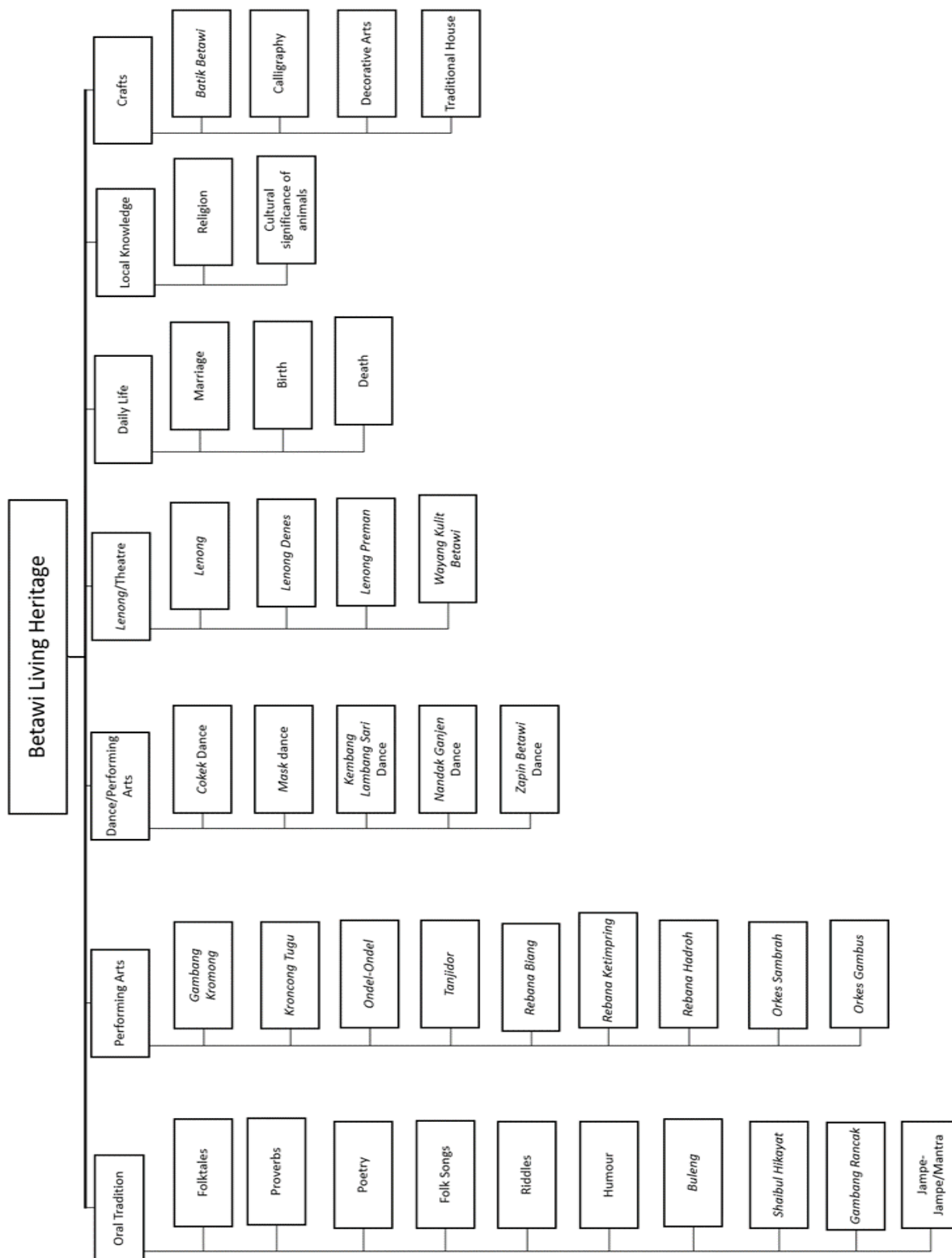


Figure 1: Betawi Living Heritage

The Coket Dance, originating from Betawi communities on the city outskirts, bears significant

Chinese cultural impact. Notably, certain sensual movements within Cokek Dance have elicited criticism from Betawi residents in central urban areas. Conversely, the Zapin Dance, infused with Middle Eastern cultural traits, enjoys widespread appreciation within the community. The oral traditions of the Betawi ethnic group are notably diverse, encompassing folk tales, proverbs, poetry (pantun), folk songs, guessing games, humor, Buleng, Sahibul Hikayat, Gambang Rancang, and Jampe-Jampe (Handayani et al., 2021). These oral traditions represent literary expressions transmitted orally across generations. The transmission process places the responsibility of delivering the content on the speaker or narrator, while the listener assumes the role of recipient. Notably, the speaker does not document the information in writing, and correspondingly, the listener does not engage in reading the conveyed material. Consequently, over time, this tradition has become increasingly rare. One oral tradition that has disappeared is Buleng, which was declared extinct in 1978 due to the lack of a new generation to preserve it.

In general, the oral traditions of the Betawi ethnic group embody inclusive values that continue to hold relevance in today's global context. Activities such as guessing games enhance cognitive agility, promote cooperative behavior, and cultivate critical thinking skills. Moreover, the varied linguistic structures found in proverbs, pantuns, and folk songs effectively convey messages of mutual respect, empathy, and joy. Particularly within the pantun tradition, listeners often engage deeply with the nuanced word choices and arrangement. Betawi humor, another vital oral tradition, persists in contemporary everyday communication and is prominently featured in Lenong performances during special events or televised entertainment programs, where it serves to enliven narratives. The Betawi community's aptitude for humor has historical roots in emotional expression dating back to the early 20th century during the implementation of the private land system in Batavia. At that time, humor functioned as a coping mechanism and a means to alleviate social pressures, thereby serving as an essential life-balancing tool (Reza et al., 2024). Oral tradition holds significant importance for the Betawi community as it enables them to express pride in their ancestry, peacefully articulate reflections on past experiences of oppression, and celebrate the ongoing cultural diversity integral to their identity. The widespread presence of poetic forms such as pantun and narrative fables provides compelling evidence of the rich living heritage within

the Betawi ethnic group. Moreover, the diversity of Betawi artistic expressions has played a crucial role in the cultural hybridization that developed in the historical city of Batavia (Tuncer, 2023). These cultural motifs are vividly expressed in Betawi craft arts, particularly through batik patterns. Betawi batik gained significant recognition following the government's establishment of National Batik Day, which mandated each region to showcase its local culture through batik designs. Since then, Betawi batik has been adopted as official attire across various societal sectors, including regional government officials and as part of school uniforms on designated days. Betawi batik is characterized by its vibrant color palette, prominently featuring red, green, yellow, and blue, which symbolize honor and prosperity. The motifs in Betawi batik are deeply influenced by Chinese cultural patterns, including floral designs and the Hong Bird motif. Additionally, indigenous motifs such as the Salakanegara, inspired by Mount Salak; the Nusa Kelapa, representing the historical name of the region before it became known as "Batavia"; the Rasamala motif, which implicitly conveys the past beauty of Jakarta; the Ciliwung motif, symbolizing the river that traverses the city and historically served as a major transportation artery; and the traditional Betawi mask motif, are integral elements of Betawi cultural identity. Examples of these motifs are presented as follows in figure 2:



(a)



(b)



(c)



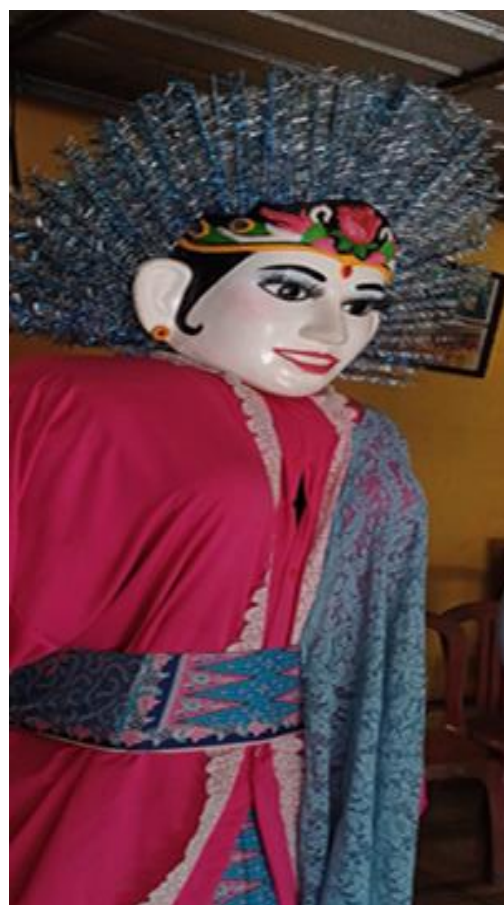
(d)

Figure 2: Various Batik Betawi Motifs: (a). Ciliwung Motif; (b). Floral Motif; (c). Ondel-Ondel and Monas Motif; and (d). Pucuk Rebung Motif.

In addition to the arts and crafts, Betawi ethnic cultural motifs are also conveyed in the form of a giant doll called "Ondel-ondel". Over time, it played a role as an icon of Jakarta, which is always present and displayed in every local government office building. The historical significance of Ondel-ondel stems from its original use in communal beliefs as a symbol to ward off evil spirits (Wahidiyat & Carrollina, 2023). This huge comprises a male and female pair: dolls with red faces and thick, horizontal moustaches represent male beings, while dolls with white faces depict female figures. Show figure 3.

The life practices of the Betawi ethnic community ranging from marriage and birth to death are profoundly imbued with Islamic teachings. Each significant life event within the Betawi community begins with expressions of gratitude to Allah SWT. The Maulid celebration, for instance, extends beyond the commemoration of the Prophet Muhammad's birthday; the entire day and month are encompassed within this observance. Marriage ceremonies feature a unique tradition known as palang pintu, characterized by the exchange of engaging pantun (rhyming couplets). During childbirth, families perform a series of ritual ceremonies, while funeral rites are conducted strictly in accordance with

Islamic teachings.



(a)



(b)

Figure 3: Betawi Living Heritage.

The living heritage of the Betawi ethnic group,

with its diverse forms and practices, embodies core values of inclusivity that must be preserved and transmitted to future generations. These values manifest in behaviors that emphasize acceptance of diversity, a commitment to harmony and peace, a strong sense of communal solidarity, and a continual pursuit of a peaceful, harmonious life. This openness, resilience, and proactive effort to minimize social conflict within the community are further reinforced by the Betawi ethnic group's distinctive use of humor, which functions as a social bridge for conveying critique and expressing dissatisfaction constructively. The inclusive character of Betawi culture, deeply embedded in its living heritage, is marked by friendliness, mutual respect, and a genuine enthusiasm for welcoming individuals from diverse backgrounds and differing characteristics. Across the various expressions of living heritage, there is a conscious recognition and acceptance of the differences that naturally accompany social life (Seijts & Milani, 2022). Living heritage culture raises critical questions regarding inclusivity, as it embodies the interconnectedness of norms, values, beliefs, and aspirations that form the foundational principles of the Betawi way of life. Diversity including ethnic origin, nationality, cultural background, religion, gender, age, education, lifestyle, work style, and ways of thinking serves as a gateway to transcending cultural boundaries in the pursuit of innovative solutions, ideas, and products. A comprehensive understanding of this diversity provides a significant competitive advantage in fostering an inclusive and cohesive society (Akpapuna *et al.*, 2020).

The values of inclusiveness of the Betawi ethnic group immortalize the journey of Batavia's transformation into Jakarta, serving as a portrait of urban society's heterogeneity. An inclusive society is a harmonious society bonded by brotherhood, where diversity thrives and fosters. The instillation of inclusiveness is strengthened if supported through education and an inclusive classroom atmosphere (Awais Irshad *et al.*, 2024). A classroom environment that fosters mutual respect for the contributions of all students, their families, and the surrounding community is essential. This environment recognizes that each student possesses a unique identity shaped by language, culture, and interests, while also identifying and addressing obstacles to their achievement. Within such an inclusive classroom, the Betawi ethnic living heritage can be taught contextually through a scientific constructivist approach, thereby promoting a peaceful and harmonious learning atmosphere. The concept of

sustainable development provides a comprehensive framework for the exploration, preservation, and utilization of living cultural heritage. It offers ethical guidance for fostering inclusivity values, particularly through history education. The 2030 Agenda for Sustainable Development (SDGs), notably Goal 11 on sustainable cities and communities, underscores the critical importance of protecting intangible historical assets, including traditional knowledge, local skills, languages, folklore, prayers, proverbs, songs, rituals, traditional games, customs, agricultural systems, healing practices, and physical activities. Living heritage constitutes a significant innovation in history education by promoting understanding, appreciation, and pride in cultural legacies that merit transmission across generations to reinforce cultural identity.

History education that embraces living heritage and promotes cultural inclusivity should aim to: (1) appreciate diversity; (2) value unique perspectives and contributions; (3) cultivate awareness, recognition, and respect for diversity; (4) encourage acceptance and interaction with other cultures; (5) develop a strong sense of tolerance; (6) maintain openness to cultural differences; (7) uphold equality in treatment; and (8) reject discrimination and arbitrariness. An inclusive history learning environment is characterized by the active participation of students from diverse cultural backgrounds, allowing them to express themselves freely without constraints related to gender, ethnicity, religion, ability, socioeconomic status, or physical characteristics. Furthermore, students engage meaningfully in learning activities within a safe and supportive atmosphere, free from harassment, violence, and unjust criticism. The comprehensive inclusivity inherent in the Betawi ethnic living heritage exemplifies these principles, making it a valuable resource for fostering inclusive history education. Consequently, history learning grounded in inclusivity can play a critical role in mitigating social conflicts arising from inadequate accommodation of diversity across race, social class, ethnicity, religion, gender, and ability (Kwong, 2023). Integrating Betawi living heritage into a sequence of history lessons in schools not only fosters a more meaningful and engaging learning environment but also underscores the critical role of history education in shaping a sustainable future by preserving living heritage as a vital element of cultural identity. While developing innovative history teaching materials grounded in living heritage may present challenges for educators, such endeavors are both feasible and impactful, enhancing students' understanding and

appreciation of diverse cultural backgrounds and shared heritage.

5. CONCLUSION

Inclusive history learning is fundamental for nurturing students' inclusive attitudes and competencies, enabling them to contribute meaningfully to sustainable social, cultural, and economic development on a global scale. In an increasingly interconnected world, individuals are encouraged to build relationships and engage beyond differences. The rich living heritage of the Betawi ethnic group including oral traditions, performing arts, dance, crafts, and cuisine embodies

inclusive values that are deeply rooted in their ethnogenesis within a diverse historical context. Integrating this heritage into inclusivity-based history education provides valuable insights into Indonesia's ethnic diversity and fosters an open perspective essential for cultivating a peaceful and harmonious society. Promoting and preserving inclusivity is especially critical in the global era, given the need to develop inclusivity as a key soft skill for Generation Z. However, addressing challenges such as conservative attitudes, ethnocentrism, closed mindsets, and egocentrism is imperative to fully realize positive change and to nurture a more inclusive future for all learners.

Acknowledgements: The researcher would like to express sincere gratitude to the Directorate of Research and Community Service, Ministry of Education, Culture, Research, and Technology, Republic of Indonesia, for the funding provided to support the successful completion of this research as a contribution to science.

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