

Ondel-Ondel in the Digital Age

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Abstract

The global community is currently entering a new era of disruption, namely Society 5.0 where new values are currently collaborating with several different systems due to the development of information technology. This era has an impact on various traditional systems that then transform in digital form. Another thing that marks this digital age is the presence of various social networks that can be accessed at any time by the general public. The ease of distribution of information on this social network is often used by users to update the latest status of a situation. One of them is as happened in an Instagram status update featuring Ondel-Ondel in the Prawirotaman area of Yogyakarta city. This phenomenon then attracted the attention of the author to conduct research on the impact of social media on the image of Ondel-Ondel. This research was conducted using descriptive qualitative methods. The data used in this study is a literature review. The purpose of this study is to uncover the impact of social media on the image of Ondel-Ondel in the present. The results of this study reveal that social media as products of the digital era have positive value in introducing Ondel-Ondel to the wider community. However, social media also have negative impact because they can be accessed by anyone, the information conveyed actually dwarfs Ondel-Ondel.

Keywords: *Ondel-Ondel, social media, impact*

INTRODUCTION

Today's global society is faced with an age where information can be accessed so quickly without being hindered by time and space. This acceleration of information was made possible due to the evolution of mechanical-analog technology in the digital direction. Furthermore, the rapidly growing presence of the internet and

smartphones has become a social penetration that plays a big role in the digital revolution through the emergence of various social networks (Setiawan, 2017).

All aspects of human life today are not spared from the use of social media, including the field of cultural arts. The use of social media in the field of cultural arts facilitates human activities. This is following the function of digital media, namely to get the news and information needed at any time (Danuri, 2019). Because of its function, social media used to distribute information so can be widely accessed by the public both on a national and international scale.

In practice, the use of social media is not limited by time and space so users can share information anytime. Even trivial information that is reportage on an incident can be uploaded on social media. The goal is to update the current status of events that are happening or are being experienced by users. This is like what happened in an Instagram post featuring Ondel-Ondel.

The *Instagram* account @ykfinestasshole in August 2022 featured an upload in the form of a video. In the video uploaded, it appears that Ondel-Ondel is walking on Prawirotaman street, Yogyakarta City. Accompanied by Betawi music, Ondel-Ondel walked through the Prawirotaman area and asked for money from tourists and the public. At first glance, there is nothing unusual in this video, but this condition actually raises questions regarding the prohibition of Ondel-Ondel which is used as a performance for cementing which has been regulated in the DKV Jakarta governor's regulation. (Peraturan Daerah Khusus Ibukota Jakarta Tentang Ketertiban Umum, 2007).



Figure 1. Ondel-Ondel in the Prawirotaman streets of Yogyakarta
Source: *Instagram* @ykfinestasshole, 2022

The presence of Ondel-Ondel, which was used as a cementing commodity, was also contradictory to the philosophical value of Ondel-Ondel in the past which was interpreted by the Betawi people as a sacred culture with ritual offerings to ancestral spirits. (Paramita, 2018). In addition, Ondel-Ondel is also known as a Betawi cultural icon and has been regulated in Governor Regulation Number 11 of 2017 concerning Betawi cultural icons (Purbasari et al., 2019).

This phenomenon then encourages the author to conduct research related to the transmission and distribution of information that is currently so free in the digital age. The digital era with its various digital media is able to spread a variety of information without knowing the boundaries of time and space. But the free and fast flow of this information distribution certainly has an impact. Thus this study was conducted to see the impact of the presence of social media that can be accessed at any time on the image of Ondel-Ondel in the present.

MATERIALS AND METHOD

This research is a qualitative descriptive research. Descriptive research is research that describes, summarizes, various conditions, various situations or various variables that arise in society that become a problem. Then draw to the surface as a feature or picture of a certain condition, situation or variable (Bungin, 2001). The theoretical approach used in this study is the theory of media globalization. Where this theory reveals that globalization occurs due to the development of media and communication technology. Integration, interconnection, and interdependence cannot be separated from the existence of media and communication technologies operating across countries and nations (Rianto, 2008). This change also affects culture which is the effect of industrialization and technology so that the changes that occur are expansionist, unstoppable, remove boundaries, and legitimized through the ideology of progress (Jenks, 2013). The type of data used in this study is secondary data that is analyzed inductively.

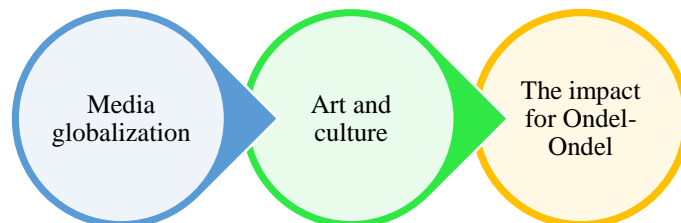


Figure 2. Research framework
Source: Mita Purbasari, Donna Carollina, M Dwi Marianto, 2022

FINDING/RESULTS

Humans are cultured creatures; this statement is often listened to distinguish the position of humans from other creatures. Man is said to be a cultured being can be understood by understanding the meaning of the word culture itself. Talcott Parsons revealed that culture is a system that is oriented towards symbolic values in general to solve problems in a social system (Baecker, 1997). Thus the English anthropologist Edward B. Taylor explained that culture is a complex whole form including knowledge, beliefs, arts, morals, customary law, as well as all other abilities and customs acquired by man as a member of society (Koentjaraningrat, 1987). Furthermore, culture is a collective programming of the mind that distinguishes the members of a category of people from another (Lewis, 2004). One of the cultures that became an icon for the Betawi people was Ondel-Ondel.

Ondel-Ondel is a large doll measuring approximately 2 meters in pairs. The male Ondel-Ondel is shown with a red face, mustache, and fangs. Meanwhile, the female Ondel-Ondel is shown with a white face. In his show, Ondel-Ondel uses a festive costume that is divided into three parts. The upper part consists of the top of the head, the middle is the body, and the lower part is the legs. On ondell-Ondel's head, there is hair shown through coconut flower, crown, and plam fiber. Then the face dyed red for men and white for women. While on the body or the middle part there are clothes consisting of *toka-toka*, shawl, *kebaya*, and belt for female Ondel-Ondel. As for ondell-ondel men's clothes used include *cukins*, *sadariah* clothes, and belts. On the bottom or legs, both male and female Ondel-Ondel use *jambalang* fabric that covers the entire bottom (Wahidiyat, 2021).

Historically, Ondel-Ondel used to be known as *Barongan* and has been in the midst of Betawi society since the 1930s. The use of the term Ondel-Ondel itself has only begun to be used since the 1970's. Based on the existence of Ondel-Ondel which has been a show for the Betawi community for a long time, Ondel-Ondel was designated as a cultural icon for the Betawi community which was passed in Regulation No. 11 of 2017 on Betawi cultural icons. In the document, it is explained that Ondel-Ondel has a set of philosophical values, namely as a symbol of strength that maintains security and order, toughness, courage, firm, honest, and anti-manipulation (Paramita, 2018). Because Ondel-Ondel is an icon for the capital city of Jakarta, Ondel-Ondel is found in Jakarta.

However, in a video uploaded by the @ykfinestasshole Instagram account in August 2022, It appears that Ondel-Ondel is busking in Yogyakarta. Ondel-Ondel was shown on Jalan Prawirotaman Yogyakarta and asked for money from tourists and the people around the road. The video is also accompanied by the tagline "feel

in Jakarta". The tagline expresses the feeling of the uploader that Ondel-Ondel's presence in Yogyakarta is like in the city of Jakarta. This phenomenon is considered awkward considering that Ondel-Ondel busking never existed in Yogyakarta.

However, the function of social media that functions as a medium for spreading digital information. Through uploads on social media, social media users can access the information conveyed on the media. This is like what happened in the case of Ondel-Ondel busking in Yogyakarta. From the perspective of media globalization theory, globalization is growing in line with the development of information technology and communication technology. The rapid development of communication tools puts the development of globalization even more rapidly (Briggs & Burke, 2006).

In the perspective of the theory of media globalization, this development certainly has both positive and negative impacts. The positive impact given is that through technology and various existing digital media, Indonesia no longer excommunicates itself from the international community. Meanwhile, the negative impact caused is to make it easier for people to access information without a strong filter (Nasution, 2017). Media globalization also universalizes issues of meaning and identity, values and beliefs, and legitimizes distinctive and special identities and systems of meaning (Alexander et al., 2012).

DISCUSSION

When related to the conditions that occur in the Ondel-Ondel phenomenon of cementing in Yogyakarta, social media as a product of media globalization has positive and negative consequences. The positive impact given is that Ondel-Ondel, known as the culture of the Betawi people, can also be widely known outside the Jakarta area. This is necessary considering the existence of Ondel-Ondel which is declining at this time. So that the existence of Ondel-Ondel can be preserved through the distribution of information with the help of social media.

But media globalization also has a negative impact. In this study, the negative impact encountered was the dissemination of Ondel-Ondel information which was then absorbed raw information would reduce the philosophical value of Ondel-Ondel itself. Access to information without filtration and verification will lead to superficial understanding.

In the *Instagram* video, it appears that Ondel-Ondel is busking in Yogyakarta, appearing only alone. Ondel-Ondel who appears precisely is a female Ondel-Ondel

because Ondel-Ondel's face is white. This is contradictory to the ondel-ondel philosophical value that is supposed to be displayed in pairs. This is due to the philosophical value of Ondel-Ondel which is a symbol of balance. So Ondel-Ondel should be displayed in pairs.

In addition, another negative impact is to create a negative image of Ondel-Ondel which is used as a commodity for cementing in Yogyakarta. Ondel-Ondel is a cultural icon of the city of Jakarta, precisely an icon of Betawi culture. Presenting Ondel-Ondel only as a commodity, especially for cementing, certainly undermines the noble value of Ondel-Ondel itself. Where in ancient times, Ondel-Ondel was sacred and became a kind of ritual used to resist pain and disaster (*reject the 'bala'*). This of course will reduce the noble value of Ondel-Ondel which will later give birth to the perception that Ondel-Ondel is a form of performance used for busking.

CONCLUSION

From the above presentation, it can be studied that social media has a negative and positive impact on the image of Ondel-Ondel. The positive impact of social media is that it has contributed to the existence of Ondel-Ondel which is currently starting to decline. Social media can be used as a medium to preserve the existence of Ondel-Ondel widely. However, the negative impact due to the use of social media can also reduce the noble value of Ondel-Ondel which should be displayed in pairs to be alone, besides that Ondel-Ondel's cementing can also cause a bad perception that Ondel-Ondel is only used as a show for busking. Thus the presence of social media as a form of development of digital technology should be used wisely by weighing the positive and negative impacts caused.

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