Article

Fostering Smart People In Jakarta Smart City: Embracing The Betawi Worldview

Rusydan Fathy[1], Yoka Pramadi[2], and Indra Surya Ramadhan[3]

[1,2]Research Center for Society and Culture, National Research and Innovation Agency, Jakarta, Indonesia
[3]Betawi Student Communication Forum (FKMB), Jakarta, Indonesia

Abstract

Smart city, both in terms of academic concepts and practical implementation, is a strategic discourse because it involves various disciplines. In this discourse, the relationship between technological infrastructure and human resources is increasingly dynamic and finds many variations at the local and national levels. This article examines the relevance of cultural elements within the Jakarta Smart City program. Specifically, it aims to explore the process of fostering smart people who align with the Betawi people's outlook on life, which can be or has been affirmed in Jakarta Smart City. The concept of smart people is widely discussed in conceptual debates and smart city practices. To conduct this study, a qualitative approach was employed, utilizing data collection methods such as interviews and focus group discussions. The findings of this research reveal that certain stigmas or stereotypes towards the Betawi people contradict their actual perspectives on life. However, these perspectives can potentially contribute to the formulation and implementation of smart community programs within the context of Jakarta Smart City. Common threads between the two include tolerance, religiosity, and education. Based on these findings, it is suggested that smart city policies need to be formulated in a more contextual and relevant manner to address the daily practices and needs of the community. In other words, smart city policies should be developed through a bottom-up approach, allowing for targeted implementation of community issues.

Keywords
smart city; Jakarta smart city; smart people; betawi worldviews; Betawi community

Corresponding author
Research Center for Society and Culture, National Research and Innovation Agency (BRIN), Jakarta, Indonesia
Email
rusy001@brin.go.id

INTRODUCTION

There are still few studies on smart cities that emphasize the smart people aspect. This is because basically, smart city studies are multi-dimensional. In this regard, smart cities need to be understood comprehensively. At least, smart cities can be classified into two aspects, namely hard and soft domains (Neirotti, et. al, 2014). In line with that, Mora, et. al (2019) describes smart cities into several dichotomies: The first one is a technology-led or holistic strategy; the Second is the double or quadruple-helix collaboration model. The third is a top-down or bottom-up approach, and the fourth is mono-dimensional or integrated logic of intervention. Meanwhile, Yigitcanlar, et. al (2018) see that smart city research can focus on smart city drivers (technology, community, and policy) as well as desired outcomes (economic, social, environmental, and governance).

The multidimensional aspects of smart cities can lead to a trend towards macro-level smart city research, such as regulatory initiatives at the national level as well as implementation and evaluation at the city level. In fact, the smart city concept needs to be grounded in its local context. As Yigitcanlar, et. al (2018) stated that smart cities should pay attention to local solutions and the cultural sensitivity of the local population that can contribute to community-based development. It is at this point—when emphasizing the local and community aspects—that the formation of smart people becomes significant in the idea and practice of smart cities. For this reason, several previous studies have tried to formulate the definition and size of smart people in the context of a smart city.

A smart city is no longer seen as a practice limited to monocentric technology (Yigitcanlar, et. al, 2018), but sees it as a practice centered on the participation of local actors in building cities and transforming (Prado, et. al, 2016). In line with that, smart people are not only seen in terms of their level of educational qualifications but also welfare, cultural values, and a sense of community (Prado, et. al, 2016). Referring to Prado, et. al (2016: 10)—thus—a smart city means a community that systematically promotes the well-being of all its members and is flexible enough to proactively and sustainably make better places to live, work and play.

However, as already mentioned, the study of the people aspect in smart cities still requires further elaboration. These previous studies are still lacking in providing an empirical description of certain case studies. Moreover, in the Indonesian context, as stated by Sanjaya, et. al (2017) that the theme of technology, information, and data still dominates the trend of smart city research. Furthermore, applications, infrastructure, and the internet are the 3 words that have the most frequency in the smart city research literature (Sanjaya, et al 2017).

Therefore, this article is novel when it tries to elaborate on the relationship between the Betawi tribe and the process of forming smart people in the context of a smart city. Betawi in this article itself refers to the Betawi ethnicity—having bloodlines from both father and mother (Kaligis, et.al 2020). As the Kaligis article, et. al (2020) Betawi social identity as an ethnicity is different from the identity of Jakarta children. This article contributes to enriching the analysis of the smart people concept.

As a city that has been pushing for smart city implementation since 2014, Jakarta has been trying to encourage the formation of smart people through policies to strengthen indigenous and regional cultures—implementation of local laws and regulations regarding Betawi culture and other cultures, as well as integration between digital technology and education—curriculum. education, school information, and online libraries (Syalianda & Kusumastuti, 2021). However, Betawi people as natives of DKI Jakarta continue to face the stigma that is contrary to the concept of smart people—highly educated, prosperous, close to the development of digital technology, tolerant, and have a sense of community. Based on various works of literature, the authors identify several community stig-

mas against the Betawi people. For example, the Betawi people as an ethnic group are marginalized, uneducated, lazy, disrespectful, rude, close to thuggish behavior, intolerant, digital technology stuttering, and other negative stereotypes as perceived in various novels and soap operas (Brown & Wilson, 2007; Dewi, 2018; Erwantoro, 2014; Halimatusa'diah, 2020; Hendratni & Mulyadi, 2020; Hidayatullah & Wijanarko, 2020; Kusumawardhani, 2012; Farlina, 2012; Nursyifa, 2018; Syalianda & Kusumastuti, 2021; The Jakarta Post, 2019; Wilson, 2018).

These negative stigmas have made various Betawi community groups—for example, the Betawi Deliberative Board (Bamus Betawi), Betawi Rempug Forum (FBR), Betawi Study Institute (LKB), Betawi Student Communication Forum (FKMB), and Betawi culturalists together both reject and fight these various stigmas because they are not in accordance with the real worldview of the Betawi people.

METHOD

This study uses a qualitative approach to examine social phenomena that are interactive and dynamic. This research explores the characteristics of the Betawi people's worldview that can support the process of smart people establishment. This study analyzes the relevance of smart people establishment in the Jakarta Smart City policies or programs.

Informants are determined based on purposive sampling—specific considerations and goals. In this regard, the researchers tried to map out several main actors, namely "Betawi people" as elements of the local community and "Betawi people" who are classified as humanists or are in the government structure. In addition, the researcher also uses the snowball principle— towards progressiveness and depth of data gradually throughout the field research process. This study uses in-depth interviews and focuses on group discussions as data collection methods

Table 1. Purposive and snowball informant.

No	Informant Type (Purposive)	Information (Snowball)
1	Primordial Organization (FKMB—FKMB Students)	Views on youth, education, and culture
2	Betawi Consultative Body (Bamus Betawi)	Significance of the Bamus Betawi for the existence of the Betawi people
3	Cultural Practitioner	Views on the stigma against Betawi
4	DKI Jakarta Provincial Government (Jakarta Smart City Work Unit	Smart People Policies and Programs in the Jakarta smart city master plan
5	"Betawi People" in Government	Views on the Government's significance to the existence of Betawi

In this regard, worldview is defined as a perspective on the reality of the system and its social structure. Referring to Halim (2020: 111-112), a worldview can be interpreted as a view of something that must be done and the purpose of life to be achieved if they live in this world. Meanwhile, smart people refer to the human element both as objects and subjects of development (Dameri, 2013). In detail, Giffinger and Gudrun (2010) mention 7 characteristics of smart people, namely: 1). Qualification level; 2). A desire for lifelong learning; 3). Social and cultural diversity; 4). Flexibility; 5). Creativity; 6). Openness; and 7). Society Participation

RESULT AND DISCUSSION

Betawi Worldview: Education, Religiosity, and Tolerance

Based on the results of interviews, we found that worldview as a value or idea that is internalized in Betawi society can support the process of forming smart people in Jakarta. At least there are values or ideas of education, religiosity, and tolerance inherent in

the worldview of the Betawi people that can support efforts to form smart people.

From the aspect of nationalism, the Betawi people have a patriotic spirit inherent in the history of Indonesia. This is shown by the presence of Betawi national heroes such as Muhammad Husni Thamrin, Kyai Haji Noer Ali, and Ismail. Furthermore, Betawi community groups, such as FKMB, participated in exploring the idea of Betawi people's nationalism by conducting research on other national heroes from Betawi. This is as stated by an informant who conducted research on one of the candidates for a national hero from Betawi, namely Moefreni Moe'min. *We had suggested regarding the national hero [Moeffreni Moe'min], the process is still queuing up to this day, from 2017 we researched, and in 2018 we have seminars. basically between 2018, and 2019* (Result of an interview, in December 2022).

The idea of the patriotic spirit inherent in the Betawi cultural community can also be seen in the habits of the Betawi people who preserve martial arts to protect the weak. The ideas of nationalism and heroism are also often found in various kinds of Betawi cultural folklore, such as the Legend of Si Pitung, Murtado Macan Kemayoran, Si Mirah from Marunda, and Si Jampang. This is as the informant said:

> "Betawi people learn silat and carry a machete everywhere, the aim is to protect themselves and their friends around them who are criminalized by bad people. So, when you come back, Betawi people like silat, because the Betawi people have the principle of defending what is right and protecting the weak." (Result of an interview, in December 2022).

From the aspect of education, the results of the interview found that Betawi people have good academic sensitivity. This is shown by the diversity of research conducted by Betawi youth institutions. Furthermore, Wulan's research which explains the Betawi people's perception of higher education found that the Betawi people view that higher education is important for their children to get a better future for their children. Furthermore, the idea to improve education for the Betawi people was even supported by high-ranking officials with Betawi backgrounds. For example, the idea of education is to apply one scholar to each Betawi family.

From the aspect of religiosity, Hidayattulah's research found that the folklore of the Betawi people contains a strong religious identity of the Betawi people, as shown in their cultural celebrations. It is as the informant explained:

> " In fact, it can still be seen in Mawlidan, which in the past was called Rawiyan, continues with circumcision, as well as activities that are conditional on Islamic religious practice. There is a kind of strong relationship between Betawi ethnicity/identity and religion." (Result of an interview, in December 2022).

Furthermore, this religiosity is also driven by the idea of educating Betawi people's parents who encourage their children to send them to Islamic boarding schools and religious institutions. In fact, the idea of religiosity is so important for the Betawi people that they dare to leave their property to worship, it is as BY explained:

> "In addition, Betawi people usually they will build mosques. Taklim assemblies such as Islamic schools and Islamic boarding schools. The Betawi people have a tradition of sending their children to Islamic boarding schools. In fact, many Betawi people prefer to sell land to be able to worship, especially to go to Hajj." (Result of an interview, in December 2022).

One of the most powerful worldviews of the Betawi people from Betawi society is that their tolerance level is quite high. This is based on the egalitarian values of the Betawi people who can adapt to the urbanization that is happening in Jakarta. Furthermore, this open and tolerant attitude provides an opportunity for the process of assimilation and acculturation of Betawi culture to occur as BY explained:

> " The fourth cultural value, Betawi people are egalitarian. In the Betawi language, there are no strata like Javanese society. just go to *engkong* to call elder people. it is not stratified; it shows that the Betawi

people do not view class in the sociological aspect." (Result of an interview, in December 2022).

This attitude makes the Betawi people a group that is basically open to change and accepts other tribes within their territory: This is as BY explained:

"Betawi people have a high sense of diversity. The fifth cultural value. The Betawi people value a high tolerance attitude. So, don't think you have a position, what religion do you have, are we always welcome to everyone? And the egalitarianness of the Betawi people makes them welcome to everyone." (Result of an interview, in December 2022).

Betawi Adaptation in the Information and Digital Age

Data, information, and knowledge are ubiquitous. Ubiquitous technologies and digital networks largely augment our possibility to generate data, information, and knowledge, to experience them, everywhere and always, and, thus, to shape our urban performance. As to the communication among humans in this ecosystem, many devices are born with the function to communicate, share and exchange information, although not always in a correct and social way. Symbolic communication is the "genius" of our species. The history of humankind, from the acquisition of symbolic ability, could be considered a formidable set of attempts and constructs to communicate increasingly faster and further, in more and more effective, simpler, and cheaper ways. An obvious example is a zoom meeting. Today, a significant portion of the world's population can perform an audio-video communication process in real time.

In our daily life, an invisible infosphere exists alongside the visible one, an information flow that is inaccessible to us although it concerns and influences us, which we are only partially aware of and unable to fully control it. The risk is to become the objects of this dark infosphere, without knowing the principles, the origin, the reasons, the destination, the boundaries, and the goals.

Today there are no more places that may escape communication, not even the deserts, the Poles, the most inhospitable areas on Earth: it is as if symbolic communication, the "genius" of humanity, had turned against us. We can no longer be "outside" because any "outside" is always in some "inside". We are forced to some degree of inclusion, and all we can do to avoid adaptation is to use the same tools to react, creating temporary spaces, impermanent territories, and transient cycles: being "in-between", in the passage, where analysis, profiling, cataloging we are constantly undergoing get confused, uncertain, unreliable.

Everyone in the world is inevitably in gadget culture, both people in cities and villages. This is a cultural demand in the era of digital technology development or in the era we know as the era of disruption.

Living in a multicultural society gives Betawi people the potential to engage in intercultural contact. The culture in contact can influence each other's cultures, change is a consequence, this phenomenon is commonly known as acculturation. Contact with culture others as well as the participation of the Betawi people in the acculturation process they experience a variety of cultural transformations in the group (social macro), especially in economic behavior and the implementation of traditions.

Various psychological problems resulting from the experience of cultural transformation appear in the form of negative feelings such as anxiety and worries about the future. The most dominant cause predicts a change in the pattern of the economy from the agrarian/traditional sector in the form of farming into the service sector. Betawi people tend to sell land ownership rights. This habit causes land ownership of land that is commonly used for farming as a manifestation of cultural activity to now dwindle and cannot be relied on as a guarantee of life. As a result, they "slam" the steering wheel" and shift to economic activity engaged in services. As said by our informant, regarding the development of the era towards the digital era and how Betawi people must adapt to these conditions.

"We are now in the year 2000 which is heading for the year 3000. A century is 100, a millennium is 1000 years. So, from the year 0 to 1000 and even up to the year 2000, we are still in the century of agrarian civilization. After the 2000 to 3000 centuries, we enter the century where we can say the digital age is okay, the cybernetic century. So, in this century it is inevitable, humans use gadgets, it is inevitable. Whoever dares to fight, he will be eliminated. Because it happens that science is here, the Koran is here, porn movies are here, Korean movies are here, Indian movies are here, people are buying and selling here, all kinds of things." (Result of an interview, in December 2022).

So, the concept of laziness in the community then also shifted, from those who used to work in the fields, now people work with cell phones. Work from a cafe, work on a cellphone. If you don't have a cellphone, you are still in the agrarian age. The concept of doing business has also shifted. Previously, if we didn't work in the fields, we would die, just as if we didn't follow digitization, we would lose.

Like other ethnic groups in Indonesia, the Betawi people follow changes in civilization. In the past, in the agrarian era, Betawi people went to the fields or to the fields, now in the era of digital technology or cyber technology, Betawi people also interact with it. However, even though the era of digital technology dominates the market, there are still cultural values that have not been completely lost, only in different forms from before. Like the Betawi people's culture of friendship, which is very strong, during the pandemic or distance separates them, they stay in touch through gadgets (mobile phones, etc.). Also, another custom is acculturation which has not invited many people.

Currently, Indonesians in general and young people are very fond of South Korean K-pop culture. According to the informant, the question of public influence from pop culture will always exist. Pop culture is about technological ideology. Technology is pop ideology. Pop is not from our language, namely populist. K-pop stands for Korean pop, it has been adopted by all of America, that pop culture penetrates all citizens of the world, either through cell phones or films. Well, they're the ones who engineered it. The biggest producer is Hollywood, only then in India, there is Bollywood which was also adopted from America. Pop culture is unavoidable because of technology, and because of America's superiority, politics, and weapons.

Against Stigma

In contemporary Betawi, stigma is attached to popular culture such as through films. One of the films that represent Betawi identity—which leads to certain stereotypes is "Si Doel Anak Betawi". Through the film, the community attaches the characteristics of certain characters to their daily interactions with the Betawi people. It is undeniable that the film "Si Doel Anak Betawi" has become a real picture of the original Betawi people. This is as stated by the informant:

"Then, if that's a stereotype, we know the phenomenal film Si Doel Anak Betawi. We will discuss the stereotypical story of the Betawi ethnicity, many of which depart from literary works such as the novel Si Doel. However, this novel was not written by the Betawi people themselves, but by Aman Datuk Madjoindo, who was the head of Balai Pustaka during the Dutch era in 1932. He described the condition of the Betawi people in Jakarta as what Jatinegara was like. That is a real picture of the original Betawi people." (Result of an interview, in December 2022).

Broadly speaking, the film Si Doel depicts the life of the Betawi family amid the early modernization that Jakarta presented as a Metropolitan City. Some of the characters in it represent unique characters, such as Babeh, Doel, and Mandra. Babeh's characterization is described as a Betawi figure who has high hopes for his first child, Doel. Babeh is willing to sell the land he owns to finance Doel's higher education. Doel himself is described as a character who has fighting power and cares about his education. In addition, both Doel and Babeh's characters are described as devout worshippers. Another character, Mandra, is Babeh's sister-in-

law who is described as a Betawi figure who is not as lucky as Doel, especially in terms of education. Mandra herself works as a driver for Babeh's "Oplet".[1]

The depictions of Doel and Mandra are very different as two faces of the Betawi people in the setting of the same social system. However, in some situations, the Doel family is depicted as a representation of the Betawi Family in contrast to the modernization of Jakarta itself. Not infrequently, the contrasting faces of the Betawi family displayed by the Doel family become a benchmark for the stigma or stereotypes of the community towards the Betawi ethnicity in real life. However, stereotypes or stigmas that tend to have negative connotations or have a detrimental impact are not much of a concern to contemporary Betawi people. For some of them, stigma or stereotypes are inherently inherent in every ethnicity. This is a natural part of interaction in a social system as diverse as Indonesia. Related to that informant revealed:

> "Regarding stigma, for example, marginalization is just a socio-economic problem, which has become a consequence. When the Betawi people cannot survive, they will be eroded by the conditions around them. So, in my opinion, this marginalization event will happen in all areas, in other big cities such as Bandung for example, if you check on the streets of Bandung if you ask, it's not all Sundanese. In Medan, the Malays originally lived in the heart of Medan, but now they have been pushed aside to the Deli area and have been replaced. People will be left out if they lose in the economic sector. It has become a sociological anthropology." (Result of an interview, in December 2022).

Based on the arguments above, the issue of marginalization that creates a stereotype that the Betawi people are excluded from their homeland is something that is natural, fair, and can be experienced by other ethnic groups in the capital city of Jakarta and in their respective regions. This is due to the competitiveness and capacity of

people in terms of human and social capital. Therefore, our informant basically doubts the stigma that develops over Betawi such as marginality, laziness, or irritability. According to one of the informants, the stigma for certain ethnic groups as people who are marginalized due to urban development does not have valid indicators. For him, people of any ethnicity and anywhere can participate in or be marginalized from a development. The same thing was conveyed by another informant, that the stigma of being lazy can be attached to everyone from any ethnicity because it refers to human nature naturally.

As a form of fighting the stigma that develops and is attached unilaterally to the Betawi people, historical facts are presented. According to the confessions of several informants, it was said that the Betawi people had a spirit of nationalism and participated in the struggle for independence. Thus, the stigma cannot necessarily be proven by facts and is not specifically attached to certain ethnicities, but historical facts show that the Betawi people are fighting for independence. Therefore, the informant revealed that the stigma attached to the Betawi people unilaterally can cause conflict because of the affected self-esteem.

> "I think that's the basics of human law. We can't claim that this ethnic group is too sensitive in its feelings, isn't that, right? In Makassar society, for example, there are those who call "siiri" if I'm not mistaken. If he is disturbed by his pride, he will dare to kill. In Madura there is a "carok" that is also a matter of self-esteem. Maybe in Batak, Minang, or anywhere else there are issues of self-esteem which when he is touched, he will react strongly." (Result of an interview, in December 2022).

Against stigma with historical facts is the basis for the arguments of the Betawi people, including our informant. The long history of the Betawi people is very much against the stigma attached to the current era. The depiction of the Betawi people in the people's imagination and the stigmas described above are irrelevant to the facts presented by BY:

> "In the past Betawi society was agrarian

---

1   Common public transportation in Jakarta around the 30s until the late 90s.

centuries. In the past, the Betawi people got up early, prayed at dawn, then went to the fields, at noon they brought their lunch box from home when it was late, and they returned home. The traders are the same, they plant secondary crops, for example. They take care of it until it is harvested, then they take it to their bicycle basket. Even at night, they went with their wares to the city center from the outskirts of the city to close to the castle of Batavia. In the 70s, he called the Betawi people "milir" (someone who is to make a living) which means going downstream to the Batavia area to sell their vegetables, cucumber, long beans, kale, and so on. Do we want to say that the Betawi people are lazy? Where is the laziness, people are just being bullied at night, until they sleep in the market." (Result of an interview, in December 2022).

Doel may be a Betawi figure who is relevant both to historical facts and contemporary life today. It mainly refers to concern with educational attainment and persistence in work. As stated by PB, nowadays, stigma can be countered by proving education as a means of social mobility. BA's statement is something that he experienced himself. One of our informants narrates:

> "Now that we are Betawi people, we must find out what the models are, and prove that they are models. Because in the past, when I was going abroad, my boss said I wanted to know if there were smart Betawi people, boss. Alhamdulillah, if the professor was considered smart, I was considered smart at that time." (Result of an interview, in December 2022).

The proof of Betawi people through education as PB in his life experience is a reminder for us that all Betawi people can become Mandra or Doel. In BI's explanation, we know that many Betawi people are professors today. This means once again that the stigma of the Betawi people as lazy and stupid has been refuted. This educational capital is important for Betawi people in becoming active citizens in development. Higher education has become an indicator of human capital for the Betawi people so that they can survive and contribute to va-

rious statuses and roles for the Indonesian nation and state.

Even in one of the stigmas that are strongly attached to the Betawi ethnicity—the evicted people—, we can observe it further in two aspects: first, the evicted Betawi people are evidence that the Betawi people have a high tolerance for immigrants, and; second, that there are Betawi people in the government who formulate certain development policies so that evictions are inevitable. This means that the fact that the Betawi people are marginalized cannot be simply simplified, but it is necessary to explore the meaning of the role of the Betawi people themselves. Informant said:

> "On the one hand, Betawi also experienced evictions, for example during the Great Development era in the 1970s under Ali Sadikin's leadership, when Jalan Gajah Mada, Hayam Wuruk was not as wide as it is now. But who is the head of construction there? it turned out to be the Betawi people who participated in lobbying the Betawi people so that their land would be handed over for development. "We want this development; we ask for it" and the rich people themselves free of charge agreed to hand over their land without any compensation." (Result of an interview, in December 2022).

Smart People Policies and Programs in Jakarta Smart City

With a population of nearly 11 million, Jakarta, Indonesia's capital, has several urban difficulties. Contrary to many other cities throughout the world, the covid-19 pandemic is straining Jakarta to its breaking point. Jakarta experienced problems with traditional customs when it came to public service. However, Jakarta is evolving. Previously, the bureaucracy was ineffective, and citizens were unable to effectively channel their desires. The provincial government of Jakarta introduced JAKI in 2019, a super app that combines over 84 digital elements from several governmental bodies.

Why was the Jaki super app chosen to be created and developed for Jakartans' needs? By adopting the mobile-first prin-

ciple, 84 percent of Jakarta's residents are regular smartphone and computer users. A seamless experience is what JAKI aims to produce. JAKI is created with three sets of changes in mind when introducing innovation and providing services. Prior surface integration and open API policy system development collaboration. Millions of citizen data are collected and stored by numerous City agencies; however, these data are dispersed over numerous servers and are not uniform. Public service innovation and development are also carried out in silo workflows using egocentric solutions.
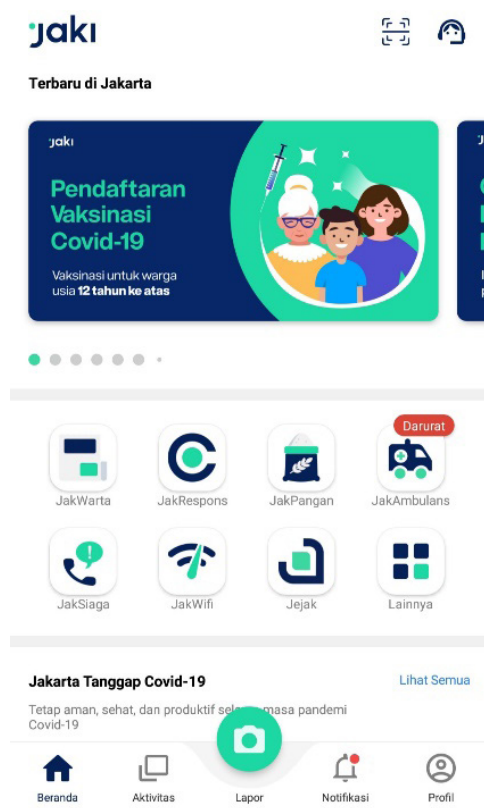
Figure 1. Purposive and snowball informant (Source: JAKI App in Android Phone)

Citizens must switch between apps to suit their demands because there are so many diverse surfaces. Many of these services even have a low level of awareness, which causes inefficiencies. This is where JAKI shines as a super app. Through collaboration and integration, JAKI offers citizens seamless access experience to various surfaces. The remodeling of Jakarta has had

a remarkable impact on public information transparency and surface accessibility. For instance, applying for faxing jobs with JAKI is quite simple and is on par with purchasing a movie ticket online. As a result, Jakarta became the first province in Indonesia to reach its vaccination goal. By snapping a snapshot with their smartphones and outlining the issues they are having, users may also file public complaints.

During the COVID-19 epidemic, JAKI exchanges all complaints in confidence while maintaining anonymity. For the benefit of students who are learning from home, the Jack Wi-Fi feature in JAKI gives information about 9000 free internet access points. Additionally, JAKI is the most reliable information source in Jakarta when there are mobility constraints since its push notification capability enables the government to disseminate urgent information concerning disasters and COVID-19. The public and the government both profit economically from JAKI developments. Finally, we regularly provide faction questionnaires to JAKI users.

Since its release, approximately 4 million users have downloaded JAKI to use with Google Maps. We hope that JAKI can be implemented not only during profit maintenance situations but also helps in battling with other communicable and non-communicable businesses. We are here to ensure Innovations will continue and that the Sustainability of JAKI will also be maintained through Collaboration Principle. The map there are now more than available online vaccinations from Turkey providing access to all people and thereby it increases Community Participation to get vaccinated. Thanks to the support of our users, JAKI has received numerous Awards; this journey will continue as the city develops and new advances in digital technology are made. JAKI will continue to work to be a dependable One-Stop service application for Jakarta residents.

As a top app, JAKI has received numerous honors from illustrious organizations, including the World Summit on the Information Society Prizes 2021, where it placed second in the E-government category. The

WSIS Prizes are a one-of-a-kind worldwide platform for showcasing accomplishments in the execution of the WSIS Action Lines and SDGs. The Gold Medal in Public Service Category from the ASEAN ICT Award 2021 is an additional honor. also received a Gold Medal in the Nominal Competition's E-Government Category (idenTIK).

Another program in Jakarta Smart City is Integrated Citizen Reporting System is Cepat Respon Masyarakat (CRM). CRM or Rapid Community Response integrates the official complaint channel of the DKI Jakarta Provincial Government so that citizen reports can be followed up more quickly and accurately.

Figure 2. Citizen Reporting System (Source: smartcity.jakarta.go.id)

Then what about the policies related to the smart people program in Jakarta? Smart people are urban dwellers who meet certain criteria for intelligence, including both educational background and the caliber of relationships they foster with others. A smart society must be established before a smart city can be created. A smart city cannot just be implemented if people start using technology in their daily lives. It is essential for people to fully comprehend how technology may be used to create a civilization. For example, understanding that we are part of a network and that this is the foundation of an intelligent society. People can get smarter because of technology, but they can also become stupider. Although technology is intelligent, people continue to be illiterate. Thus, cultural dissonance is a major issue in contemporary culture. Cultural lag is brought on by the tension between people's ways of thinking and technology.

Another crucial element in the realization of a smart city is the ICT literacy of the populace. ICT community literacy plays a very important role in e-government deployment. This literacy is linked to the community's capacity to access and use online services provided by the city government correctly and efficiently. This society's capacity depends not only on its capacity to access the internet but also on its capacity to comprehend ethically sound internet usage.

One possible measure is the general degree of education in the population. It is anticipated that metropolitan regions have a higher proportion of people with higher education levels than rural areas do, making urban populations more vulnerable to the effects of the industrial era 4.0. Without wishing to create a distinction between urban and rural areas, the city administration must continue to promote and advance the idea of a smart city, particularly in the areas of public service. The city administration must also continue to educate everyone in both urban and rural areas so that they are more aware of and able to take advantage of various services online optimally.

However, the primary goal of implementing e-government is, of course, not just to focus on enhancing the public service system, but also to allow the community to more effectively monitor the performance of the city government so that there will always be public feedback on what the city government is doing. Here, intelligent individuals (intelligent individuals) become a necessary condition for the creation of a smart city. The implementation of e-government is entirely transparent and accessible, and it will be able to influence Indonesia to achieve the so-called open government, so society must always be cautious. Of course, for that, we need individuals who are eager to participate actively in the growth process and in keeping track of local government performance. Therefore, it is essential that intelligent individuals be able to actively contribute their ideas so that the city government may

continue to improve the quality and standards of its services to meet the needs of the new public, namely those of the industrial period 4.0.

Both formally and informally educated, smart people have high levels of human capital, which can be seen in creative people or groups. For instance, ensuring a decent living and enhancing human resources' quality through 12 years of education. Another program that supports the strengthening of the smart people program is Smart Jakarta Card or Kartu Jakarta Pintar (KJP). The Jakarta Smart Card (KJP) is an access card for education in DKI Jakarta Province which was first issued during the leadership of Joko Widodo. In the era of Anies Baswedan's leadership, KJP was optimized to become KJP Plus. The benefits and positive impacts that are expected from students who receive KJP, among others, are for all residents of DKI Jakarta who have completed a minimum education up to the SMA/SMK level. In addition, the quality of education in the DKI Jakarta Province has increased significantly. Then it is hoped that there will be an increase in the achievement of the Gross Enrollment Rate (APK) target for primary and secondary education.

Besides KJP, there is a useful platform for DKI Jakarta residents to increase their insight, knowledge, and literacy, namely IJakarta. Ijakarta or Jakarta Digital Library has a mission to provide convenience in reading. Another program implemented in Jakarta is JSC Hive Coworking Space Program. SC Hive is the brainchild of EV Hive's collaboration with Jakarta Smart City, developing a coworking space in Karet Kuningan that is officially backed by the local government to nurture the startup ecosystem in Jakarta. You will be surrounded by the concept of a working place with open space & fun style. You can choose to work in Bean Bag or Shared Desk.

The Significance of Social Networks for the Establishment of Smart People

Network formation becomes important as a foundation for social cohesion, including when it is placed in a primordial-based or-

ganizational context. The primordial ties-based organization itself becomes significant for tribal or ethnic groups as the basis of their existence and legitimacy in the social system. Primordial-based organizations are therefore the social capital for their members. As our informant explained that the legitimacy of the existence of Betawi in Jakarta was strengthened when an organization was established that accommodates Betawi people:

> "Talking about Betawi about its existence, de facto Betawi has existed for a long time informally because ethnicity exists, but de jure Betawi ethnicity exists when Muh. Husni Thamrin proclaimed the establishment of the Betawi People's Association organization in 1923." (Result of an interview, in December 2022).

In its history, various forms of organizations have emerged that accommodate Betawi people to be able to gather and show their existence. These organizations, besides of course having the main bond base, namely ethnicity, also have various differentiations. One of these organizations as in this study, namely FKMB has a bond base, namely students. In other words, the academic base complements the primordial base in one such organization. "*In general, FKMB has fallen into the University of Indonesia, what kind of doctors are there*" (Result of an interview, in December 2022).

These organizations, apart from having horizontal differentiation or diversity, also have vertical diversity. This means that there is a hierarchy in the network of these various organizations. In the context of network formation discourse, this horizontal differentiation or diversity is a form of bonding social capital, which is a bond that binds people or groups because of fundamental similarities such as ethnicity. Meanwhile, the hierarchy formed in these organizations is a linking social capital, namely a bond that connects people or groups with broader visions and missions, and goals. One of the organizations that is used as a reference to see this type of network is Bamus Betawi whose position is an organization that accommodates various organizations

including FKMB.

> "So, the organization with a Betawi background has an organizational parent called Bamus Betawi. Then Bamus Betawi overseas organizations such as the Brotherhood Betawi Forum (FBR), Betawi Family Forum (FORKABI), FKMB, and KMB." (Result of an interview, in December 2022).

Apart from Bamus Betawi, which is now positioning itself more in strategic and political aspects, for example, there is the Betawi Cultural Institute (LKB) which concentrates specifically on exploring and studying Betawi cultural issues. BI explains:

> "Then the Bamus together with the Betawi Cultural Institute will be able to discuss more deeply with them. Because LKB is a think tank based on its culture, socioculture. So Bamus and LKB are explicitly mentioned in the province regulation if I'm not mistaken. Bamus was born in 82, so long before this." (Result of an interview, in December 2022).

Through these facts, we can abstract that social capital links are a type of bond that unites various resources from organizations that already have a fundamental bond base. The pooling of resources becomes significant for the achievement of larger goals and has an impact on the existence of the Betawi people. However, the larger the group or organization with larger and more diverse goals, of course, the dynamics within it will also be affected. This means that it is possible for the emergence of other interests that may not be mutually agreed upon as a group goal. At the most extreme, there may be conflicting goals detrimental to the essence of their fundamental bond. As the informant stated, *"Well, it turns out that Bamus Betawi has been mixed, because the consistency and organization are different"* (Result of an interview, in December 2022).

However, despite the problems that arise in the formation of linking social capital, the existence of this type of network can still be the foundation for the continuity and achievement of organizations. Including in terms of its capacity to be more legitimized when conveying the aspirations and fundamental interests of these organizations. The existence of organizations such as LKB and Bamus Betawi can be at the forefront to equalize various perceptions and align common goals.

> "Now with these different characters, this is the basis for the establishment of this Bamus to equalize perceptions of different cultures and characters. From there, Bamus can be driven for Betawi people toward smart cities." (Result of an interview, in December 2022).

Synergy is crucial in achieving this alignment, particularly when it comes to affirming the existence of the Betawi people and their community. Recognizing their presence is of utmost importance within any social system, forming the foundation for harmonious coexistence.

CONCLUSION

The implementation of a smart city, particularly when it comes to smart people programs, sparks extensive debates, and presents unique variations. It emphasizes these programs cannot be universally applied, but rather must be tailored to the specific locality and contextual needs of the community. The significance of smart people programs for the community relies heavily on their cultural elements and worldview, allowing these programs to serve as a true reflection of the local community's values, norms, and expectations. Consequently, this approach leads to the formulation of programs that align with the aspirations and necessities of the citizens themselves.

In this regard, the Betawi Worldview, namely education, religiosity and tolerance, are the values that underlie the cohesion of Betawi society. This is bonding social capital which is the Betawi people's capital to expand their social networks. A broad social network can expand the possibilities for cooperation and bargaining power of the Betawi People, including opening up a space for dialogue that can influence smart city policies. On the other hand, the smart people aspect in Jakarta Smart City Policy also opens up space for the Betawi People to

become initiators and collaborators of their programs.

REFERENCES

Brown, D., & Wilson, I. (2007) *Ethnicized Violence in Indonesia: The Betawi Brotherhood Forum in Jakarta. Working paper No. 145 July 2007.* Murdoch University.

Dewi, S. P. (2018) 'Gentrification and the Vulnerability of Betawi Community', *IOP Conference Series: Earth and Environmental Science, 158*(1), 012009. Available at: https://doi.org/10.1088/1755-1315/158/1/012009

Erwantoro, H. (2014) 'Etnis Betawi: Kajian Historis', *Patanjala: Journal of Historical and Cultural Research, 6*(2), 179–192. Available at: https://doi.org/10.30959/PATANJALA.V6I2.179

Farlina, Nina. (2012) *Representasi identitas Betawi dalam Forum Betawi Rempug (FBR).* Universitas Indonesia. Available at: https://lib.ui.ac.id

Halimatusa'diah. (2020) 'Betawi Punye Distro: Strategi Perlawanan Terhadap Steriotip Inferior', *Jurnal Masyarakat & Budaya, 21*(1), 59–76.

Hendratni, T. W., & Mulyadi. (2020) 'Pelatihan Laporan Keuangan UMKM Berbasis Handphone di Pusat Perkampungan Budaya Betawi Setu Babakan', *SULUH: Jurnal Abdimas, 2*(1), 60–69. Available at: https://doi.org/10.35814/SULUH.V2I1.1558

Hidayatullah, S., & Wijanarko, D. (2020) 'Perlawanan Penulis Betawi Terhadap Stereotif Negatif Masyarakatnya Dalam Cerita Pendek', *Pena : Jurnal Pendidikan Bahasa Dan Sastra, 10*(1), 10–23. Available at: https://online-journal.unja.ac.id/pena/article/view/9848

Kaligis, R. A. W., Pratiwi, A., & Anshari, F. (2020). 'Relationship Between Social Identity of Football Supporters and Conflicts (Study of The Jakmania Depok City)' *Komunitas: International Journal of Indonesian Society and Culture, 12* (2), 171-187.

Kusumawardhani, R. A. (2012) *Liyan dalam arsitektur Betawi : studi kasus pada rumah Betawi Ora di Tangerang Selatan.* Universitas Indonesia. Available at: https://lib.ui.ac.id

Mora, L., Deakin, M., Aina, Y., & Appio, F. (2019) '*Smart city* development ICT innovation for urban sustainability', in S. M. Barbossa., L. Brandili., E. Conticelly., E. A. Hopkins, O. Kuznetsova., A. Skjerven., & P. Srivinas (Eds). *Sustainable Cities and Communities,* (pp. 1-17). New York: Springer. Available at: https://www.researchgate.net/publication/335271098_Smart_City_Development_ICT_Innovation_for_Urban_Sustainability.

Neirotti, P., De Marco, A., Cagliano, A. C., & Mangano, G. (2014) 'Current trends in *smart city* initiatives: Some stylised facts', *Cities,* Elsevier Ltd, 38, 25–36.

Nursyifa, A. (2018) 'Kajian Cultural Lag Dalam Kehidupan Masyarakat Perkampungan Budaya Betawi Setu Babakan Pada Era Globalisasi', *Jurnal Pendidikan Kewarganegaraan, 5*(1), 1–24. Available at: https://doi.org/10.32493/JPKN.V5I1.Y2018.P1-24

Prado, A. L., Da Costa, E. M., Furlani, T. Z., & Yigitcanlar, T. (2016) 'Smartness that matters: Towards a comprehensive and human-centred characterisation of smart cities', Journal of Open Innovation: Technology, Market, and Complexity, 2 (2), 1-13.

Sanjaya, A., Krisna, S. A., & Mursito, T. B. (2017) 'Research trends of *smart city* in Indonesia: Where do we go here?', The 5th International Conference of Education and Social Sciences (ICESS), Semarang: Fakultas Ilmu Sosial, Universitas Negeri Semarang.

Syalianda, S. I., & Kusumastuti, R. D. (2021) 'Implementation of smart city concept: A case of Jakarta Smart City, Indonesia', *IOP Conference Series: Earth and Environmental Science, 716*(1), 012128. Available at: https://doi.org/10.1088/1755-1315/716/1/012128

The Jakarta Post. (2019, October 5) *"Loud, uneducated": Betawi natives portrayed negatively in media.* Available at: https://www.thejakartapost.com/news/2019/08/10/loud-uneducated-betawi-natives-portrayed-negatively-in-media.html

Wilson, I. D. (2018) *Politik Jatah Preman: Ormas dan kekuasaan Jalanan Pasca Orde Baru.* Marjin Kiri.

Yigitcanlar, T., Kamruzzaman., Buys, L., & Ioppolo, G. (2018) 'Understanding smart cities: Intertwining development drivers with desired outcomes in a multidimensional framework', Cities, Elsevier, 145–160.