

## Revitalizing *Palang Pintu* Tradition in Betawi Culture: Maintaining Local Identity and Heritage in the Modern Era

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**Abstract.** This study look into the revival of Palang Pintu tradition as a key cultural practice in Betawi Society, emphasizing on its role in maintaining local heritage and cultural identity in the face of modernizing problems. Palang Pintu, which is a traditional part of Betawi weddings, uses poetry, martial arts (Silat), and religious expression to represent hospitality, strength, and bargaining. However, the rapid growth of Jakarta's metropolitan culture has slowly pushed this practice to the edges, making people worry about how long it will last and how important it is in today's world. Qualitative research was used in this study. Ethnographic observation, interviews with cultural leaders, the arts, linguists, and Betawi society were all used in this study. The findings show that three interrelated strategies have been used to carry out revitalization: boosting cultural education in schools and community-based organizations; integrating Palang Pintu into the tourism and creative industries; and utilizing digital platforms to increase public exposure and facilitate intergenerational transmission. In addition to preserving Betawi cultural identity, these initiatives promote intercultural interaction and aid in the development of more inclusive cultural policies in Indonesia. This study confirms that Palang Pintu serves as a cultural symbol that strengthens social solidarity and collective memory among the Betawi people, going beyond a ritualistic display. The resurgence of this custom in contemporary times illustrates the resilience of local heritage amidst globalization, providing valuable insights for sustainable cultural preservation. To enhance scholarly debate on protecting intangible cultural assets in heterogeneous cultures, future study is advised to investigate revitalization approaches among various ethnic communities.

**Keywords:** Betawi cultural legacy, identity preservation in the age of globalization, revitalization of *Palang Pintu*

## 1 Introduction

Intangible cultural heritage is a key component in creating national identity and sustaining civilization in the face of the demands of globalization. Local customs that are passed down through the generations protect the moral principles that are deeply embedded in society and promote social cohesion. In this context, the intangible cultural heritage referred to is the *Palang Pintu* tradition. *Palang Pintu* is a distinctive Betawi cultural custom that is performed during wedding ceremonies and has symbolic meanings of bravery, hospitality, and social spiritual change [1], [2], [3]. According to its etymology, Palang Pintu (palang meaning "barrier" and pintu meaning "entrance gate") is a pas-sage ritual in which the groom must demonstrate bravery and merit to win the bride's family's approval [4], [5]. The tradition reflects an acculturation of silat (martial arts), poetic performance, and recitation of Qur'anic verses or devotional chants, signifying the harmony of physical strength, verbal intelligence, and religiosity in Betawi culture [6], [7], [8]. However, Jakarta's fast urbanization and modernity have caused changes in practice and meaning. *Palang Pintu's* intellectual and spiritual aspects are given less attention as it is increasingly viewed only as an artistic performance [9], [10]. In order to maintain the custom as an integral part of Betawi identity and collective memory, as well as as a symbolic rite, it must be revived. Therefore, cultural regeneration becomes an essential strategy for strengthening local identity in the face of global cultural uniformity. Mansur and Ramadhansyah propose that these approaches can include integrating the tradition into both formal and informal schooling, using digital media, and creating cultural-based creative and tourism industries [4], [5]. Thanks to these initiatives, Palang Pintu can develop into a thriving and important cultural practice in contemporary society rather than merely existing as a cultural relic.

This study examine the dynamics of Palang Pintu renewal within Betawi culture in order to preserve intangible cultural assets and fortify local identity. A qualitative approach was employed through document analysis, interviews, and observation. The findings are expected to contribute both academically and practically to efforts to preserve intangible cultural heritage within multicultural cultures, in addition to offering recommendations for the development of inclusive and sustainable cultural policies. When creating a common identity, tradition is crucial. However, due to urbanization, globalization, and digital development, many regional customs now confront significant obstacles. Regarding the preservation of *Palang Pintu*, the Betawi people likewise faces this predicament. The tradition embodies philosophical principles of bravery, honor, religiosity, and social peace in addition to its artistic components of silat, poetry, and devotional recitation [1]–[3]. However, its purpose has changed over the past few decades from being a sacred matrimonial rite to ceremonial entertainment or a tourist attraction. While this kind of change increases exposure to many cultures, it may also undermine the philosophical meanings ingrained in the tradition. Additionally, young people's involvement with Palang Pintu has decreased due to changes in urban lifestyles.

The increasing cultural homogeneity brought about by global media flows, which have the potential to marginalize local consumers, makes these challenges worse. This could erode Betawi cultural identity in the absence of persistent attempts. Palang Pintu

is strategically important for bolstering social cohesion, cultivating moral character in younger generations, and reinforcing local identity in Indonesia's pluralistic society [4]. In this case, revitalization is necessary to preserve performance form and reinterpret core ideas so that the tradition remains applicable to societal shifts. Using digital media for broader cultural transmission, integrating cultural heritage into creative sectors, bolstering the role of community institutions, and introducing cultural education in schools are among tactics to promote such rejuvenation [5]. Palang Pintu can therefore function as a remnant of the past as well as an adaptive cultural practice that aids in shaping identity in modern society. Analyzing Palang Pintu's revitalization is therefore important from an academic and practical standpoint. This study provides a comprehensive understanding of the dynamics of local cultural preservation despite modernization, as well as specific solutions to preserve Betawi identity as an important part of Indonesia's cultural legacy. The Palang Pintu tradition has been the subject of numerous research. However, there is still a dearth of study that focuses on its maintenance and revival.

Research by Suyatno [6] and Salikin et al., [18] indicates that sociocultural transformation within Betawi society is influenced by globalization, de-ideologization, technological advancement, and external cultural influences. In the meantime, Murtani [8] discovers that Betawi arts and culture continue to thrive in tandem with Situ Babakan Betawi Village's strategic role as a hub for bolstering cultural identity, an outcome inextricably linked to Jakarta's status as the capital of the country and the hub of business and international activity. Further research by Jayakandi [9] Anjani [10] and Siregar [2] indicates that Palang Pintu's existence is steadily declining due to multicultural dynamics and globalization. For its cultural assets to be sustainable, preservation methods are therefore necessary. On the other hand, the Rawa Belong group in West Jakarta continues to commemorate and preserve the Palang Pintu custom [11]. According to all of these studies, industrialization, globalization, and cultural infiltration from other societies may weaken the survival of local customs like Palang Pintu. Nonetheless, some communities are still in favor of it. Numerous scholars have also examined the philosophical and historical foundations of Palang Pintu. This tradition embodies a number of philosophical concepts, such as civility, religion, morality, respect, virtue, learning, and solidarity [1], [3]. These values represent Betawi cultural identity and must be respected. Claim that development and globalization are threatening to eradicate the Palang Pintu tradition, necessitating cooperation from both local residents and governmental institutions [1].

These results highlight how crucial multi-stakeholder collaboration is to ensuring that the custom is upheld and valued for many generations. In the meantime, research on symbols and meaning [12], [13], [14] shows that Palang Pintu embodies qualities of societal peace, unity, solidarity, leadership, integrity, and religious education. Siregar [2] claims that Palang Pintu is a symbolic ceremony that represents the groom's social and spiritual development prior to marriage. It incorporates religious elements through the recital of the Qur'an, prophetic traditions, devotional chants, and lyrical exchanges as moral teaching. Other research emphasizes the tradition's preservation aspect. Palang Pintu has core principles that are in line with the teachings of prophetic traditions [15].

These principles include equality, respect, deliberation, and constructive discourse, all of which are demonstrated in the communication between the two families.

Globalization, technological advancement, and societal change all influence Palang Pintu's sustainability [16]. Further contend that the realization of religious, moral, responsible, uniting, artistic, and economic ideals that support the development of social character is how preservation efforts are carried out [17]. It is clear from these earlier studies that there is still a dearth of study that focuses on the modern-day revival and preservation of the Palang Pintu heritage. In fact, the tradition's cultural foundations are in danger, and its meanings are changing. In order to maintain Palang Pintu's continuity and relevance, this study carefully examines revitalization strategies. The research problem addressed, how is the Palang Pintu heritage being revitalized and preserved in the contemporary era? is the research question this study attempts to answer. The study uses the theoretical framework of cultural revival to address this subject [18]. According to Wallace, revitalization is a social process that uses intentional creativity to rebuild failed cultural institutions. Customs are often recreated in response to demands for identity, politics, or social integration [18]. In the context of Palang Pintu, revitalization is therefore described as both the preservation of ceremonial form and the process of creative adaptation that strikes a balance between tradition and the demands of modern society.

## **2 Method**

A qualitative research design was used in this study. The information included Palang Pintu tradition-related revitalization and preservation techniques. Members of the Betawi community and cultural practitioners served as the data sources. Through the use of recording and note-taking techniques, the researcher observed spoken interactions and revitalization practices carried out by artists, cultural actors, and policy stakeholders, including the Jakarta Provincial Office of Culture and institutions committed to preserving the Palang Pintu tradition. Interviews were also conducted with Betawi community members, legislators, artists, and cultural leaders. The data was subjected to several stages of analysis after collection, including transcription, reduction, classification, tabulation, validation, interpretation, and conclusion drafting. During the transcription phase, oral data was converted into written form. Data reduction was then used to select and enhance data in accordance with the goals of the study. After classifying the data based on their characteristics, codes were assigned and the data were organized into tables using tabulation. The data validation method included confirming the findings with artists, cultural actors, legislators, linguists, and Betawi community members. The final steps involved interpreting the data and drawing conclusions from the complete analysis.

### 3 Results and Discussion

The study's findings indicate that three primary approaches are employed to carry out revitalization efforts: (1) cultural education carried out through educational institutions and community organizations; (2) the incorporation of Palang Pintu into the tourism and creative industries; and (3) the use of digital media to promote intergenerational transmission and raise awareness. In addition to maintaining Betawi cultural identity, these restoration efforts foster intercultural communication and aid in the creation of inclusive cultural policies in Indonesia. The following table displays the philosophical foundations of the Palang Pintu tradition of the Betawi community.

**Table 1.** The Betawi Community's Philosophical Aspects of *Palang Pintu* Tradition

Data Code	Aspect of <i>Palang Pintu</i> Tradition	Description
PM	Philosophical Meaning	<i>Palang Pintu</i> is a customary rite rich in qualities of respect, character education, and symbolic depiction of the Betawi community's collective identity, rather than just a kind of amusement
TR	Tradition Revitalization	Pantun competitions, cultural festivals, educational initiatives, and digital preservation are all used in the revitalization process. These programs increase the audience while emphasizing how important it is to uphold the tradition's philosophical values in order to keep them from being overshadowed by financial considerations.
TRe	Theoretical Relevance	This study is consistent with heritage studies (Smith, 2006), which highlight the importance of preserving local cultural traditions, and cultural identity theory (Hall, 1997), which explains the delicate balancing act between tradition and modernization.
C	Contribution	This study offers a novel perspective on how local traditions, such as Palang Pintu, could be employed in the contemporary world to both establish urban cultural identities and serve as a form of cultural diplomacy.

The table displays the study's classification methodology, which separates the research findings into four main aspects of the Palang Pintu tradition. According to the code PM (Philosophical Meaning), Palang Pintu is a customary ceremony that is full of values of respect, character development, and symbolic expression of the collective identity of the Betawi community. Palang Pintu is revived using a number of strategies, including cultural education initiatives, cultural festivals, pantun competitions, and the use of digital media, as indicated by the classification TR (Tradition Revitalization). These initiatives increase public participation, but ongoing protection is necessary to prevent economic interests from undermining the tradition's philosophical core. The

code TRe (Theoretical Relevance) indicates the study's alignment with heritage studies, which emphasize the preservation of local cultural heritage, and cultural identity theory, which explains the balancing act between tradition and modernity. Meanwhile, code C (Contribution) highlights that this study contributes both theoretically and practically by showing how local traditions, such as Palang Pintu, can be used to create urban cultural identities and serve as a channel for cultural diplomacy in the global era. Therefore, the table emphasizes that Palang Pintu is a dynamic social institution whose meaning and purpose are still being negotiated in the context of modernity, in addition to being a cultural activity. Furthermore, recommendations for revitalizing the Palang Pintu heritage are provided in the following table.

**Table 2.** Strategies for Reviving Palang Pintu Traditions

<b>Data Code</b>	<b>Revitalization Strategy</b>	<b>Implementation Types</b>	<b>Goals</b>
<b>CE</b>	Cultural education via educational institutions and neighborhood associations	Cultural values are included into community training, extracurricular activities, school curricula, and cultural awareness initiatives	To cultivate an early respect and awareness of culture
<b>PPI</b>	Palang Pintu's incorporation into the tourism and creative industries	Participating in tourist events, working with creative industry players, and creating products based on culture	To maintain the custom while raising its cultural and economic worth
<b>UDM</b>	Using digital media	Digital cultural preservation initiatives, social media distribution, and audio-visual documentation	To increase cultural awareness and promote transmission across generations

The table displays the three key strategies for reviving Palang Pintu heritage discovered in this study. The first strategy, coded CE (Cultural education via educational institutions and neighborhood associations), incorporates Palang Pintu cultural values into school curricula, extracurricular activities, community training programs, and cultural awareness campaigns. This project aims to promote cultural awareness and appreciation from an early age in order to guarantee that the custom is embedded in the collective memory of future generations. The second strategy, called PPI into the tourism and creative sectors, is put into practice by partnerships with experts in these fields, the development of products based on culture, and the integration of Palang Pintu performances into tourism events. This integration not only preserves the tradition's continuity but also increases its cultural economic value and increases its adaptability to contemporary socioeconomic circumstances. The third method, called UDM, consists of digital initiatives that facilitate social media content diffusion, video recording, and

cultural preservation. To improve the processes of cultural transmission across generations and elevate tradition, digital media is essential. This graph demonstrates how Palang Pintu tradition must be strengthened for social, educational, economic, and media goals in addition to preserving its ritual forms in order to be relevant in the current period.

**Table 3.** *Palang Pintu* Tradition Revival in the Contemporary Era

Data Code	Focus of Findings	Description	Source
PPR	<i>Palang Pintu's</i> revitalization as an intangible cultural asset	In Betawi wedding rituals, <i>Palang Pintu</i> tradition is still upheld as a means of amusement, social bargaining, respect, and marital legitimation. It has since evolved into a tourist attraction, cultural diplomacy tool, and cultural festival attraction.	Jayakandi (2023)
TPC	Young People's Contribution to Cultural Identity Preservation	Through competitions, schools, and art communities, young people are involved. Festivals, performances, and training initiatives are examples of revitalization that effectively fosters pride in Betawi identity	(Nafis et al., 2025)
TME	The Modern Era's Revitalization Challenges	Cultural commercialization, a lack of generational succession among practitioners, a lack of funding and legislative support, and cultural uniformity brought on by globalization and digital media are some of the major issues	Ramadhansyah & Damayanti (2021)
TfR	Techniques for Revitalization via Collaboration and Education	Cultural education in schools, cooperation between the government, communities, and artists, and the use of digital media (YouTube, short films, and social media) for promotion and recording are all ways that revitalization initiatives are carried out	Hervansyah et al., (2025)
PPC	<i>Palang Pintu</i> as a Cultural Diplomacy and Identity Symbol	<i>Palang Pintu</i> serves as a symbol of cultural diplomacy at the national and international levels, especially through cultural events, in addition to being a local cultural expression.	Suyatno (2011)

The key conclusions on the modern revival of the Palang Pintu tradition are shown in the table. According to the first finding, known as PPR, Palang Pintu is still utilized in Betawi wedding rites as part of in-tangible cultural heritage. In addition to providing

entertainment, the custom serves as a mark of respect, social negotiation, and marital legitimacy. Its responsibilities in tourism, cultural festivals, and cultural diplomacy have grown throughout time. The second finding, coded TPC, emphasizes how important the younger generation is to maintaining the tradition. Through art communities, school-based events, contests, and cultural festivals, young people are actively participating. These initiatives effectively foster cultural pride and strengthen the ties that bind Betawi identity to younger generations. The third outcome, coded TME, identifies several major challenges in the rehabilitation process. These problems include cultural commercialization, a lack of generational succession among traditional practitioners, a lack of legislative and financial support, and the homogenizing effects of globalization and digital media. Such circumstances run the risk of undermining the tradition's legitimacy and intellectual significance. The fourth finding, coded TfR, highlights the implementation of revival initiatives through the strategic use of digital media for promotion and documentation, cross-sector collaboration between the government, communities, and artists, and cultural education. Increasing public participation requires the use of social media, YouTube, short films, and other platforms. Finally, the result coded PPC demonstrates that, in addition to being a local cultural expression, Palang Pintu serves as a symbol of identity and cultural diplomacy at the national and international levels. Through a range of cultural event platforms, the custom functions as a significant symbol of Betawi cultural identity. The table demonstrates that the revival of Palang Pintu is a dynamic process that combines functional transformation, youth participation, media adaptation, and multi-stakeholder collaboration in order to preserve the tradition's relevance in the face of modern societal change.

**Table 4.** Palang Pintu Revitalization's Significance in the Contemporary Era

Data Code	Aspect	Analytical Synopsis	Theoretical Citation
TF	Tradition's Function	In addition to being a customary ceremony, Palang Pintu serves as a source of entertainment, character education, and a representation of Betawi identity.	Smith (2006)
CR	Contemporary Revitalization	Public reach is increased through revitalization through cultural festivals and digital media, but care must be taken to preserve the philosophical ideas ingrained in the tradition	Ramadhansyah & Damayanti (2021)
IC	Identity Culture	<i>Palang Pintu</i> functions as a location where modernism and tradition are negotiated. In the face of globalization, metropolitan areas can fortify their cultural identities through revitalization	Hall (1997)



SC	Contribution to Society	Palang Pintu's restoration boosts pride in local identity, fosters social cohesiveness, and advances Jakarta's and Indonesia's cultural diplomacy abroad	Suyatno (2011)
ST	Structure Theory	The results support the viewpoint of heritage studies, which stress the significance of preserving regional cultural legacy in the face of global homogenization and industrialization	Smith (2006)

The different objectives of Palang Pintu rejuvenation in the modern era are listed in the table. According to the Tradition's Function (TF) perspective, Palang Pintu serves as a vehicle for character development, enjoyment, and the expression of collective Betawi identity in addition to being a traditional ceremony. Tradition is crucial to the formation of cultural identity is supported by this interpretation. The second component, Contemporary Revitalization (CR), demonstrates how digital media and cultural events are used in regeneration programs. These tactics effectively increase public acceptance and audience involvement. The revitalization efforts must remain mindful of the preservation of philosophical content in order to prevent commercialization and popularization from weakening the core values of the tradition [36]. Palang Pintu is emphasized as a venue for addressing the relationship between tradition and modernity in the third facet, Identity of Culture (IC). In the face of globalization, urban regions can employ regeneration to reinforce and reassert their cultural identity. The cultural identity is a dynamic construct shaped by social transformation [19]. The revival of Palang Pintu is seen in Contribution to Society (CS) element as strategically assisting Indonesia's cultural diplomacy on a national and international scale, fostering pride in local identity, and strengthening social cohesiveness.

Last but not least, the Structure of Theory (ST) component demonstrates that the study's overall findings align with the perspective of heritage studies, which stress the importance of preserving local cultural heritage in response to global homogenization and modernization. The entire chart attests to the fact that Palang Pintu's revitalization goes beyond merely upholding ritual form. Instead, it promotes Betawi cultural heritage worldwide, builds social solidarity, and cultivates cultural identity. The study's findings demonstrate that the Betawi community's intangible cultural legacy, the Palang Pintu tradition, is still very much alive despite the demands of industrialization. The results demonstrate that, in addition to being performed during traditional wedding rituals, Palang Pintu has been resurrected through cultural festivals, tourist attractions, and cultural diplomacy strategies. This scenario illustrates the tradition's adaptability to modern societal demands without sacrificing its intellectual underpinnings [9]. Younger generations play a crucial role in ensuring the tradition's continuation. Young people actively engage in Betawi martial arts, traditional music, and pantun recitation through art communities, educational institutions, festivals, and competitions as ways to reinforce their local identity. These findings underscore the necessity of cultural revitalization as a reaction to globalization, which often pulls youth away from regional cultural

customs and toward international popular culture. However, a number of problems continue to impede the revival of Palang Pintu culture.

Cultural commercialization may diminish the tradition's intellectual significance to mere show. The tradition's limited lifespan is caused by a lack of institutional support, minimal cultural renewal, and cultural homogeneity brought on by globalization. The cultural preservation methods need to be adaptable, creative, and community-based in order to be relevant in modern culture [4]. The results also demonstrate that innovative, cooperative, and instructional methods can bolster Palang Pintu's revival. Expanding spaces for cultural expression and raising the tradition's profile are greatly aided by incorporating cultural education into school curricula, improving cooperation between the government, cultural communities, and artists, and making use of digital media. Theoretically, these findings align with the heritage studies paradigm, which highlights the significance of maintaining local culture in the face of modernization. An understanding of the concept of cultural identity is necessary to comprehend how Palang Pintu serves as a site of negotiation between traditional values and modernity while simultaneously preserving the identity of urban people despite globalization [19]. Therefore, the Palang Pintu tradition is a strategic tool for creating an inclusive, flexible, and competitive Betawi cultural future in the contemporary era, in addition to being a means of preserving past cultural legacy.

### **3.1 *Palang Pintu's Revitalization as An Intangible Cultural Asset***

Palang Pintu tradition is consistently upheld by the Betawi community, particularly with regard to traditional marriage ceremonies. In addition to being a form of artistic performance, this custom is regarded as a symbolic mechanism that symbolizes social negotiation, respect between families, and social validity for the union of two people. The Palang Pintu parade relies heavily on traditional art forms such as Pantun recitation, Betawi martial arts, and gambang kromong music. In addition to being amusing, these components act as a medium for the expression of moral, religious, and social values that make up the collective identity of the Betawi community. Palang Pintu is an important component of the intangible cultural legacy that combines social, artistic, and ritual components. However, Palang Pintu's shape, purpose, and contextual practice have changed due to modernization, urbanization, and globalization. The study's findings demonstrate that the tradition is no longer exclusive to wedding ceremonies and has been revitalized in a variety of sociocultural contexts. Palang Pintu is utilized in local artistic performances, cultural events, tourism destinations, and even as a weapon for international and national cultural diplomacy. This development shows how adaptable the tradition is to social change without completely abandoning its intellectual foundations and historical ideals. The efforts of local communities, art organizations, and cultural institutions to maintain the heritage are directly related to the revitalization of Palang Pintu.

Younger generations can actively participate in cultural expression through themed performances, community development initiatives, and artistic training programs. In addition to ensuring the long-term viability of cultural restoration, their involvement fortifies the internalization of local identity values in the face of global popular culture's

domination. As a result, the revitalization of Palang Pintu functions as a means of building the cultural identity of urban Betawi communities as well as a strategy for cultural preservation. From a theoretical standpoint, these results support the idea that cultural traditions are dynamic and constantly go through processes of meaning negotiation in response to the social demands of their communities. The restoration of Palang Pintu is an illustration of how local customs can survive by creatively adapting to contemporary demands. Instead of merely being a survival strategy, such adaptation is a repositioning of tradition within the context of contemporary social institutions. This is demonstrated by Palang Pintu's expanding function as a venue for ethnic identity representation in public spaces, social cohesiveness, and cultural education. Thus, it may be concluded that the intangible cultural legacy of Palang Pintu has a high cultural life. The custom helps to create an inclusive and flexible cultural identity in addition to protecting the Betawi community's historical memory. Cultural preservation should not be seen as a rigid adherence to original forms, but rather as an inventive attempt to maintain the continuity of cultural values in the face of dynamic society change, as demonstrated by the present revitalization efforts. Palang Pintu is an important illustration of local cultural preservation in the face of industrialization [9].

### **3. 2 The Role of Youth in Preserving Cultural Identity**

The younger generation is crucial to the Palang Pintu tradition, which is one of the main cultural identities of the Betawi community. Young people's involvement becomes essential in preserving the relevance of local traditions so that they continue to exist, be acknowledged, and be practiced across generations in the face of societal change characterized by the rapid flow of globalization and the penetration of global popular culture. As a result, the preservation of Palang Pintu is viewed as both a process of cultural transmission and an endeavor to fortify the Betawi people's traditional identity in the face of modernity. A range of cultural expression contexts, including Betawi art communities and official educational institutions, encourage young generations to participate. In these environments, young people study the fundamentals of Palang Pintu, pencak silat, pantun performance, and traditional music. In addition to emphasizing technical performance skills, this training program fosters cultural values including accountability, discipline, unity, and reverence for ancestors' customs. In a sense, training exercises serve as both methods for internalizing cultural values and instruments for transferring knowledge.

Schools and universities also hold cultural festivals, pantun competitions, and Palang Pintu performances to support revitalization initiatives. These gatherings are beneficial places for young people to interact and socialize. As a result, rather than being only a cultural performance, Palang Pintu tradition is viewed as a dynamic social activity. Young people's active involvement shows that they are more than just cultural heirs; they are also change agents who reinterpret Palang Pintu values in line with modern advancements without erasing their cultural essence. The main issue with globalization is that younger generations are more likely to be exposed to international popular culture than to their own cultural heritage. However, when Palang Pintu is developed through artistic, educational, and interactive methods, young people exhibit a growing sense of belonging to Betawi cultural identity. Young people's increasing involvement

in creative groups, cultural events, and the creation of artistic works with a traditional background serve as examples of this. Therefore, it may be said that the younger generation is essential to the Palang Pintu tradition's survival. Their engagement goes beyond the execution of performances to include the reinforcement of collective identity and the replication of cultural meanings. Therefore, continued support from governmental organizations, educational institutions, and cultural communities is required to ensure that young people have venues for cultural expression that promote the sustainability of Palang Pintu as a living and enduring symbol of Betawi cultural identity.

### **3.3 The Revitalization Challenges of the Modern Era**

Although Palang Pintu tradition continues to be important to Betawi cultural identity, it faces many challenges in the face of modernity and social change. The study's findings demonstrate that these challenges encompass elements of cultural values, the long-term sustainability of cultural practitioners, and institutional support in addition to the technical aspects of performance. First, Palang Pintu's philosophical views could be reduced to mere spectacle due to the commercialization of culture in the entertainment and tourism sectors. The complex social, spiritual, and moral value of the tradition is often overlooked by the economic perspective, which instead presents it as a commercialized cultural product. Second, there is still a significant problem with the revitalization of cultural practitioners. Making Betawi pencak silat, pantun performances, and traditional music requires long-term study, self-control, and a strong creative commitment. But not every young person has the chance or desire to regularly engage in this cultural transmission process. As a result, the number of skilled cultural practitioners tends to decline with time. Third, institutional policy and financial support for cultural preservation initiatives are limited, according to the study's findings. While structural assistance from the public and corporate sectors is still inadequate, many preservation efforts rely significantly on local cultural communities and leaders. The homogeneity of culture brought about by globalization and the expansion of digital media also affects the cultural preferences of younger generations. They may become distracted from local traditions due to their widespread exposure to popular culture worldwide. In order for traditional culture to survive and be relevant in the contemporary world, imaginative, inventive, and community-based techniques are required [4].

#### **3.3.1 Using Digital Media to Transmit Information Across Generations**

Digital media use appears as a key revival tool in addressing these issues. In the digitization, Palang Pintu can now be captured in audiovisual format and distributed via many web channels. More people have access to information on the performance structure, underlying cultural values, symbolic meanings, and history, especially younger generations who are intimately involved with digital technologies. Therefore, in the information era, digital media serves as a useful tool for both cultural promotion and public education. Additionally, the online sphere fosters a healthy ecosystem of intercultural interactions. Instead of just being passive observers, the public can participate in discussion, exchange information, and create online groups dedicated to Palang Pintu's preservation. By enabling intergenerational transmission to transcend physical spaces, this enhances the participation aspect of cultural preservation. As a result, cultural education, incorporation into the creative and tourism industries, and the use of contemporary media all contribute to Palang Pintu's revitalization. Economic

integration provides sustainability, education fosters communal awareness, and digitization improves cultural transmission between generations. Combining these three strategies demonstrates that cultural preservation includes strengthening the tradition's social role, moral values, and cultural significance in modern society in addition to preserving the performative form.

### **3.4 Methods of Revitalization via Collaboration and Education**

The Palang Pintu tradition can be revived through creative, collaborative, and educational approaches. Both school curricula and recreational activities incorporate Palang Pintu traditional values. The goal of this integration is to enhance children's formation of cultural identities while promoting an appreciation of culture from a young age. In addition to being a traditional art performance, Palang Pintu is acknowledged as a medium for character education and the preservation of social values through rigorous learning procedures. At the same time, multi-actor collaboration is essential to making greater space for the custom to endure. Local governments, cultural organizations, artists, travel firms, and educational institutions collaborate to create preservation programs. These forms of collaborations include cultural festivals, traditional arts education, themed performances, and the development of tourism ecosystems centered around regional culture. In addition to creating economic opportunities that support cultural practitioners, such cooperation enables the Palang Pintu heritage to survive in a range of societal circumstances. Additionally, the use of digital media considerably expands the scope of cultural preservation. A wider and longer-lasting cultural exposure is made possible by audiovisual documentation transmitted via social media, YouTube, and short films. In the face of continuous social change, digitalization acts as both a promotional tool and a cultural archive that maintains the historical record of Palang Pintu activities. Therefore, a comprehensive rejuvenation framework that is still relevant in the context of modern society is formed by educational activities, collaborative involvement, and digital innovation.

#### **3.4.1 Cultural Education in Community Organizations and Educational Institutions**

Another strategy for reviving Palang Pintu legacy is to improve cultural education in both formal and informal educational settings. Through local content curriculum, extracurricular activities, and culture-based character education programs, Palang Pintu concepts are incorporated into the formal education process. In addition to imparting cultural knowledge, this approach emphasizes internalizing the deeply rooted religious, moral, ethical, tolerant, uniting, and creative aspects of the culture. As a result, students have a deeper understanding of how culture influences national character and social identity. Additionally, cultural organizations and community organizations act as agents of preservation, guaranteeing the ongoing dissemination of knowledge. Through participatory learning spaces like art classes, cultural performances, workshops, and cultural forums, communities can actively engage in customs. In this perspective, society is viewed as an active subject accountable for the tradition's sustainability rather than just a passive listener. Additionally, this community-based cultural education strategy promotes cultural solidarity and social cohesiveness. Cultural education activities performed by educational institutions and community associations are crucial for raising public knowledge of Palang Pintu's strategic significance as an intangible cultural

asset. In addition to strengthening local identity pride in the face of modernity and global cultural competition, these steps guarantee that the tradition is maintained as a live practice in contemporary society and as a remnant of the past.

### **3.5 *Palang Pintu* as a Symbol of Cultural Identity and Diplomacy**

In addition to playing a cultural role in the social realm of Betawi culture, *Palang Pintu* tradition is strategically significant as an instrument of cultural diplomacy and a symbol of cultural identity. Due to the rebirth of this practice, *Palang Pintu* has come to represent Betawi identity in a number of national and worldwide cultural contexts. *Palang Pintu* is presented not only as a traditional art form but also as a symbol of the values, history, and collective character of the Betawi people through cultural festivals, formal performances, and cultural exchange programs. In this case, *Palang Pintu* has two functions. First, it upholds the values of respect, solidarity, and indigenous knowledge that are embedded in traditional music, poetry (*pantun*), and Betawi martial arts (*silat*). Second, the custom improves Indonesia's cultural image abroad by using symbolic diplomacy to highlight the diversity of national identities. *Palang Pintu*'s involvement in international cultural festivals highlights Indonesia's reputation as a country with a rich cultural history while demonstrating how regional customs can transcend geographic boundaries. Because of this, *Palang Pintu* remains a traditional Betawi rite while also developing into a weapon for cultural diplomacy and representation that fortifies national identity in an international context [42].

#### **3.5.1 The Integration of *Palang Pintu* into the Travel and Creative Industries**

Its incorporation into the tourism and cultural industries contributes to the revitalization of *Palang Pintu* heritage. *Palang Pintu* is thus positioned as both a creative economic asset that may create value for surrounding communities and a cultural legacy with historical and social significance. A variety of cultural tourism initiatives, art exhibitions, and local marketing campaigns that highlight *Palang Pintu* as a major draw are used to promote the custom. Public awareness and respect of Betawi culture are increased through the involvement of artists, tourism management, and local communities. Innovative forms of cultural representation, like the growth of performing arts, short film production, digital media content, and the development of artistic goods and commerce based on *Palang Pintu* imagery, have been facilitated by collaboration with players in the creative industry. These developments increase audience reach while creating chances to support regional creative economies centered on culture. These integration strategies show that cultural preservation depends not just on maintaining traditional forms but also on allowing customs to change to reflect the socioeconomic realities of contemporary society.

*Palang Pintu* can become a competitive cultural resource without losing its core collective significance as long as the commodification process considers the philosophical concepts and cultural standards ingrained in the tradition. In an intentional attempt to preserve the Betawi community's intangible cultural legacy, the *Palang Pintu* tradition has been revived. This custom serves as a multifaceted tool for community identification, entertainment, and character education in addition to being a typical wedding ceremony ritual. Digital media, cultural festivals, and educational pathways are used in revitalization programs. These tactics make it possible for the tradition to gain greater acceptance in cities. However, in order to prevent excessive commercialization or

modernity from diminishing the cultural values of the tradition, the revitalization process must continue to pay attention to its philosophical core. These results logically complement the framework of heritage studies, which highlights the significance of maintaining local culture in an attempt to retain identity in the face of global cultural uniformity and industrialization.

Furthermore, Palang Pintu is a place of tension between traditional values and the needs of modern society, which can be explained from the perspective of cultural identity [19]. Through revitalization procedures, the tradition is repositioned as a part of the vibrant cultural life of urban communities rather than just being kept as a sign of the past. As a result, this study explains the process of reviving Palang Pintu and provides a theoretical justification for how regional customs create and reinforce cultural identity in the modern world. An illustration of how cultural legacy is dynamic rather than static is the Palang Pintu tradition, which may change and adapt while maintaining its historical and symbolic significance in modern societal circumstances. This work significantly advances Indonesian cultural practice and scholarly debate. By highlighting the significance of reviving local customs in the face of modernization and globalization tendencies, it enhances the scholarly study of intangible cultural assets. This study provides fresh perspectives on the role of traditional performing arts as instruments of character education, cultural diplomacy medium, and indicators of collective cultural identity through its examination of Palang Pintu culture. As a result, the study advances academic discussion on local cultural preservation in urban societies and adds to the corpus of literature on Betawi culture. Furthermore, this study uses an analytical framework based on cultural identity theory and heritage studies. A fuller understanding of how Palang Pintu tradition is maintained, reinterpreted, and negotiated within modern social circumstances is made possible by this method.

The scope of national research on intangible cultural assets can be expanded by applying the framework to other Indonesian local traditions that have comparable features. Practically speaking, the study's conclusions give local governments, educational institutions, cultural groups, and other stakeholders an empirical basis for creating cultural preservation strategies that consider the demands of contemporary society. The ensuing policy ramifications highlight the need for sufficient infrastructure, ongoing funding, and regulatory assistance to guarantee Palang Pintu's survival as a component of Betawi traditional heritage. In order to improve cultural literacy among younger generations, this research provides educational possibilities to incorporate the values identified in Palang Pintu into regionally based curricula and extracurricular activities. Socioculturally, the study shows that, especially in view of the growing tendency of global cultural uniformity, the restoration of Palang Pintu promotes pride in local cultural identity and strengthens social cohesiveness. Another good way to preserve the custom in the age of technology is to use digital media as a tool for marketing, documentation, and cultural education. Thus, this study argues that local practices should be seen as strategic cultural assets that are still essential for strengthening the identities of urban communities, rather than just relics from the past. The creation of inclusive, sustainable, and community-based cultural preservation strategies across Indonesia's various regions is anticipated to be aided by these findings.

#### 4 Conclusion

The purpose of this study is to show how the Betawi community has revived and preserved the Palang Pintu heritage in the contemporary era. The results demonstrate that three main strategies are used to carry out revitalization initiatives: integrating Palang Pintu into the tourism and creative industries; using digital media to increase visibility and facilitate intergenerational transmission; and providing cultural education through community organizations and schools. In addition to preserving Betawi cultural identity, these restoration projects promote intercultural communication and aid in the creation of inclusive cultural policies in Indonesia. The study's findings show that Palang Pintu is a cultural identification marker that enhances social cohesiveness and the collective memory of Be-tawi society, rather than only being a ceremonial performance. In addition to providing crucial insights for long-term cultural preservation, the revival of this tradition in the contemporary era demonstrates the ability of local traditions to adapt to globalization. Based on the results, a number of directions for future study on the revival of Palang Pintu tradition are still open. First, future studies may use quantitative or mixed-method approaches, like surveys or data analysis on community engagement, to evaluate the effectiveness of revival efforts. Second, investigations comparing Palang Pintu with other regional cultures in Indonesia could be conducted to gain a better understanding of how various traditions adapt to modernity and globalization. Third, greater investigation is needed to determine how digital media specifically, performance, marketing, and recording can preserve Palang Pintu. Fourth, gender roles in the tradition should be investigated in future research, especially in relation to the prevalence of mascu-line elements. Fifth, longitudinal research is necessary to monitor the long-term sustainability of rehabilitative programs [6].

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