

BIR PLETOK MINUMAN KHAS BETAWI RIWAYATMU KINI

**(Studi Kasus: Kampung Betawi Setu Babakan,
Kecamatan Jagakarsa, Kota Jakarta Selatan)**

SKRIPSI



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FAKULTAS ILMU SOSIAL DAN POLITIK
UNIVERSITAS ANDALAS
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Tugas untuk Mencapai Gelar Sarjana Antropologi Sosial

Pada Fakultas Ilmu Sosial dan Ilmu Politik

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ABSTRAK

Reihan Rahmadi Azra, Bp. 2210822036. Departemen Antropologi Sosial, Fakultas Ilmu Sosial dan Ilmu Politik Universitas Andalas. Padang, 2026. Judul: “Bir Pletok Minuman Khas Betawi Riwayatmu Kini” (Studi Kasus: Kampung Betawi Setu Babakan, Kecamatan Jagakarsa, Kota Jakarta Selatan). Sidarta Pujiraharjo, S.Sos, M.hum sebagai pembimbing I, Jonson Handrian Ginting, M.A sebagai pembimbing II.

Arus globalisasi dan modernisasi di Jakarta menimbulkan tantangan bagi keberlangsungan kuliner tradisional sebagai identitas budaya lokal. Penelitian ini bertujuan menjelaskan eksistensi bir pletok dalam masyarakat Betawi serta menganalisis makna simboliknya dalam perspektif generasi muda dan generasi tua. Penelitian dilatarbelakangi oleh pergeseran konsumsi ke minuman modern, keterbatasan budidaya rempah, dan rendahnya pemahaman generasi muda terhadap nilai historis bir pletok. Penelitian dilakukan di Perkampungan Budaya Betawi Setu Babakan, Jakarta Selatan, menggunakan metode pengumpulan data kualitatif dengan analisis data berdasarkan perspektif antropologi interpretatif Teori Clifford Geertz mengenai simbol budaya sebagai *model of* dan *model for*. Penelitian ini menggunakan informan berjumlah tiga belas orang yang dipilih menggunakan teknik purposive sampling, terdiri dari informan kunci dan informan biasa. Data dikumpulkan melalui pendekatan observasi partisipatoris, wawancara mendalam dan studi dokumentasi.

Hasil penelitian menunjukkan eksistensi bir pletok di tengah masyarakat urban dipertahankan melalui dukungan kawasan Setu Babakan, pemanfaatan media sosial, serta strategi adaptasi berupa diversifikasi kemasan serbuk dan inovasi rasa seperti variasi lemon, bir pletok susu kental manis, maupun sebagai sorbet agar relevan dengan gaya hidup modern tanpa melunturkan nilai historisnya. Bagi generasi tua, minuman ini dipahami sebagai bagian dari tradisi, kesehatan, dan identitas etnis. Sementara bagi generasi muda, bir pletok dimaknai sebagai warisan budaya yang perlu dilestarikan meskipun konsumsi hariannya menurun akibat hambatan sensori rasa pedas jahe yang kalah pamor oleh tren kopi susu. Secara konseptual, sebagai *model of*, bir pletok merefleksikan jati diri dan perlawanan kultural masyarakat Betawi era kolonial terhadap budaya alkohol Eropa lewat simbol warna merah secang dan penamaan "bir" (*bi'run*). Sebagai *model for*, simbol kehangatan ini bertindak sebagai bentuk yang memotivasi tindakan komunal warga (seperti *nyahi* dan *malam nyerondeng*) serta menggerakkan pelaku UMKM dan konten kreator dalam pelestarian identitas lokal melalui strategi digital.

Kata Kunci: Bir Pletok, Identitas Budaya, Eksistensi, Makna Simbolik

ABSTRACT

Reihan Rahmadi Azra, Student ID Number 2210822036. Department of Social Anthropology, Faculty of Social and Political Sciences, Andalas University. Padang, 2026. Title: “Bir Pletok a Typical Betawi Drink Your History Now” (A Case Study of Kampung Betawi Setu Babakan, Jagakarsa District, South Jakarta City). Supervised by Sidarta Pujiraharjo, S.Sos., M.Hum. as Advisor I and Jonson Handrian Ginting, M.A. as Advisor II.

Globalization and modernization in Jakarta have posed challenges to the sustainability of traditional culinary heritage as a marker of local cultural identity. This study aims to explain the existence of *bir pletok* within Betawi society and to analyze its symbolic meaning from the perspectives of both younger and older generations. The research is motivated by the shift in consumption preferences toward modern beverages, the limited cultivation of traditional spices in urban areas, and the declining understanding among younger generations of the historical significance of *bir pletok*. The study was conducted at the Betawi Cultural Village of Setu Babakan, South Jakarta, using a qualitative research method. Data were analyzed through the perspective of Clifford Geertz's interpretive anthropology, which views cultural symbols as both *model of* reality and *model for* reality. This study involved thirteen informants selected using purposive sampling, comprising both key informants and general informants. Data were collected through a participatory observation approach, in-depth interviews, and document analysis.

The research findings show that *bir pletok*'s existence among urban communities is maintained through support from the Setu Babakan area, the use of social media, and adaptation strategies such as diversification of powder packaging and flavor innovations (lemon, milk) to ensure its relevance to modern lifestyles without diminishing its historical value. For the older generation, this beverage is understood as part of tradition, health, and ethnic identity. Meanwhile, for the younger generation, *bir pletok* is interpreted as a cultural heritage that needs to be preserved even though daily consumption is declining due to sensory barriers due to the spicy taste of ginger being overshadowed by the trend of coffee with milk. Conceptually, as a model of, *bir pletok* reflects the identity and cultural resistance of the Betawi people during the colonial era against European alcohol culture through the symbol of the red color of *secang* and the name "*bir*" (*bi'run*). Serving as a model, this symbol of warmth acts as a catalyst for communal activities among residents (such as *nyahi* and *malam nyerondeng*) and mobilizes MSME players and content creators to preserve local identity through digital strategies.

Keywords: Bir Pletok, Cultural Identity, Existence, Symbolic Meaning