

The Use of Legend in Tourism: Case Study of *Si Pitung* from Indonesia

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Abstract. In around the world, legend has impacts on tourism. In Indonesia, there is a legend of *Si Pitung*. *Si Pitung* is an Indonesian hero (similar to Robin Hood in England). The house and the grave of *Si Pitung* become tourist destinations in Jakarta, Indonesia. The legend of *Si Pitung* has impacts on tourism in some ways. These impacts can be used to develop tourism. The aim of the article is to highlight the importance of the legend in tourism and its subsequent impact on development within the area, especially Jakarta.

Keywords: legend, si pitung, and tourism

INTRODUCTION

According to the legend, *Pitung* is a virtuous young man from Rawa Belong. Since his childhood, besides studying religion, he also learned martial arts from Haji Naipin, so he grew into a brave and noble person who used to defend weak people. At that time, *kompensi* (Dutch colonials), *tauke*, and landlords oppressed poor people by extorting them. Seeing this, *Si Pitung* did not remain silent. He and his friends robbed the property of the *kompensi*, the landlords and the *tauke* to be distributed to the poor. They were very grateful to *Pitung*, but the colonials, the *tauke*, and landlords were furious at him. They set to chase or kill *Pitung*. Unfortunately, they failed because of *Pitung's* tricks and divine power. *Kompensi* then found *Pitung's* weakness and finally he was successfully killed [1].

Pitung is one of popular Indonesian folklores. The story has been written into series of story books, such as *Buku Seri Cerita Rakyat 34 Provinsi*, *Si Pitung* [2], *Si Pitung Superhero Betawi Asli* [3], *Si Pitung Pendekar Betawi* [4], etc. In addition, there are also some movies about *Pitung*, like *Si Pitung Banteng Betawi* (1971), *Si Pitung Beraksi Kembali* (1976), and *Pembalasan Si Pitung* [5].

As a folklore, the legend of *Si Pitung* has many versions. According to the public, *Pitung* is a hero but according to the *kompensi*, he is a bad guy. Moreover, some people think that he is individual and others think he is a collective like Al-Fattah wrote in his book.

In the book *Pitung (Pituan Pitulung): Jihad Fi Sabillah Para Pejuang Menyelamatkan Jayakarta*, Al-Fattah wrote *Pitung* was not the name of a character but seven swordsmen. According to him, *Pitung* stands for seven swordsmen. According to him, *Pitung* stands for *Pituan Pitulung*, which means the seven helpers. *Pituan*

Pitung is a popular resistance organization in Jayakarta (former Jakarta) which was established in 1880. This opinion is obtained from Al-Fatawi. [6]

The fame of the legend made the government of DKI Jakarta Province restore a stage house that is believed to be *Pitung's* house in Marunda as a cultural heritage in 1992. Around the house, there is also the tomb of *Pitung* as a place of pilgrimage. This study further discusses the impact of the legend existence on tourism and development, especially in Jakarta, Indonesia.

METHOD

This research is a case study research. I consider the existence of *Si Pitung* legend which later develops into a tourist destination and *Si Pitung's* tomb as a phenomenon. The source of research data was taken from various sources both oral and written. This study used descriptive qualitative method.

RESULT

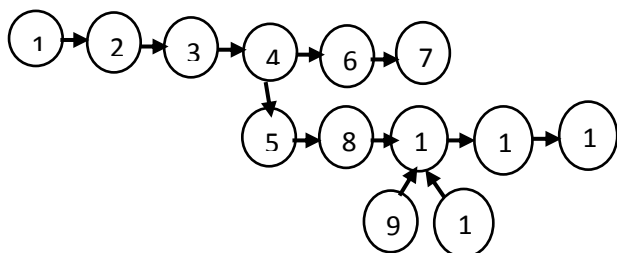
Since the 1960s, the government has realized that tourism will increase income for the country [6]. Visiting the place while listening to *Si Pitung* story from the tour guide can be classified as cultural tourism because that is a packed tour. Yoety [7] stated that phenomenon is the commercialization of art and culture in tourism. For some people, commercialization of art and culture is frightening. However, if we are able to nurture and develop the nation's cultural identity, we have no worry about that. Cultural commercialization in other side can be seen as a new form of creation to preserve the culture, including preserving *Si Pitung* legend.

As a legend, *Si Pitung's* story lives as a tradition. As a tradition, this story has a pattern that makes the story easy to remember. Here are the main functions of *Si Pitung's* legend based on Todorov's theories.

- F1: Exploitation of natural and human resources by the *kompensi*, the *tauke*, and the landlords
- F2: Social gap between the *kompensi*, the *tauke*, the landlords and indigenous people
- F3: *Pitung's* desire to help indigenous people
- F4: *Pitung's* robbery of the *kompensi*, the *tauke*, and the landlords
- F5: The anger of the *kompensi*, the *tauke*, and the landlords to *Pitung*
- F6: Distributed property of the *kompensi*, the *tauke*, and the landlords to indigenous people by *Pitung*

- F7: The happiness of indigenous people
 F8: The desire of the *kompeni*, the *tauke*, and the landlords to kill *Pitung*
 F9: *Pitung*'s divine power (called *Rawa Rontek*)
 F10: It is difficult to kill *Si Pitung*
 F11: The efforts of the *kompeni* to find the weakness of *Pitung*
 F12: The *kumpeni* found *Pitung*'s weakness
 F13: *Si Pitung*'s death

Here is the main function chart of *Si Pitung*'s legend.
 Chart 1 The Main Function of *Si Pitung* legend



In chart 1, a sequential primary function number appears in the main function of the next number. The sequence in this story is shown through Chart 2.

Chart 2 The Sequence of *Si Pitung* legend



The sequence in this story is linear. The sequence which is almost the same as the main function is typical patterns found in oral folklore. This happens because in the oral tradition, the speaker tries to make it easier to remember. This is in accordance with Ong's opinion (2013) that in an oral tradition there are patterns. [8]

The results showed that the legend of *Si Pitung* can be classified into individual legend. Individual legend is a story about certain characters who are considered by the owner of the story to happen [9]. The owner of the story within the context of legend of *Si Pitung* is Betawi society, Indonesia. Therefore, the setting of place and time in the legend is closely related to the life of Betawi people. The background places that appear in the legend are the house and the tomb. Here are photos of *Si Pitung*'s house and tomb.



Picture 1. *Si Pitung*'s House [10]



Picture 2. Pilgrimage to *Si Pitung*'s Tomb [11]

As tourist destinations, *Pitung*'s house and tomb are open for public. Visitors can visit the place while

enjoying *Si Pitung*'s story from the tour guide. Through these activities, the legacy of the legend of *Si Pitung* occurred. Inheritance of the legend by telling the legend at the scene of events will bring speakers and speakers to feel the context in the story. Thus, the legendary inheritance will occur on an ongoing basis. The existence of this tourism destination makes the legend of *Si Pitung* will continue to live. In addition to economic terms (with a ticket that can supplement local revenue), the existence of this tourism destination participates in developing the character of the nation.

The existence of *Si Pitung* legend can be seen as a community projection system. In conditions of hardship, people want the presence of a hero who will save them. With the hero, the difficulties faced will be lighter. In the story, *Si Pitung* emerged as the ideal heroic figure in the community. He was very kind. He could not keep silent when injustice occurred, always defended the community, and even would sacrifice his life. This differs greatly from the description of the many-imaged leaders in the mass media who seem more self-interested than the public interest.

The admission of this tourism destination is only five thousand rupiahs for adults and one thousand five hundred rupiahs for children. By the cheap price, it shows that the economic aspect is not the priority for the business. The priority is the legend's inheritance because it can be used as an educational facility.

When the house of *Si Pitung* is used as a place of cultural preservation and tourism destination, some people believe *Si Pitung* came from Marunda and Rawa Belong. After further exploration, the house belonged to Safiuddin, a landlord from Bugis whose house was robbed by the Group of Seven/*Si Pitung* [12], [13]. This phenomenon can increase curiosity about the legend of *Si Pitung* deeper.

The existence of *Si Pitung*'s house as educational facility because it is a traditional *Betawi* stage house. This house is usually for coastal, swamp, or river area. The construction is designed to avoid the threat of sea water. By looking at home typography, the children will be able to learn how society adapts to the environment.

In addition, in terms of characterizations, *Si Pitung* was told as someone who studied diligently. He was told as someone who had divine power and bulletproof. It made him a strong person and feared by his enemies. His divine power was called *Rawa Rontek*. The tomb of *Si Pitung* was not just one. This happened because it was told he possessed *Rawa Rontek*. *Si Pitung* was invincible until one of his friends betrayed him. His friend revealed *Pitung*'s weakness to the *kompeni*. It said that the power would vanish when *Si Pitung* was pelted by rotten eggs. After being pelted by the rotten eggs, he could be killed by a golden bullet.

Another version said that *Si Pitung* was killed and his head and body were separated. This was the way to kill him. That is why there were two tombs of him. It was told that one of these tombs was *Pitung*'s headless body. From this story, people can take a lesson about the danger of betrayal.

Beside for tourism, this legend is also for entertainment. Entertaining facilities can be obtained when the tour guide tells the story or the visitors enjoy the atmosphere around. They can also take pictures with friends to share their unforgettable memory.

CONCLUSION

Based on the explanation above, it can be concluded that the legend has an impact on tourism. The use of the legend in tourism does not only emphasize on economic factors, but also the continuity of legendary inheritance. Legend in tourism spots as well representing the projection system of society can be used as a medium of education and entertainment.

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