
**DYNAMICS OF ORGANIZATIONAL COMMUNICATIONS IN SHARING
FANTASY THEMES TO MAINTAIN THE SOLIDARITY AND EXISTENCE
OF COMMUNITY ORGANIZATIONS**

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The purpose of this study is to explain the organizational communication aspect of a community organization, Forum Betawi Rempug (FBR), and to reveal the interaction patterns and dynamics of various fantasies of dramatically exchanged symbols. Organizational communication can be defined as the process of creating and exchanging messages in a network of interdependent relationships to cope with an uncertain or changing environment. This research approach uses a subjectivist in the interpretive category. This study uses a qualitative method by using a Symbolic Convergence approach which is subjectivist. The results show that the dynamics of sharing fantasy patterns on the theme of leadership and Betawi figures of FBR community organization depart from the rhetorical vision of the issue of the revival of Betawi in the past, the era before the formation of the State and long before the Dutch colonial era existed. Betawi is a culture that is noble and needs to be fought for. In the organization's context, FBR is a forum for the struggle to unite the Betawi people by evoking Betawi cultural values and the struggle for the Betawi people's lives. From the narrative analysis of the FBR community organization, the present storytellers are the leaders in the ranks of the FBR. The latter is considered the primary source of information for delivering the message of the existing dramatic stories. The meaning of leadership in a metaphorical context often gives rise to stories of Betawi's character and leadership as village guards in the sense of an essential struggle that

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contains sincerity and loyalty to the area where they live.

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INTRODUCTION

Humans are social creatures (*Das communal*) who always need other humans to achieve specific goals. When individuals become group members, they will be subject to group rules to create synergy; thus, group solving (problem-solving) will be achieved. Appropriate solutions will be obtained to overcome various problems (Griffin, Ledbetter, & Sparks, 2015). Humans who gather in the context of a group will try to find solutions in the group context. The interrelationships between its members are considered an all-powerful force that can organize solutions accurately and comprehensively.

The view above glorifies the concept of togetherness and is very close to Poole's view that group members will create social structures within it (Griffin et al., 2015). The creation of social structures in the organization includes group composition, communication networks, status hierarchies, orders, group norms, and peer pressure. This opinion departs from the structuration model of Anthony Giddens (Lamsal, 2012), who believes that to achieve goals requires a process of social structure that will be manifested in the actions or work of people in that structure.

The big question from this debate in the context of organizational communication is, does the concept of a tug-of-war between the organization's views also apply to small-level organizations, namely community organizations (ormas)? The highlight that becomes an important focus is the Betawi Rempug Forum Community Organization (FBR) as a Betawi Community Organization whose existence covers the entire Jakarta area and its surroundings (Jabodetabek). FBR takes refuge under the auspices of the parent organization BAMUS BETAWI, which oversees 114 Betawi community organizations engaged in various fields, including social foundations, community organizations, and professions.

The author deliberately chose the Betawi Rempug Forum (FBR) as the research object because this community organization tends to be more famous and draws much public attention through its actions. FBR is a forum for the struggle of the Betawi people to fight for their rights, which have been oppressed, both structurally and culturally. Historically, FBR was founded by young Betawi leaders on *Legi* Sunday, 8 *Rabiul Tsani*, 1422 H or July 29, 2001, at the Ziyadatul Mubtadi'ien Islamic Boarding School on Jl. Raya Penggilingan No. 100 Pedaengan, Cakun, East Jakarta. The Ziyadatul Mubtadi'ien Islamic boarding school became the headquarters and the center of the FBR management.

The founders of FBR felt concerned and cared about the fate of the Betawi people and traditional culture, which had been considered marginalized by the arrogance of Jakarta as the state capital in the context of implementing regional autonomy. They want to continue building and preserving Betawi culture and Islamic values owned by the Betawi people as natives of the city of Jakarta. Betawi people should get top priority in business, trade, industry, and the preservation of Betawi arts and culture.

The facts show that the Betawi people have difficulty meeting the needs of a halal life from day to day. Betawi arts and culture are also starting to be forgotten, including by the people themselves, due to the entry of other cultures outside the original

Betawi culture. The crisis of politeness and religious values of the Betawi people also occurred due to an individualist and materialistic metropolitan culture.

FBR's anarchic impression, for example, can be seen in the Tuesday, August 31, 2010 edition of the daily INDO POS with an article entitled "Kapolri: Anarchist Community Organizations Must Be Terminated" bearing the name of FBR (Forum Betawi Rempug) as one of the community organizations acting anarchist or commit acts of violence. Based on facts compiled from various mass media, it can be said that the current image of FBR has an image as one of the community organizations that act anarchically and deviates from the initial goal of establishing the organization to build the image of the Betawi people and preserve Betawi culture that people have forgotten.

Moreover, FBR is a community organization that acts of destruction through violence in every demonstration of its actions. FBR is considered negatively, which often harms and threatens the safety and comfort of the community, especially the people of Jakarta and its surroundings. Based on this background, this study seeks to discuss the phenomenon of communication in FBR community organizations with the title "The Dynamics of Organizational Communication Sharing the Theme of Leadership Fantasy in Community Organizations (Ormas)" (Study of Symbolic Convergence at the Betawi Rempug Forum/FBR).

Analogies about the organization are often associated with various metaphors. Morgan (Littlejohn & Foss, 2012) views the organization as a machine that produces goods and services. The organization can also be seen as a physical prison because it can cause human life to be limited (Alexander & Morgan, 1988). The organization fluctuates and transforms and changes and develops based on information and feedback from both internal and external.

Organizational communication can be defined as the process of creating and exchanging messages in a network of interdependent relationships to cope with an uncertain or changing environment (GOLDHABER, PORTER, YATES, & LESNIAK, 1978). In reality, humans cannot be separated from the group in terms of interaction and work effectiveness, although it all depends on the context in which the group can be used (Littlejohn & Foss, 2012). Two approaches in communication theory can be mapped, namely objective and interpretive. Admittedly, it is challenging to equate the opinion of empiricists with critical interpreters (Griffin et al., 2015).

Organizational communication influenced by Giddens considers the organization as the application of group decision-making theory which will then be linked to organizational communication (Poole, Seibold, & McPhee, 1985). In the application in the organization, a rhetorical vision is the perspective of organizational members towards the organization. It relates to the surrounding environment, from various subdivisions and work units within the organization, and their place in designing a purpose (Bormann, Cragan, & Shields, 2001). Bormann claims the existence of a fantasy theme analysis system that addresses the question above. The best way to find out or discover the symbolic world of a group is to collect dramatic messages, stories, history, and anecdotes of what they (organizational members) say or implied (tell and retell).

Fantasy themes often narrate about the life of a person or character or a dreamy future. The form of fantasy in symbolic convergence theory is a technical form of using imaginary meanings based on existing realities. Technically, the use of fantasy is the same as individual fantasies and dreams that exist.

Fantasy in organizational settings is seen as a communication system. In the pattern of sharing a fantasy, communication is usually fragmented in systems and subsystems fully controlled by top management. Usually, control in the message

subsystem can be done by analyzing written notes that can be taken from the results of analyzing stories circulating in the organization's informal communications. Brown provides the concept that democratic leadership styles are divided into two groups, including (Brown, 1955):

1. A pure democracy (genuine democrat). Leaders realize that work is not the responsibility of a leader alone.
2. A pseudo-democratic. The nature of this leader has high alertness and concern.

RESEARCH METHOD

This research approach uses a subjectivist in the interpretive category. This paradigm views the interaction between humans and individuals in the organization as the object of research. Research in the field of organizational communication since the 1980s has changed to an interpretive paradigm model; this is due to disappointment with the results and explanations in functionalist (positivistic) rationalization research (Taylor & Lindlof, 2016).

This study uses a qualitative method by using a Symbolic Convergence approach which is subjectivist. Qualitative research is very suitable for research because it follows the subjectivist tradition that places the researcher as the vital instrument, data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization (Sugiyono, 2018).

Research with a qualitative method approach has the following characteristics (Lexy, 2010):

1. Sourced from qualitative observations as opposed to quantitative observations..
2. Quality refers to natural sessions as opposed to quantum and quantity.
3. Qualitative research is defined as computational research.

The Symbolic Convergence approach is very suitable to find out how fantasy can be made into reality in contributing to an organization or group, especially in achieving the desired goals. The Symbolic Convergence Approach will try to interpret what elements can arouse institutional fantasies and the spirit of organizational members and the most appropriate communication process used in generating enthusiasm and creating a symbolic world (Bormann et al., 2001). This research focuses more on FBR's organizational communication and changes in members' self-concepts associated with direct interactions between members.

The subjects of this study were the leaders and members of the FBR with the object of the dynamic pattern of sharing fantasy themes in organizational communication using the purposive selection method by looking at the reality of the subject's daily activities. The critical informants of this research were 15 people who were expected to provide a comprehensive picture of how shared fantasies and nuances of understanding religious life were connected in FBR organizational communication.

This research on the dynamics of sharing fantasy patterns to see organizational communication interactions at the Betawi Rempug Forum was conducted in Jakarta between October 2011 – June 2012. Several data collection techniques that can be described are in-depth interviews, personal data of the subject, and participant observers (Hillebrand & Berg, 2000).

The data obtained from the field is analyzed through three flows of activities that will be conducted simultaneously: data reduction, data presentation, and drawing conclusions or verification (Hillebrand & Berg, 2000). Furthermore, to ensure the quality of research and interpretation of data, it can be done with the validity of research that is correct, appropriate, and has the suitable instruments (Taylor & Lindlof, 2016).

RESULT AND DISCUSSION

General Description

The FBR community organization is one of the largest community organizations in DKI Jakarta. Historically, the Betawi, as an indigenous tribe who inhabited DKI Jakarta, came from transit points for inter-island traders in the archipelago consisting of various regions such as Central Java, West Java, Kalimantan, Bugis, Medan, Arabia, and China. Until 1930, the Betawi tribe was still the majority and constituted the core population in DKI Jakarta and Bodetabek (Bogor, Depok, Tangerang, and Bekasi). However, with the flow of urbanization in the 1960s, the Betawi tribe became a minority. Many Betawi tribes have been evicted outside DKI Jakarta, especially Tangerang, Depok, Bekasi, and Bogor.

During the reign of President Soekarno and President Suharto, Betawi was only known as a culture but did not appear in everyday life. The reform era gave more freedom to the regions by enforcing broader regional autonomy but did not touch Betawi. Fadloli El Muhir as the founder of FBR who saw this condition in 2001, gathered the ulama, Betawi figures so that the Betawi people could be like other ethnic groups in Indonesia. As a native of DKI Jakarta, Betawi should get top priority in the fields of business, trade, and industry, as well as the preservation of arts and culture. In reality, the Betawi people are increasingly experiencing difficulties in obtaining a halal livelihood from day to day. Betawi cultural arts are gradually being forgotten, including by the people themselves.

Finally, several young Betawi leaders initiated the establishment of a forum that accommodates and fights for the aspirations of the Betawi people, based on Islam and based on the Al-Quran, Assunah, Pancasila, and the 1945 Constitution, which became known as the Betawi Rempug Forum. The facts show that the Betawi people have difficulty finding the necessities of life that are halal from today. Betawi arts and culture are also starting to be forgotten, including by the people themselves, due to the entry of other cultures outside the original Betawi culture. In the end, it all creates social vulnerabilities and forms public opinion, which says that 'Betawi are lazy to work and uneducated.' This opinion creates a bad image for the Betawi people.

The presence of these community organizations is considered to raise the spirit of the Betawi people. FBR is essential to help raise awareness of the Betawi community, especially young people, to rise and improve their lives. Even though it is only a local community organization, FBR's 'global' movement and style have been recognized, and its sympathizers are spread around Jakarta, Bogor, Depok, Tangerang, and Bekasi. One of the founders of FBR was determined to raise the dignity of the Betawi people. Today, the results can be seen with the current condition of FBR, which is one of the largest Betawi community organizations in DKI Jakarta with more than one million members.

One proof of the success and existence of FBR at this time is a large number of members and more or less 400 substations, not including the posts in each area around the substation. One substation can oversee 5-10 posts. FBR considers the substation as a source of strength. Not only it is a hangout place, but the substation is also a place to hold meetings and meetings. Substations are built if the members have reached 300 members, and one substation consists of 1000-10,000 members. Therefore, the journey and struggle of FBR still require a lot of time and energy.

The purpose of FBR is to direct and prevent the organization from being chaotic because it is structured. Moreover, FBR also helps motivate members by communicating organizational struggles and providing a basis for recognizing achievements and successes. FBR's vision is to optimize the organization's role towards prosperity and

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social justice and the rule of law for the Betawi community and other communities. FBR's mission is to create and foster Betawi people aware of the law and practice noble character. FBR also fights for the aspirations of the Betawi people towards upholding law and justice to create stability, security, and public order.

The interview results with H. Jun, Betawi is a people divided into three parts, namely Betawi immigrants, Betawi descendants, and Betawi natives. Betawi immigrants born outside DKI Jakarta then enter DKI Jakarta, building, mingling, and reviving diversity in the Betawi land. Therefore, Betawi immigrants are part of Betawi but come from other areas. The Betawi descendants are the children of Betawi men who marry women from other regions and give birth to children in DKI Jakarta. However, they became genuine Betawi after the children had another child because their grandparents were born in DKI Jakarta. All of them are called Betawi people.

When a person becomes a member of the FBR, a pledge is made as a pledge to do anything for the leader's interests, either voluntarily or involuntarily. Most new FBR members are required to attend the pledge of allegiance before getting a membership card. The person who took allegiance pledged allegiance obeyed to surrender themselves to the FBR organization without resisting. *Bait* (pledge of allegiance) is made every second week and on Thursday nights at FBR headquarters. They also have to participate in all activities and be guided by the head of the substation for some time. FBR has recitation activities conducted at each of the substations as well as at the FBR headquarters itself.

Some of the institutions established by FBR to make members and Betawi people prosperous are:

- a. Betawi Rempug Forum Legal Aid Institute, which was established in 2004, provides legal assistance. LBH FBR aims to improve services for Betawi people and other communities by creating an information center, developing public opinion related to justice and law enforcement.
- b. Human Resources Training and Development Institute of Betawi Rempug Forum (LATPESDAM) was established in 2004 for business training, job training, leadership, and creating business opportunities.
- c. Fajar Betawi Rempug, an institution that deals with security service issues, such as holding security seminars, also regulates security and personal equipment or the security of private companies.
- d. Fajar Berkah Restu, an institution that deals more with unemployment issues for FBR members to work in the trade, construction, and service sectors.
- e. Dedengkot is an institution whose function is to solve conflicts and problems in FBR. This institution also provides advice if someone misuses the great name of FBR.
- f. The FBR Task Force is ready to cooperate and assist in maintaining the security and peace of their region.
- g. Culture/Business Sector, namely protecting Betawi cultures such as Pencak Silat, Gambang Kromong (Betawi music), Topeng (Betawi dance), Ondel-Ondel (giant dolls often used in parades), Qosidah (religious songs with tambourine and gambus rhythms), and others.
- h. The economics sector has a business program for its members to overcome poverty problems, such as overcoming unemployment. The programs are distributing work, managing parking areas (in collaboration with several factories and companies), helping motorcycle taxi drivers to buy or loan motorbikes, planning and producing several new shops, and others.

- i. In the field of education, there are programs such as boarding schools for orphans, establishing free schools for poor Betawi people, and women's corps dealing with gender issues.

The Dynamics of Sharing Fantasy Main Themes and Issues in Organizational Work

In infield practice, each member in the organization will share fantasy themes through existing rhetorical visions. Fantasy themes will provide a sense of identity in groups and organizations. Therefore, members of the organization will interpret the fantasy themes themselves after getting the existing rhetorical vision. Rhetorical vision can build a group in the context of consciousness and, of course, make something more sensible. In other words, the rhetorical vision will build or maintain the awareness of the community or group.

Within the organization, awareness is shared through a rhetorical vision that can adopt loyalty without gender boundaries, pride, and members' commitment. The first rhetorical vision emerged to become a skipper or master and champion in his village. The understanding of heroes is closely related to the term *Jawara*, which is used intensely by FBR. FBR did not want to be trapped in the negative term thugs, so they chose the term *Jawara* because it was more respectable and recognized by the community. The word hero means a respected leader. "...Pitung was struggling to rob to help the poor. That's what we take the value of heroism, giving to the people. We are leader and champion..." (Interview: H. Jun). They are not thugs involved in criminal activities but are called *palang dede* because they protect people from intruders who come from outside where they live and usually cause trouble.

The need for a hero in the context of *Jawara* emerged along with the rise of ethnic and group conflicts in Jakarta from 1999 to mid-November 2001. This context is considered necessary for the existence of Betawi masters and heroes. Moreover, that era coincided with the Government of President Gus Dur (Abdurrahman Wahid). At that time, Banser and the East Java Nahdlatul Ulama group's movement came to Jakarta to support Gus Dur, who was about to be forced down. To avoid riots and anticipate resistance and the emergence of friction, FBR Jakarta anticipated by forming volunteers from Betawi (*palang dede*). Betawi people and Betawi masters do not want their homes to be damaged. Betawi people have the phrase "ente jual, ane beli (you sell, I buy)," which has become the motto and strength to maintain peace and security in Jakarta. FBR also uses this proverb for immigrants who cannot maintain the peace of Jakarta as the birthplace of Betawi.

To become a master, one must know Pencak silat, namely "*main pukulan*" (playing punches). Playing punches is a part of *Pencak silat*, which has been known since ancient times. Around the 16th century, playing punches was exhibited at weddings and circumcision celebrations in Jayakarta. It makes FBR aspire to become a champion/master, which means having the strength and vital human resources. FBR more often uses the word *jawara* (master). Connotatively, the meaning of master carried by FBR is different from the denotative meaning. Becoming a master does not mean being a brawler as a master in the past. The masters referred to by FBR are Betawi people must be brave, not easily give up, persistent and tough to face problems with all risks (Solemanto, 1999: 162).

The following rhetorical vision is related to the 'Awakening of the Betawi Community.' These fantasy themes become the organization's main goals and severe discussion in meetings (both formal and informal). "The more buried Betawi has become; finally, the resurrection of the late Fadholi El Muhir has emerged. He saw how long this

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Betawi had slumped. He became a DPA around Indonesia. He traveled around Indonesia and saw the tribes in the area so controlling their respective villages” (interview with H. Jun). The Betawi people got up and wanted to be in the former glory period (the era of the Jawara and the Landlords). Now, they feel oppressed and excluded from their existence as landowners and ruling parties. The existence of the New Order Government made them bankrupt and poor. FBR believes that the golden age of the Jawara era will come, and that is their goal and why they gather.

They feel excluded and defeated in various fields. Therefore, they become alienated and thrown out of life. The fantasies are an unwritten agreement and are present in every meeting in the discussion of the FBR organization. The fantasy dramatized by the use of attributes worn by FBR members is more convincing in the fantasy theme that will be formed with a modern version and participate in the dissolution of television technology and internet networks. FBR members will remember the ancient era, where the Betawi people became masters in their land and were not the object of ridicule.

The existence of shared fantasies will bring up the elements that underlie the organization that can connect one member to other members. This element of trust is the philosophical foundation of the existence of the organization. Moreover, there needs to be an understanding of the unity of the goals to be achieved and how to achieve them. “They sincerely want to elevate their dignity with the existing capabilities. So that these Betawi exist without their strings attached. So many high-ranking officials who are not from Betawi do not dare to speak the Betawi language because they were castrated by Pak Harto’s kingdom” (interview with H. Jun).

The values to be applied are the Betawi values considered noble and glorious compared to the values of other ethnic groups mixed in Jakarta. The sign that they were eliminated was the loss of several Betawi values in the social order of people’s daily lives. The dominance of culture is considered a barometer of the size of the Betawi people who are confined to great power, namely the urbanites who control the city of Jakarta. FBR imitates their predecessors in dress and behavior to promote Betawi values.

An organization or group must have a dramatic message that will always be told repeatedly to shape the future attitudes and behavior of the organization to achieve the goals they want to achieve. Dramatic messages contain something that will be justified without the need for excessive argumentation and persuasion and provide space in the hearts of members of the organization or group itself. FBR performs its duties and roles as a community organization voluntarily so that until now, it can still exist in the community. “But in everyday life, Betawi never existed. Until finally, people thought Betawi was weird. Almost seventy-five percent of Jakarta are Javanese, especially Jabodetabek, have used the central State. The country of East Java has many mixes, many regional activities. We think we can hardly see any more *gambang keromong*, *lenong* language.” (interview with H. Jun)

The dramatic message repeated by FBR members is to talk about their oppression in observing the life they live. The picture contained in the dramatic message is that the Betawi people are silenced and belittled in their political rights where the party that is considered despotic and responsible is the Government, namely the New Order. At that time, the president who was in office was considered to be carrying out political domination by implementing one of the dominant cultures that were not Betawi. One thing they understand is that Betawi culture is more precious than any other culture. Culture has existed since ancient times of trade and was respected by immigrants. Currently, the newcomers do not respect Betawi culture; the unfortunate thing is that the young Betawi generation is ashamed and does not respect their Betawi culture. This condition is perturbed by those who are members of the FBR.

It should be understood that most of those who join the FBR are children from Jakarta, not Betawi. Most of them are the second and third descendants of the Betawi people. This condition is enough to make the founders of FBR angry, and it is necessary to renew the attitudes and behavior of the younger generation towards their own culture. Furthermore, H. Jun said, “slogans that animate solidarity, such as Betawi *rempug*. *Rempug* is Betawi united; let us unite. We do not say FBR’s Betawi. Why do we hold our hands like this because there is strength, there is fortune, there is our right that we must seize.”

In its working pattern, FBR explains how thick and urgent the presence of Betawi people’s character and leadership can lead to a figure of resistance to the current despotic forces. Fantasy themes wrapped in a rhetorical vision of the dynamics of FBR lead to the inspiration of Betawi figures and leadership. It was stated that the Betawi people were so poor in figures and leadership that they could represent the figure of *Jawara* – *Tuan Tanah* (Masters – Landlords) in the movement and work operations of the FBR. Some of the often-mentioned figures are Fadholi El Munir, Haji Leong, Pitoeng, M.H. Thamrin, Moh. Junaidi, Moh. Masadi, Safi’i, Ismail Marzuki and Abdurahman Saleh. Unfortunately, some of these figures are considered formations of the Government which are considered despots and destroying Betawi cultures, such as Muhammad Husni Thamrin, Ismail Marzuki, and Abdurahman Saleh. These figures are significant but not from the figure of Masters – Landlords. They understand that these figures appear in fields of work that are not typical of the Betawi people.

The research shows that the dynamics of sharing fantasies in existing FBR groups are closely related to issues and fantasies of figures and leaders in the organization. From various fantasy themes and emerging issues, the themes of leadership and character are thickly colored all organizational life. It can be seen from the many problems in the organization, such as clashes between the young and the old, the destruction of the Betawi generation, to the exclusion of Betawi people in the local political arena. Everything is focused on minimal problems, and there are almost no new figures for the renewal of Betawi community figures.

The stories that are often circulated in the organization have been modified with the addition of stories here and there which eventually become so complicated and complex, depending on how people interpret them. Therefore, some parties can control this story to maintain the unique quality or authenticity, not just adding various versions of the original story. Meanwhile, Betawi figures that can be used as self-reflection in increasing solidarity and organizational existence, according to H. Jun, are “We don’t go to one figure, but all figures, including those who were art figures. Including Lutfi. He is a figure who paved the way like a figure of art. Pak Junaidi as a politician does not understand. All the Betawi figures have inspired us a lot. Not to be someone else. Besides that, there are figures such as Jalali, M. Thamrin, Ismail Marzuki, and Abdurahman Saleh.”

Leaders tell many stories within the FBR organization. The leader plays the role of a messenger who is considered to be from the top leadership of the FBR (considered a strong leadership figure), then goes down to the ears of its members. Meanwhile, Betawi figures that can be used as role models (examples) for FBR depend on the virtues of these figures, such as excerpts from an interview with H. Jun, “All the good values of scholars and figures can be taken if they can be taken as a way of life. All the good things the figures do are worth taking. But prioritize the advice of our own parents. It’s a way of life.”

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From the discussion above, it can be concluded that Betawi figures who can be used as role models for FBR are Betawi figures such as ulama and community leaders such as Jalali, M. Thamrin, Ismail Marzuki, and Abdurahman Saleh, who have given good values. Moreover, the Leader of FBR, Mr. Lutfi, is also a Betawi figure who has brought good values to FBR.

The stories that exist emphasize the success of the Betawi people in the field of life, especially in the heroic stories that have ever existed, both real characters and those that are just myths. The stories of Pitung and Raja Lenong in such a way color the narrative and thinking patterns of the Betawi people, which of course, are associated with victory in the Jawara era.

Leaders are an essential element in shaping the organization. It is recognized that the organization's success is very dependent on the role and position of the leader in the organization. Leaders usually symbolize power and wisdom as the owner of power (power) and the holder of full authority for the direction and goals of the organization. "Why not Betawi, why were we colonized and Betawi did not have a figure to emerge, and this became the main problem in our work movement to rise up with an Islamic Betawi leader." (interview with H. Jun) From the study of fantasy themes in the existing dramatic messages, stories, and anecdotes, it is known that the scenario analysis of the FBR organization leads to a change in the leadership and character of Betawi today. FBR works and seeks to restore the former or ancient Betawi glory, namely by uniting the actual Betawi values and culture.

The role of subordinates also contributes significantly, in the sense that without subordinates, the organization does not run and function as it should. A good leader is a leader who fully pays attention to the needs and aspirations of subordinates. It is where the critical role of the relationship between superiors and subordinates. The relationship between superiors and subordinates in the FBR is interpreted as a relationship that is not too vertical but diagonal or sloping. The leader is seen from the side of the example. The main work of FBR is guarding the village by involving all *preman* (thugs) or masters who will be coordinated by FBR who have the responsibility and obligation to protect their Jakarta village.

FBR members are expected to interact with one another, and consciously they will comply with the rules and ethics that exist in the organization. A high level of understanding in interacting with one another is brought to life from the efforts to remind the existence of the FBR organization. The interview results with H. Jun are "Leaders must have forum support from below, there must be support from the head of the substation even though they are chosen from the central leadership. The central leadership will review/re-investigate whether the person is eligible to become the deputy head of the center in the region or become the regional coordinator. The input from this substation will be a consideration for the central leadership whether or not to become a leader.

The symbols that unify the organization as a liaison and unifier among members of the organization starting from the central and regional levels include *imamah* (leadership), *rembug rembug* (forum), *FBR hidup* (FBR alive), *Yang kurang ajar, Kita Hajar* (the insolent, we beat), and *Jabotabek, rebut* (Jabotabek, we take it!). "...we are not immigrants, many of our cultures are abandoned and Betawi are only considered people, not culture. That's all we ask for to restore Betawi as a force that really exists culturally and linguistically in this country." (interview with H. Jun) The impression obtained will undoubtedly contain the fantasy of oppression and the loss of identity of the FBR organization. The prospective members of the FBR, who are primarily thugs or village brawlers, will interpret what group they belong to as members of the FBR.

The strength of the study of the theory of symbolic convergence can color all the steps and policies taken by the FBR organization. Finally, the construction of leadership or characterizations, whether accepted or not by members of the organization, is not easy. There is a need for a leadership figure because there are many slanted stories about Betawi people and leadership. Their alienation from the environment makes them sensitive and irritable in interacting with society. The issue of the characterization of the Betawi people is challenging to become a unifying medium for them to fight against the power of despots and is not following their religious values. Following the rhetorical vision in the theoretical study of symbolic convergence, what is interesting is the creation and shift of a new metaphor from the community about the leader that is used as their benchmark for actualization, namely by awakening their sense of solidity by mentioning the village guard master.

Awareness of locality arises when threats and challenges from outside, especially physical threats that directly come to be the focus of the problem. The existence of friction and the possibility of Jakarta being entered by the mobility of waves of people from outside is extensive, so it is necessary to have a noble attitude that counteracts and prevents terrible influences from outside in the context of physical resistance to violence and threats of force. Efforts for self-reflection in increasing solidarity and organizational existence are carried out through empowerment, such as excerpts from an interview with H. Jun. “Brotherhood and yells. We should be proud of those chants. Every meeting there are Betawi chants. Different community organizations that are not seen to be opposed. So brave and that is the fire of the spirit to create solidarity, a sense of kinship, togetherness and unity. We do not unite differences and kinship, but we take care of those who make conflict in the village so that it is safe. Your power, wherever your troops come from, you will face the FBR if you destroy the Betawi village and destroy Jakarta because the FBR is the only one responsible for the security and comfort of this Jabodetabek.”

It is not easy to manage the thugs and heroes. Moreover, they are added in need to return the thugs to the right path. It takes a robust figure and comes from their harsh environment, full of struggle and resistance. The old-world side is believed to have been abandoned, recognized by FBR as a new challenge. Indeed, there are many Betawi characterizations and leaders, but it is recognized that they are not the formation and will of the Betawi people. “The most uplifting Betawi figures in FBR are the ones I said earlier, but for guidance, the figures are the central leadership, the high priest, the deceased, and all the administrators who can set an example for guidance and advice. Even though they have never met face to face and met directly with the leadership, when asked, they would know his name.” (interview with H. Jun)

Based on these interviews, what can increase FBR solidarity are all figures, the central leadership, the high priest, the deceased, and all administrators. They can provide examples for guidance and advice. There is a need for a Betawi figure and leader in the world of masters. Making characters and leaders is not easy and requires a long way to create metaphors and parables that can unite the movements and steps of these thugs and masters. Therefore, it needs leadership and figures who maintain parables (metaphors) to be built. Metaphors or parables on the character and leadership of certain groups are very closely related to the family line or breed, especially if you look at the existing model of leadership and character of the Jawara.

According to H. Jun, the leader is the one who encourages them the most, namely Rasulullah. For 11 times, we chant the verse until it enters the heart until they realize themselves. In the end, they thought that this organization was their parents, so FBR is the father and in a higher position than his father. So, it fuels ignorance and sobers too. Thus, Rasulullah’s example was used as awareness-raising for FBR members in

organizational ties. The sholawat of the Prophet must be read at every event held by FBR. Characters or leaders are those who are full of charisma and authority. A person who can run the organization's wheels should be balanced, wise, and well-maintained. Therefore, the presence of the figure of the Prophet changed the mindset that being a master must also be close to God and always be introspective of the world hereafter. It is a considerable shift considering that it is not easy to find figures and figures who can become role models for the Betawi people.

The use of figures and leaders in the organization needs to give a different feel to the organizational climate. Leaders or figures in the organization must provide a new nuance and a good image for the organization. In this case, the election of a leader who follows the pattern of the Prophet's example is used for the primary purpose of the existence of FBR, namely the unification of the people. "The leader's tough task for the Betawi struggle is to unite and avoid existing clashes. This formation must appear on current Betawi leaders and figures. FBR is often considered to be fighting on its own and there are divisions within the Betawi people's organization." (interview with H. Jun) Therefore, the communication and relationship model built at FBR is more of a familial nature, namely the pattern of conciliation, Brotherhood, kinship, and reciprocity.

In order to emphasize effectiveness, FBR organizations often use SMS as a medium for delivering messages. Through SMS, the existing substation numbers can be identified. Each substation has its number or code that distinguishes it from other substations. The communication process that occurs in the FBR is unidirectional and sometimes reciprocal communication. The communication process is unidirectional from top to bottom or from bottom to tops, such as orders or instructions given by the General Chairperson of the FBR to the management and members of the FBR. The process of reciprocal communication is like dialogue and discussion. FBR members who wish to convey information, opinions, criticisms, and suggestions can also use these various communication tools. If you cannot do it directly, you can do it by phone, SMS, inbox, Facebook, Twitter.

Discussion

It is necessary to disassemble and examine what fantasies and issues raised by the organization to understand what is the work and goals of the organization. This research follows Borman's opinion to find out the work and goals of the organization, and it can first be known through the rhetorical vision of the organization and the group (Bormann et al., 2001). Without it, it is impossible to know what kind of fantasy will be created and repeated in maintaining the organization's life. From there, beliefs, value systems, and dramatic messages will characterize the organization's identity, which in turn will provide a moral story from the fantasy created by the organization.

The rhetorical vision that was formed and circulated in the FBR community organization was the issue of the rise of Betawi in the past, the era before the formation of the State, and long before the Dutch colonial period. Betawi is not just a group of people but a noble culture and needs to be fought for. The oppression and silence of the Betawi people became very visible in coloring the stories in the fantasy of the FBR resistance. The current condition is not a coincidence. The Betawi people are depicted as helpless with the times, such as uneducated, village culture and primitiveness, up to a livelihood in unskilled workers. Because of this need, FBR felt the need to carry out a struggle by first making improvements to the inspiration of leadership and Betawi figures to improve the image and dedication of the natural Betawi person or profile.

Leadership and figures will undoubtedly be present and fill the space in the minds of human thoughts in the needs of the image that will be attached to the organization. The narrative analysis that will be studied is asking who is the speaker of the story, then what story will be conveyed or told, then what symbols will be displayed in the delivery of the story, and how the interaction between members of the organization in it is by understanding what the focus of discussion in the story is. Moreover, finally who listened to the story and their reaction to the story circulating within the organization. In FBR, it can be seen that the speakers of the story are the leaders in the ranks of the FBR because they are considered the primary source of information in delivering the dramatic message in the FBR. It is believed that the story came from the top leadership of the FBR in trying to communicate with its members.

The story that is most often mentioned and told is about the life of *Jawara* and *Jawara Islami*. It is where the change and shift in the meaning of FBR's leadership lies. *Jawara* juxtaposed with the Islamic context is something new because the image of *Jawara* is very different from Islam. The story of the Prophet is considered the same as the struggle of the FBR, which was suppressed and suppressed by the times because there was a despotic power in it. With this story, the interaction between FBR members is getting closer, and they are trying better to understand the ethics and rules in the organization. There is a sense of love and belonging because of the vital role model used in the organization.

It can be seen that the story that emerged and caught the attention of members and prospective members of FBR was the character and leadership of Betawi as village guards. The masters are not only individuals per individual but also groups who are struggling and work as *Jawara*. Therefore, the work of the FBR is to control and manage the village masters or, in a somewhat negative term, the thugs. FBR will try to raise awareness of thugs who are considered to have gone the wrong way. Figures who become examples in leadership are masters or indeed proficient in developing Betawi, for example, M.H. Thamrin, Moh. Masah, Moh Junaidi is considered their proper leader and figure.

When talking about organizational communication, of course, you will see the thoughtful comments that come out of the voices of FBR members. Thoughtful comments are considered a response to changes that occur in the organizational context according to the members in it. With these thoughtful comments, leaders can evaluate and review policies and programs implemented in the organization. When examined, conflicts and conflicts that exist between superiors and subordinates can be avoided or minimized so that the effectiveness of the organization's work can be carried out in practice in the field. The changes that exist in the FBR are about the shift in the meaning of leadership according to the FBR. The absence of a leadership figure is acknowledged to exist and is a reasonable criticism for community organization members.

Likewise, the social scenario of FBR requires the leadership of *Jawara Tuan* in the Betawi realm today because many Betawi people often forget the *Jawara* realm. In contrast to this, efforts to create a leadership figure in the role of the Prophet have changed the context of values and informal rules that exist in members of community organizations. The inclusion of leadership figures and Betawi figures who imitate the Prophet made the members think that *Jawara* should follow the example of Rasulullah, who was gentle and peace-loving, not sloppy and harsh in responding to problems. There has been a change in the image and appearance of FBR when this organization includes other figures in the shift in the meaning of *Jawara* and their work.

CONCLUSION

The conclusions obtained from the discussion are: The dynamics of the pattern of sharing fantasies on the theme of leadership and Betawi figures of the FBR community organization depart from the rhetorical vision of the revival of Betawi in the past, the era before the formation of the State long before the Dutch colonial era existed. Betawi is a culture that is noble and needs to be fought for. Hatred of the situation of the Betawi people who were eliminated by the times became an essential discussion in the moral messages that aroused primordialism among members of these community organizations. The oppression and silence of the Betawi people color the fantasy stories of the FBR resistance. In the organization's context, FBR places it as a forum for the struggle to unite the Betawi people by evoking Betawi cultural values and the struggle for the lives of the Betawi people. The suppression and silence of the Betawi people spiced up the fantasy stories of the FBR resistance. In the organization's context, FBR places it as a forum for the struggle to unite the Betawi people by evoking Betawi cultural values and the struggle for the lives of the Betawi people. Before the struggle exists, it is necessary to improve on the inspiration of leadership and Betawi figures who become captains who can bring the Betawi people towards their goals.

From the narrative analysis of the FBR community organization, it was found that the storytellers were the leaders in the ranks of the FBR. These leaders are considered as the primary source of information conveying the message of the existing dramatic story. Their existence is a representation of the top leadership of the FBR. The shift in the meaning of leadership and character is about the life of Jawara Islami. There has been a shift in the meaning of FBR's leadership. The champion is juxtaposed with the Islamic context with a symbol of exemplary and the figure of the Prophet Muhammad SAW. Here is an effort to integrate Jawara with Islam to unite the broken Betawi people by taking the issue of Islam as a rallying point for the Betawi people who are famous for being fanatics of Islam. The figure of the Prophet is considered fluid and belongs to every segment and circle of the Betawi religious community. Therefore the primary goal of shifting the meaning of the leadership of Jawara Islami is to unite the scattered Betawi people.

The meaning of leadership in a metaphorical context often gives rise to stories of Betawi's character and leadership as village guards in the sense of an essential struggle that contains sincerity and loyalty to the area where they live. The master here is not only a master but also coordinates the masters and thugs to defend the village from outside dangers. This story creates leaders and figures from the formation and organization of the FBR community that represents the Betawi people, not those formed by people outside Betawi. The awareness to understand the critical role of leaders indicates that there needs to be a new leadership profile for the Betawi people to fight the pressures and pressures of an increasingly hostile era. This shift in the meaning of leadership takes refuge behind the family context to unify the divisions that exist in corporate groups in Betawi—reflecting on the comments of members and prospective members of FBR, criticizing the existence of a figure like Rasulullah in FBR. The case of imitating the Prophet made FBR members think that Jawara should follow the example of the Prophet, who was gentle and peace-loving, not sloppy and harsh in responding to problems. There is a change in the image and face of FBR when this organization incorporates other figures in the shift in the meaning of Jawara and their work.

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