

## **CHAPTER I**

### **INTRODUCTION**

This chapter describes about the background of the research, problem formulation of the research, purpose of the research, problem limitation and the benefits of the research.

#### **1.1 Background**

Palembang is the capital of South Sumatra which has a very strategic location. As an old city, Palembang has a lot of history of people's struggle. The city has a lot of potential from various sectors, one of the biggest sectors of the city of Palembang is its cultural heritage. Cultural heritage is an uncomplicated object or attribute which is the identity of the community or people inherited from the previous generation, preserved for future generations. Cultural heritage can be tangible and intangible, to be tangible such as monuments, artifacts and territories, or intangible such as traditions, language, and rituals, and folklore.

Folklore is a story that was born by the community and is owned by a certain region as part of a culture that is inherited by the community collectively and passed down from time to time in oral or spoken form. Folklore has different versions according to the level of understanding of the listener, and clearly whether or not the narrator tells the description told. Folklore has an oral nature from one generation to the next through tradition. Usually not through print or recording, so it depends on one's memory. Folklore in general in the form of a short narrative that is passed down through oral traditions with various narrators and their groups that provide changes and additions so that the creator is cumulative (Holman, 1980). Furthermore Sudjiman (1983) defines that folklore is a story that is bound to space and time that is circulated orally in the middle of society, including animal stories, fairy tales, legends, myths, and sage.

One of sage or story that was almost forgotten is Dulmuluk. Dulmuluk is a traditional theater in South Sumatra that was born in Palembang City. The beginning of the formation of this theater was in the form of poetry readings by Wan Bakar who read about Abdul Muluk's poetry around his house on the Takat

16 Ulu Stairs in 1854. So poetry readings were more interesting than accompanied by demonstrations by several people. plus accompaniment of gambus music and flown. Every Dulmuluk player is required to be able to sing in accordance with the demands of his role. Before 1972 the Dulmuluk show was performed in an open field where the audience was in the arena, then starting in 1972 the show was done on the stage so that the audience in front of the stage was more focused to enjoy the Dulmuluk show.

To attract visitors to Palembang and know the cultural heritage in Palembang, Palembang needs information media that are able to make visitors know about Dulmuluk. Media information can be summarized as a tool for gathering and rearranging updates so that it becomes useful material for recipients of information. According to Sobur (2006) information media are "graphic, photographic or electronic tools for capturing, processing, and rearranging visual information". Media information is leaflets, magazines, brochures, banners, booklets, and others. Booklet can be one alternative media as information media to promote this culture.

Booklet is one of the promotional media that provides information but is still easy to carry because this booklet has a practical size. Booklets can be a choice of tourists, when they travel or as a reference to choose the destination they want to visit. Unfortunately, Palembang is only a few cultural heritage tourism booklets to promote cultural heritage tourism itself, while cultural heritage tourism is the identity of Palembang, which is popular with cultural heritage tourism. Based on the information above, the author tries to discuss this issue in the title, "Writing the Content of Booklet: Dulmuluk Folklore Construction" for the final report project.

## **1.2 Problem Formulation**

The problem formulation of this research is how to write the content of booklet: Dulmuluk Folklore Construction

### **1.3 Problem Limitation**

The writer limits the problem about the development of Dulmuluk narrative folklore and the process of booklet writing. This study collected and analyzed the data to write the folktale using Freytag's framework (Freytag in Mardianto 1987) into a booklet. This is qualitative content analysis using narratology structuralism study assess whether the story follows narrative framework of Freytag. In this study, the literary text became the focus of the study in which the researcher focused on the structure of a text.

### **1.4 Purpose**

Based on the problem formulation above, the purpose of this report is to examine how the content of booklet about Dulmuluk as one of Palembangnese was written folklores.

### **1.5 The Benefits**

The following description elaborates the benefits. This study is expected to contribute to both theoretical and practical implementations. This study was conducted to document Dulmuluk and preserve the folktale. Theoretically this study benefits folklore preservation for educational purpose especially for reading resources. This study is also expected to popularize local saga for a tourism promotion.