

CHAPTER I

INTRODUCTION

In this chapter, the writer discusses the background of Research, Problem formulation and its limitation, purpose, and significance of study.

1.1 Background

Indonesia is the most diverse cultural heritages in the world. This distinction is due to the geographic location of Indonesia which stands as an archipelago. Leinbach, et al. (cited in Tjota, 2017:11) said that “The Indonesian Archipelago has more than 1,128 tribes living in this country that spreads over from Sabang to Merauke”. Further, Widiastuti (2013) also mentioned that, “Indonesia is divided by 34 provinces and has more than thousands of islands. The islands are grouped into the Sumatera Island ... Papua Island”. The statements show that Indonesia is consist of 34 provinces with up to thousand islands and 1,128 tribes spread over from Sabang to Merauke. Thus, Indonesian in each region make distinctive features of their respective in accordance with its development and environment. It is the reason why Indonesia has a lot of cultures in the terms of customs, ethnicities, beliefs, traditional houses, traditional clothes, traditional cuisines, and its traditional cakes.

Traditional cake is one of Indonesia's culinary cultures. It has been made by native inhabitants and continued from generation to generation until now. The characteristics of its traditional cake lie on the process of making, which are using natural ingredient and processed through steam, fry, and bake. Besides, Indonesia has many types of cakes. According to Agustina, et al (2020) that said,

Kue-kue di Indonesia biasanya dikategorikan berdasarkan keadaan yaitu kue basah dan kue kering. Nama “kue basah” mewakili sifat kue-kue Indonesia yang pada umumnya dimatangkan dengan uap air mendidih (cara kukus) sehingga kue menjadi lembab dan terkesan basah

This statement shows that there are two types of traditional cake in Indonesia, such as *kue kering* and *kue basah*. Called by *kue kering* and *kue basah* is due to due to a representative of cakes in Indonesia that in general ripened with steam

method so that the cake becomes moist and seems wet. This uniqueness make traditional cake in Indonesia is different from other country.

Palembang as capital city of South Sumatera has a lot of traditional cakes. This is due to the acculturation between Chinese, Arabian, and Indian. Thereupon, every traditional cake in Palembang has a symbol and meaning. Like *8 jam* cake, it is called an *8 jam* cake because the process of making it should be not less and more than 8 hours and it has a symbol of life balance in managing time. Thus, traditional cakes in Palembang commonly served in custom events like wedding and lebaran day. Besides *8 jam* cake, the most well- known cakes in Palembang are *Maksuba*, *kojo* cake, *enggak ketan*, and so on.

However, few people know that there are still many kinds of traditional cake in Palembang. According to Ir.H. Kgs Rozak in Indonesiainside.id (2020) he said that, “*Eksistensi makanan khas Palembang, seperti Mentu ... Manam sahmin dan puluhan jenis lainnya memang sudah jarang ditemui dan makanan tersebut hanya disajikan saat acara formal*”. It means that there are a lot of unpopular traditional cakes lose its fame. Consequently, people in Palembang have less knowledge about their original cakes.

Manan sahmin is one of the unpopular traditional cakes in Palembang. This can be seen from the lack of cake sellers who sell manan sahmin. Besides that, manan sahmin is usually only found in traditional events like weddings of native Palembang. Hence, the name of manan sahmin itself not too known by people in Palembang.

Today traditional cake loses its fame. People in Palembang especially the young generation prefer foreign food due to the name and the popularity that globalized. Moreover, there is still no detailed information regarding the traditional cake. It is said by Mr. Rozak in Indonesiainside.id (2020) that “*Sejauh ini tidak ada dokumentasi resmi dari pemerintah kota (pemkot) setempat tentang makanan khas daerah*”. This argument refers that there is less preservation by the government because there is no official documentary of Palembang traditional food so that it makes Palembang people are not able to recognize their own special food. As a result, the demand for traditional cakes starts decreasing.

With the condition above, promotion is a way that can be done to re-introduce the values and preserves the cake. Novak (2011) stated that, “Promotion is the process of communication between the company and the environment (consumers) in order to create positive attitudes about products and ... the market”. This statement is similar understanding with promotion is a way to communicate with individuals or the public to give the information and convey people to have a good perspective of the product. Thus, the purpose of the promotion is so that people create information that can realize the existence of traditional cake. That is why the promotion can be one of solution due to Palembang traditional cake preservation.

Video script can be an excellent medium for promotion. It can attract people to know about the information instantly. According to Anam (2018) that said, *“Pesan yang disampaikan melalui media video dapat mempengaruhi emosi yang kuat dan juga mencapai hasil cepat yang tidak dimiliki oleh media lain”*. It means that video could convey the message, influence strong emotions and also reach faster results than other media. In addition, the use of scripts in videos can make message delivery more effective and structured. Therefore, using video as a promotional tool is very potential to re-introduce Palembang traditional cakes which are still rarely promoted.

Referring to the fact that there are many kinds of unpopular traditional cake and there is no medium of the promotion, the writer was interested in discussing about video script as a media of traditional cake preservation with the title **“Designing A Video Script to Promote Manan Sahmin as Palembang Traditional Cake”**.

1.2 Problem Formulation

Regarding the fact that there is insufficient video promotion for the rare traditional cake, the writer formulated the problem into "How to write a video script of Manan Sahmin as Palembang Traditional cake?".

1.3 Problem Limitation

The scope of this study was limited by writing a script of Manan Sahmin as Palembang Traditional cake

1.4 Purpose

Based on the problem formulation and limitation, the purpose of this research is to know how to write a video script of Manan Sahmin as Palembang Traditional cake

1.5 Significance of Study

a. For the students

This study could give more knowledge and information about Palembang traditional cakes, especially Manan Sahmin. Furthermore, it enhances the knowledge in terms of writing a script for promotional video.

b. For State Polytechnic of Sriwijaya

This study is expected to enrich the library's collection of reading materials at State Polytechnic of Sriwijaya. It is also intended to broaden the knowledge in the field of traditional cake and video scripts.

c. For Society/ Government

This study is expected to increase social awareness about traditional cakes, especially for the young generation. It is also a suggestion for the government as a new medium in promoting culture in Palembang.